



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

D 448565



GENERAL LIBRARY

OF

University of Michigan

Presented by

Prof. Wendell P. Brooks, Pontiac

Aug.

1906

210
252
A1
B2







Hendall Brothers.

THE

106405

MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

VOLUME XXXVI.

B O S T O N :

MISSIONARY ROOMS, 33 SOMERSET STREET.

1856.

I N D E X.

	PAGE.		PAGE.
Allen, T., letter from, 75; journal of, 76; cavillers, 77, 78; conversations with visitors, 78, 79; an illustration, 79; labors in the zayat, 105; reasoning with a sceptic, 107; suspension of labors, 110; reflections,	110	beel, 460; wayside beggar, blind, 461; Burdwar monasteries and their superior, 461; utility of book distribution, 462; the shady side,	462
Allenstein, H., journal of,	468	Australia, Chinese in,	122
American and Foreign Bible Society,	347	Ava, embassy to, from the E. I. Co., 9; message from the king to the missionaries, 9;—continued favor of, 178; attached to his idolatry, 179; educational project, 374; proposed embassy to the United States, 375; earthquake, 377; fire, 377; royal beneficence,	377
American Baptist Home Mission Society,	348	— mission, report on, 225; annual report, 276; convert, 179; baptisms, 376; Ko Shway Nee ordained,	376
American Baptist Missionary Union; annual meeting, 227,— of the Board, 193;— of the Board for 1856-57, 235; report of the committee of reference, 195; finances, 215, 243; agencies, 217, 248; mission property, 220; publications, 223, 251; obituaries, 224, 237; life members, 248;— present at the annual meeting, 227; report of the Board to the, 231; officers and managers, election of, 232, 236; forty-second annual report, 237; missionary rooms, 238; location of Mr. Vinton, 239; Kemmendine property, 240; transfer and discontinuance of missions, 241; reduction of mission expenditures, 242; receipts and expenditures, 243; comparative annual contributions, 247; missionary appointments, 252, 445; missions of the Union, 1855-56, 314; treasurer's report, 315; preachers at triennial and annual meetings,	320	Basle Missionary Society, 56; origin of, 56; first efforts, 57; present state,	58
American Board of Commissioners, 140; report of the deputation, 140; missionary schools, 141; Batticotta seminary,	148	Bassas mission to, report on, 213; annual report,	298
American Tract Society,	347	Bassein mission, report on, 225; annual report, 269; quarterly report of the churches, 7; schools, 8; theological students, 8; Home Missionary Society, 8; application of funds, 8; the city Bassein, 135; fruit of Mr. Comstock's labors, 185; religious state of the people, 187; encouraging visitors, 187; baptisms, 187; quarterly meeting, 138; schools, 138; annual meeting, 370; native treasury, 370; state of the churches, 371; spiritualism, 371; native preachers, 371; fire at,	373
Aming, a convert at Ningpo, 9; at his home, 10; baptism, 11; letter to Akwang,	11	Batticotta seminary,	148
Amoy, revival at,	29	Bengali literature,	152
Arracan mission, report on, 225; annual report,	277	Bengal missionaries, conference of, 50; progress of missions in India, 50; obstacles, 50; vernacular preaching, 50; English and vernacular education, 51; zemindary system,	51
Assam mission, report on, 217; annual report, 278; religious services, 346; schools, 346; Mikirs, 346; the native Christians, 346;— death of, 378; re-appearance of a scholar, 391; villages in Hubon Seri, 392; native curiosity, 392; discussions among the Miris, 393; northern Miris, 393; characteristics, 394; Dhokua Khona and Dibrugor, 396; Lukimpur, 396; transmigration, 397; timid disciple, 397; discerning reader, 397; obstacles to the conversion of Hindus, 427; Hindu Cacharis, 428; dread of brahmins, 428; the rajah's chaplain, 429; effect of science on idolatry, 430; conversion and baptism of Batiram's mother, 431; native officials, 458; oppression and robbery, 458; perils from wild beasts, 459; Karens of Assam, 460; German mission among the Cacharis, 460; the brahmin of Gonga-		Bixby, M. H., journal of, 36; visit to Krungpung, 36; daily labors, 81; retrospect, 344; on the conversion of Burmans,	344
		Bixby, Mrs., death of,	415
		Boardman, G. D., reminiscences of his death, 67; baptismery near the place of his death,	69
		Bronson, M., letter from, 346, 432; labor under embarrassment, 432; joyful re-union,	433
		Buddhism described,	363
		Burmah, first martyr in, 388; mountain scenery in, 1, 359, 423; flora of, 1, 34, 68, 97, 322, 420, 424; birds of, 97, 420; fishes, 423; traditions in, 4, 182, 386; the river Salwen, 454; ancient national standard, 421; the river Sitang, 421;— bore on the, 421; valley of, 422; Burman robbers, 422; Shwaygyeen, 432; Toungoo city, 423;— kingdom of, 425; races of people in,	452
		Calcutta missionary conference, 48;	

PAGE.		PAGE.
	deputation to, 43; subjects discussed, 44; preaching, 46; native churches and pastors,.....	47
	Ceylon missionary conference,.....	91
	China, condition of females in, 40; pirates, 42; tract distribution in Hang Chau, 43; prospects in,.....	439
	Chusan, nucleus of a church, 13; labors of the assistant, 39;—of Mr. Knowlton, 465; baptisms, 39, 41; Catholic influence, 42; hopeful aspect, 42, 182; interesting inquirer,.....	466
	Crawley, A. R. R., journal of, 176; tour to Rangoon, 176; return, 177; preaching tours,.....	373
	Cross, E. B., letter from, 179; visit to Matah, 179; to Baulau, 341; journal of, 399; dialogue with a heathen Karen,.....	400
	Dawson, J., letter from, 374; visit to the capital, 374; audience of the king, 374; invitation to reside at the capital, 376; sight to the blind, 376; medical treatment,.....	377
	DeNeui, F., journal of,.....	470
	Donations, 31, 63, 94, 126, 154, 191, 349, 383, 416, 446,.....	472
	Douglass, F. A., letter from, 74; arrival, 74; incipient labors, 74; appeal for help,.....	340
	Douglass, J. L., letter from, 186; daily occupations,.....	186
	English Bible Translation Society,....	62
	France, mission to, report on, 218; annual report, 298; return of Mr. Willard,.....	445
	General Baptist Missionary Society,...	115
	Germany, mission to, 13, 186; report on, 218; annual report, 300; chapels at Elberfeld and Stettin, 13, 17; church at Brussels, 13; pastor elected at Elbing, 15; persecutions, 16, 17; church at Berlin, 16; Seefegeld, 17; cheering scenes at Bernstein, 186; the Darbyists, 404; Christ the only refuge, 404; the law fulfilled, 405; few that be saved, 405; error corrected, 405; the ignorant instructed, 405; edict on literary instruction on the Sabbath, 406; dissenters required to pay church rates, 406; love feast, 406; baptisms, 407; sin abounding, 407; a true missionary, 407; king of Prussia and the Evangelical Alliance, 408; Prussian Association, 409; journals of native assistants, 468; hungering for the bread of life, 468; the Catholic and Pilgrim's Progress, 468; persecution at Ludwigslust, 469; winter-hardships, 469; successful labors, 469; visit to Bohemia, 470; missionary contributions, 470; sewing societies, 470; testimony to the Baptists, 470; religious awakenings, 470; timid believer, 471; the gospel made effectual,.....	471
	Greece, mission to, (See <i>Sakellarius</i>), 17, 113, 183; report on, 213; annual report, 310; interested hearers in Ægina, 18; hopeful inquirer, 19; opinions of a priest, 19; opposition at Poros, 20; at Hydra, 20; thoughts on gratuitous Bible distribution in, 22; prospective efforts, 22; penny-a-day society, 22; interdiction of religious books, 113; the public sentiment, 114; toleration in Macedonia,.....	184
	—, fasting in, 20; and almsgiving, 21; state of the public mind, 21; religious freedom, 22; the eastern war, ..	22
	Henthada mission, report on, 226; annual report, 272; tour, 176; baptism of a priest, 177; the assistants, 177; church formed, 372; interest in the regions beyond, 372; mournful tidings, 372; baptisms, 373; aged convert, 373; the great want,.....	373
	Hibbard, C., letter from, 5; appeal to the churches of America, 5; journal of, 366; tour, 367; monster banyan, 367; jungle tour,.....	456
	Hongkong mission, report on, 213; annual report, 291; external influences, 111; native assistants, 111; peril of A Tui, 111; the church, 112; candidates for baptism, 112, 403; outstations and schools, 112; female helper, 112; book distribution, 113; oral preaching, 113; meeting for prayer, 401; miracles of mercy, 401; chapel worship, 402; literary graduates interested, 402; speech of A Tui, 402; natives keeping the Sabbath, 404; inquirers and baptisms,.....	404
	India as it was and as it is, 433; northern, the work in,.....	52
	Indian missions, report on, 222; annual report, 310; missionaries appointed to,.....	445
	Ingalls, L., health of, 177; his death noticed, 372, obituary of,.....	353
	Jewett, L., journal of, 463; visit to a Hindu village, 463; wayside preaching, 463; female inquirer,.....	464
	Jewish mission in Turkey,.....	438
	Johnson J., journal of,.....	401
	Jones, J. T., assault on,.....	446
	Karens, mission to the, (see <i>Maulmain, Taroy, Rangoon, Bassein, Truongoo, Shwaggyeen, Henthada</i> .) interest in, 1; Dr. Hengstenberg's opinion of, 1; Dr. Hoffman's, 1; natives the chief instrument in its advancement, 1; characteristics of Karen converts, 66; Karen preachers, 67; earliest efforts, 100, 165; translation of the Bible, 130; theological school, 165, 329; first ordination of Karen ministers, 163; letters from Karen assistants 174; revival scenes, 322; Karen schools, 325; ideas of self-support, 342; martyrdom of pastor Thaglie, 368; additions to the Karen churches, 390; list of Karen churches,.....	103
	Kincaid, E., tour of, to Woonten Zike, 9; letter of,.....	178
	Klinker, T., letter from,.....	460
	Knowlton, M. J., visit to Chusan, 42, 62; opinion on teaching English, 65; letter from, 465; labors at Chusan,.....	465
	Lehmann, G. W., letter from, 13; tour to Paris, 13; occupations,.....	407
	Letters from missionaries, 62, 126, 154, 382,.....	471
	Loo Choo kingdom,.....	124

	PAGE.		PAGE.
Lord, E. C., journal of, 89; occupations of,	41	Sweden and Denmark, 27; evangelical missions, 27; Switzerland, 28; the Jews, 28; Italy, 28; Turkey and Greece, 29; observance of the Lord's day, 29; Hungary,	29
Macgowan, D. J., letter from, 9; movements of, 41, 42; on itinerant preaching,	181	Persecutions in Germany, 16, 807; in Sweden, 69, 87; in Greece,	114
Mason, F., letter from,	103	Prome mission, 9, 189, 178; report on, 225; annual report, 274; native assistants, 139; tours, 139; Ko En ordained, 139; religious services, 140; school, 140; churches, 140; contributions, 140; state of the mission, ..	178
Matah church, state of,	180	Protestantism, modern German,	63
Maulmain Burman mission, 86; report on, 220; annual report, 252; — Association, 37; statistics, 38; death-bed repentance, 80; daily labors, 81; retrospect, 344; on the conversion of Burmans, 345; the great want,	845	Rangoon Burman mission, 88; report on, 225; annual report, 267; letter from the church, 38; Karen department, ..	268
Maulmain Karen mission, 5; report on, 220; annual report, 255; reduction in remittances to, 5, 6; native preachers, 7; schools, 7; ordination, 37; covenant meeting, 366; a sad sight, 366; applicants for baptism, 367; Krungpung, 367; faults among Christians, 367; Sgau catechism, 368; crisis in a church member's life, 368; heathen coming to hear, 368; a dim light, 369; state of the church, 369; church at Tacraikee, 456; contribution, 456; church at Mauko, 456; Kodako church and pagoda,	458	Rarotonga, mission in,	120
Maulmain, signification of, 418; — theological school, 8; students from Bassein at,	8	Relation of missionaries to the Union, 331; letter from missionaries in Burmah, 331; thoughts on the letter, 335; comments of Messrs. Stevens and Mason, 337; circular from the Committee to missionaries in Burmah,	379
Missionaries, arrival and departure of, 30, 191, 349,	445	Religious liberty, 86; meeting at Paris in reference to, 14, 303; interview with the king of Prussia, 14,	15
Missionary appointments,	445	Rhenish Missionary Society,	93
Mission schools, Telooqoo boarding and day-schools, 74; theological class, 74; examination of 75; Tavoy day-school, 75, 181, 325; mode of conducting, 75; Sabbath school and Bible class, 76; for native assistants, 165; Mr. Abbott's school in Arracan, 166; schools of various missionaries, 166; Dr. Mason's mode of conducting, 167, 327; Dr. Binney's theological school, 168; schools at Toungoo, 326; Mr. Boardman's plan, 327; Maulmain normal school, 328; — teaching English in schools, 329; school at Hongkong, 112; at Bassein, 8, 138; disbanding the Ningpo day-school, 181; Assam normal school, 346; schools in the missions of the American Board, 141; Batticotta seminary, 148; among the Shanars,	189	Ringsdorf, F., journal of,	404
Native agency, 413; preachers, support of,	324	Sakellarius, D., letter from, 17; a colporteur, 17; journal of, 18; interview with a priest, 18; a solitary laborer, 22; merciful preservation, 114; voyage to Volo, 183; misapprehension corrected, 183; voyage to Thessalonica, 184; Constantinople and the islands,	185
Ningpo mission, report on, 213; annual report, 293; Akwang and Aming, 9; baptisms, 12, 39, 41, 42; Chusan, 13, 39, 82; baptistry, 42; correspondence of a convert and the Catholic bishop, 82, 83; disbanding the school, 181; itinerant preaching, 181; light and shade, 466; the great want, 465; sinister motives, 466; interesting inquirer, 466; new assistants, 467; fruit of retrenchment, 467; superstitious observances,	467	Satterlee, A. B., obituary of,	440
Oncken, F., journal of,	471	Sau Quala, the second Karen convert, 1; his parents, 2; birth-place, 3; preaching of Ko Thahbyu, 4; opposed by his father, 34, 36; desire to learn, 34; his baptism, 35; begins to expound Christian books, 67; his mother, 267; his wife, 70; first preaching tour, 97; specimens of his preaching, 98; missionary journeys and labors, 102; journal, 102; his helpers, 103; devotion to his work, 104, 456; aids in translating the Karen Bible, 129; first pastoral charge, 162; mental traits and theological attainments, 162; ordained, 163; revival labors, 323; excursions, 324; establishes schools, 326; acquires the Pwo dialect, 363; enters Toungoo, 423; refuses a government office,	456
Paris, conference at, 13, 22; opening meeting and Evangelical Alliance, 23; Young Men's Associations, 23; Great Britain, 24; infidelity, 24; United States, 25; Holland and Belgium, 25; Germany, 26; France, 26;		Shanar Christians, native agency and liberality among,	188
		Shatoo, Moung, the Burman name of Sau Quala,	67
		Shwaygyeen mission, report on, 220; annual report, 261; — position of,	422
		Simons, T., letter from,	9
		South seas, missionary success in the,	119
		Spiritualism in Burmah, 8,	371
		Sweden, persecutions in, 69, 87, 307; progress of religion in,	60, 305
		Tavoy mission, report on, 220; annual report, 258; centres of influence, 75; school, 75; zayats, 76; assistants, 76; Christian death, 77; funeral processions, 79, 105, 109; queries of a heathen mind, 108, 109; encouraging to-	

PAGE.		PAGE.
	kens, 110; state of the church, 180; —of other churches, 180; superstition, 180; church at Oungpoon, 341; the Association, 341; Karen ideas on self- support, 342; — on education, 343; Baulau church, 344; Kabin church, 400; the communion, 401; liberality of an assistant,	west of the city, 169; light needed, 169; only one way to heaven, 170; letters from assistants, 174; associa- tion, first meeting of, 399
	Teloogoo mission, report on, 217; annu- al report, 70, 264; reinforced, 70; baptisms, 70; inquirers, 71; mode of labor, 72; itineracies, 72; native as- sistants, 73; printing, 73; schools, 74; appeal for help, 340; wayside preach- ing, 463; female inquirer,	Van Meter, H. L., letter from, 7, 138, 370; death of his eldest child, 398
401	Thayet, zayat to be built in, 9; bap- tisms, 179; assistants at, 179; church at, 179; favorably situated,	Wegner, F., journal of, 469
	Thomas, B. C., letter from,	Weist, T., letter from, 470
	Toungoo city, 423; — kingdom, history of,	Ward, W., letter from, 378, 430; jour- nal of, 427; tours, 427; reception at Bagora, 427; visit to Rane, 439
464	— mission, (See <i>Sau Quila</i> .) report on, 220; annual report, 262; com- mencement of, 102; list of churches, 103; native helpers, 103, 104; tour	Wiehler, J., letter from, 186
179		Whitaker, D., journal of, 169; tour west of Toungoo, 169; Sabbath with the Karens, 171; deserted village, 171; alone, yet not alone, 172; first fruits gathered, 173; reasons in favor of printing books in Bghai, 173; letter from, 399
372		Whiting, S. M., journal of, 390; three weeks among the Miris, 390; old ac- quaintance, 396
425		Zemindary system in India, 409

THE

MISSIONARY MAGAZINE.

VOL. XXXVI.

JANUARY, 1856.

No. 1.

AMERICAN BAPTIST MISSIONARY UNION.

SAU QUALA:

THE SECOND KAREN CONVERT.

BY REV. F. MASON, D. D.

Perhaps no mission creates so general an interest at present as the mission to the Karens. Dr. Hoffman, long at the head of the Missionary Seminary at Basle, and now one of the highest ecclesiastical dignitaries in Prussia, remarked to the writer: "While in Basle, I had the publications sent me from all the missionary societies in existence, and I have always considered your Karen mission as the most successful in the world." And I left Professor Hengstenberg, in Berlin, spelling out the Memoir of Ko Thahbyu in English; but the work has since, I am informed, been translated into German, and published in Germany. Similar sentiments are entertained in the best informed religious circles in England and Scotland; and the Memoir of Ko Thahbyu has been scattered broadcast over the land by the English Tract Society.

The Karen mission is distinguished above all others on record, by the natives themselves being the chief instruments in its advancement. In the records of other missions, there is always some St. Xavier looming up in the foreground, as the moving spirit, and throwing all

the labors of the converts into deep shade; but the Karen missionaries, like the magician of old, call up spirits more powerful than themselves. Ko Thahbyu was a specimen of the men when wholly uneducated, laboring under the eye of the missionary, a licentiate, who never administered the ordinances. Sau Quala is a specimen of what they are with the advantages of education,—of an ordained minister, pastor, and independent missionary in charge of a large important district, administering the ordinances on his own sole responsibility.

"There is a want of definite information," remarked a gentleman to me, when conversing on the Karen mission; and having had repeated applications for that information, it has been thought that a history of the life and labors of Sau Quala, incorporating a succinct history of the Karen mission up to the present time, would be an acceptable offering to the friends of missions.

Conversion.

When Wordsworth wrote his "Highland Girl" at Inversneyde on Loch Lomond, and gazed on "those grey rocks, the lake, the bay, the waterfall," he was not at all aware that the scene was reproduced at the antipodes, even to the contorted mica slate rocks. It was the

first cascade I had met in the Karen glens, and burst upon my view as I was threading my way barefooted and barelegged up the bed of a babbling brook, in one of the early years of my missionary life, to the base of a range of mountains higher than the Alleghanies, on whose unbroken summit a railroad might be constructed without bridging a single stream, up to Thibet, and through to the highlands of Central Asia, where Noah and his sons cultivated the vine. From these mountains, the stream I ascended comes tumbling down in a clattering cascade, through a deep gorge, and descends into a small lake, a mile or two distant, teeming with tame barbel and carp, clothed in green and gold and scarlet, that come to the hand to be fed, petted as living offerings to the pagoda on the cliffs which throw their shadows over the waters.

About forty years ago a tottering bamboo house might have been seen standing on the brink of the gorge, through which this brook leaps, threatening with every gust of wind to fall into the gulf below. Its inmates were a tall, long-bearded Karen man, a very fair, round-faced Karen woman his wife, and one child, about two years old. They were groaning, with the rest of their nation, under Burmese oppression; but they had heard some indistinct reports, that the ships of the white men often appeared in the Burmese seaports, and believing that these white men were their destined deliverers, they began to look up in hope that the epoch of their salvation drew nigh;—so when a second son was born unto them, about this time, they called his name *Hope*, QUALA, because, they said, "We hope happiness will come to us in his days." This is the Rev. Sau Quala, now in charge of the Karen mission in the province of Toungoo;—where he has baptized more than fifteen hundred converts.

His father was an austere man. He brooded to the confines of madness over the wrongs of his nation. "The bamboo leaf,"—to use his own metaphor,— "it

falls on thorns, the thorns pierce it. Thorns fall on it, the thorns spear it. Our habitation is a thorn bush. We come upon the Siamese, the Siamese make us slaves. We happen upon the Burmese, the Burmese make us slaves." He felt as if his heart would not overflow, but burst with suppressed rage against his Buddhist oppressors. He hated them with an unquenchable hatred; and he hated their religion, and their pagodas, and their images, and their priests, and everything that was theirs. He hated the taskmaster, who ordered him to-day to drag boats or pull logs; and he hated the officer, who commanded him to-morrow to cut bamboos or ratans, or collect dammer or beeswax, or gather cardamons or capsicum. "The iron had entered into his soul." The habit of looking on so many objects with unmitigated detestation, absorbed every better feeling of his nature, and left him not even the shadow of a smile for his quiet, uncomplaining wife, who planted the cotton, weeded it, watched it, gathered it, carded it, spun it, dyed it, wove it into cloth, and then made it into tunics and shawls for himself and his children.

I have seen many agreeable Karen women, but never one that made so deep and lasting an impression on my mind, and awoke such pleasing emotions, as Quala's mother. If ever human being received the gospel as glad tidings, she did. Were I an artist, called upon to depict Mary sitting at the feet of Jesus, I should immediately transfer her to the canvas from the picture on the tablet of my memory, as I have seen her seated at the feet of the teacher or teacheress.

Whenever she could leave her home, she was with the missionary, wherever he might be; whether in the city or in the jungle; and whenever she was with the missionary, from early dawn to late at night, she was literally seated at his feet, or at the feet of his wife, listening through her large almond eyes, beaming with intelligence and happi-



Birthplace of San Gual.

ness, that seemed to fascinate the beholder; or, when there was a pause, her harmonious voice would tell, in her musical Trans-Gangetic Italian, the change which God had wrought in her heart, and her glorious prospects for the future. She lived a few years only after I led her into the baptismal waters, but they were years of spiritual growth;—the bud opening into the blossom, and the full blown flower; like a babe in heaven, expanding into an angel.

Her son Quala, while a boy, had some of his mother's finest traits, and all his father's intelligence and decision of character, without any of his moroseness. His name, like Noah's, was prophetic of the man. He was ever full of hope. He treasured up in his memory every tradition which prophesied the emancipation of his nation from their galling servitude and cruel taskmasters. There seems to have been a wide spread tradition over Eastern Asia, that a great deliverer would arise in the West—probably a primitive tradition of the Messiah. We find it in Media or Persia at the birth of Christ, and hence the Magi went west in search of him, and to make him offerings in testimony of their obedience to his laws. We meet it again in China, for, according to Chinese history, the emperor sent west, some time during the first century of our era, in search of a great God of whom he had heard indistinct reports, and that the embassy met with the priests of Buddha and Buddhism, instead of missionaries and Christianity, as they would probably have done, had the church had her representatives in Thibet or India. In modern times, this same tradition was found in Siam, by Gutzlaff, who wrote: "It was well known by the predictions of the Pali books, that a certain religion of the West would vanquish Buddhism." And when the English governor first came to Amherst, the Talaing priests told him they had "found written in their sacred books, that a colony of white men would one day settle in the neighboring country."

This tradition the Karens appear to have seized upon, and expanded beyond any other nation. It was often the theme of their wild improvisatores; and no stanza that young Quala heard was ever forgotten. Often, while watching his father's rice field to keep out the peacocks and parrots, monkeys and wild hogs, he would sing:

"The children of God are those who took
From the hand of God, the Holy Book;
The white foreigners are the sons of the Lord,
They obtained of old his Holy Word."

When the English took Tavoy, he was fourteen or fifteen years old; and they had not been in the place many days, before, accompanied by his father and mother, he went into the city. No sooner were they within the walls than, to their great consternation, they were taken into the presence of the governor and several military officers; but were soon reassured, when the governor would not allow them to prostrate themselves before him, according to oriental custom, but bade them stand erect, and talked kindly with them, dismissing them with presents of money, and a turban for each. "Then," said Quala, "I remembered the prophetic stanzas, which say:

'See! see! the whites! so fair, so neat;
With grace they go, they sit, they eat,
Most gracefully they stand, and walk,
Most graciously they look and talk.'

It was two or three years after this period, that Ko Thahbyu, immediately after his baptism, went forth to preach the gospel to his countrymen in the jungle, and the first Karen house which he reached was Quala's father's. There, or next door, he stopped to spend the night, and there the neighbors assembled around him in the evening, under the impression that Ko Thahbyu being a stranger, he would, according to custom, trace his genealogy, to show that he was not an enemy, but a relation; for with the Karens, as with the Latins, a stranger is also an enemy. They were surprised to learn the subject of his mission, and Quala says, "I believed when

I first heard; and said to myself, is not this the very thing we have been waiting for?" So, though not the first baptized, Sau Quala was the first Karen convert after Ko Thahbyu.

MAULMAIN KAREN MISSION.

LETTER FROM MR. HIBBARD.

The following letter was written on behalf of the Maulmain Karen Mission, and is in reply, as will be seen, to a circular from the Executive Committee announcing a proposed reduction of remittances and the necessity of a corresponding retrenchment in the expenditures of the missions. Communications of like tenor have been received from other missions and missionaries. The apprehensions expressed at the time the circular was issued, are on the point, it would appear, of being verified. The circular was in part advisory and suggestive; leaving the missions to decide to what extent and in what particulars to reduce expenditures in the then current year, as preliminary to the reduction to be required in the year ensuing. The Maulmain Karen Mission promptly met the emergency; and with a hearty good will, in hope, too, of escaping the stern necessity of a further reduction, have endeavored so to adjust the diminished expenditure as least to cripple the operations of the several departments.

It is painful to add that the hope expressed at the close of the letter, has not been realized. The burden then "pressing so heavily on the missions," has not been lightened.—The scale of remittance and expenditure apprehended then, is now in unmitigated force. And the appeal of the mission should strike the hearts and consciences of all of us, as from brethren already bending under the burden, "pressed out of measure, so as almost to despair of life."

Trust unrequited.

Maulmain, July 26, 1855.—Your circular of April 28, '55, giving us information of the large reduction in remittances to the missions resolved upon by the Executive Committee, consequent upon the heavy debt in which the Union has become involved, was duly received.

Though not wholly unwarmed of impending danger, still we were quite unprepared for so severe a blow. We could not bring ourselves to believe that such a result would be permitted. Our confidence was strong in the piety of the

churches and in their love of missions; and though various causes might combine to check for a brief period their liberality, in the end, we believed, they would come to the rescue. When the news of God's wonder-working power, especially in the new provinces, which so thrilled our own hearts,—of the hundreds, yea thousands, who at Toungoo and Shwaygyeen, at Bassein and Rangoon, at Prome, Henthada and Donabew, were pressing into the kingdom, calling with louder than trumpet-voices for pastors and teachers,—when, I say, these glorious tidings should reach the shores and echo through the churches of our beloved native land, we could not for a moment believe that either commercial embarrassments or other minor considerations could keep back the means necessary to carry on the work so auspiciously begun, so blessed of God. But alas, how painful our disappointment.

Questions for self-examination.

Would that our voice could reach the ear and penetrate the heart of each disciple of our Lord who, by withholding a portion of his Lord's money, has brought this great calamity upon our missions. We would call upon him to answer it,—for answer it he must to his wounded Saviour, whose cause he has in all our missions retarded or paralyzed, and in some, it may be, laid utterly waste,—Why has your offering been withheld? Is it financial embarrassment? But then, as your means have become narrowed, have you denied yourself for Christ and his gospel's sake?—Has your wardrobe been less richly stored, or your table spread with less sumptuous fare? Have the gold and the precious stones glittered less conspicuously upon your person? Have you omitted your accustomed tour for the season, or by shunning the places of fashionable resort greatly lessened its expense? Is your library wanting in a single volume that would otherwise have been added, or does a popular story remain unread? Have you builded a less

princely dwelling, or erected a cottage less costly? The temple of God which you have just finished or are now building, has it a carved walnut seat the less, or are those seats the less gorgeously cushioned? Is its steeple any the less towering, or its pillared aisles and vaulted roof any the less magnificent? Have you not, on the contrary, added ship to ship, house to house, farm to farm, and carriage to carriage? Have not banks, railroad and other companies, witnessed the accumulation of your stocks? Is it Jesus and his cause alone, that you can find it in your heart to sacrifice?

But, perhaps, other causes have had their influence to chill your love and arrest the flow of your liberality. Those by whom your offerings have reached the perishing, the laborers at home and the laborers abroad, it may be, have not been all that you could desire;—not so wise, so prudent, so conciliating, so charitable nor so faithful, as they should have been. What then? Shall the work of the Lord stand still? Can such considerations have come between you and the salvation of these perishing multitudes? Place them beside the thousands, literally, who in Toungoo alone are stretching out their hands, pleading piteously for the Bread of Life. O how be-dwarfed, how less than insignificant do they now appear! If such has been their influence, God in mercy grant that, though not lost sight of, they may never attain to such a potency again.

As to ourselves, we know we are but men, very imperfect men, unworthy to occupy the least conspicuous post in our Lord's vineyard; and cheerfully would we yield our places to abler and more worthy hands; but till the churches, till Jesus send them, we would labor on, by the grace of God, doing what we can.

The work of retrenchment—begun,
but not completed.

The Committee's appropriation to this mission of 8100 rupees, for the next fiscal year, being about one-third less than our estimate, and about the same less than the expenditure of the last and the cur-

rent year; coming, too, at a time when the greatly increased prosperity of our mission, specially in the departments of the normal and theological schools, as well as the largely increased cost of supporting them, would seem to call for an additional appropriation; you may be assured that it was with no ordinary feelings that the question of retrenchment was taken up in our next business meeting.

The first object was to determine what saving, if any, could be effected for the current year. Item after item was in turn considered. In regard to the theological seminary, we could not think of restricting its usefulness, coming as does the Macedonian cry from every quarter. Were its pupils multiplied many fold, it could not supply the urgent demand. Besides, we have your express direction that, however other departments may suffer, this must not be curtailed.

As to the normal school, the providence of God in the visitation of the cholera having already reduced it about one third,* we could not bring ourselves to make any further reduction; specially as many of the pupils are from Toungoo, who could not return; while to dismiss all or most of those who belong to this district would prove very detrimental to the interests of the district. Again, the pupils are now fairly under way, making good progress in their studies. And not least, we have at present the very valuable aid of Mrs. Bennett, with which we may not be favored another year.

Under "Travelling," we hope to effect a saving of some three hundred rupees. This is owing, in part, to Mr. Bennett's visit "home;" whereas, when our estimate was made, we expected him to travel to some extent in the jungle; and, in part, to the good providence of God in graciously preserving our health.

"Theological students in vacation;"

* Only five of the pupils died of the disease; the others having been sent home for the time, did not return.

here will be a saving of about one hundred and fifty rupees.

"Repairs;" we can expect to save but little if any thing under this head.

"Medical attendance;"—nothingsaved here.

"Miscellanies;" here we look for a saving of about one hundred rupees.

In regard to "native preachers," it has long been a cause of pain that the churches in this district, as a whole, seemed so little disposed to contribute to their support. In view of the fact that in newer and, it is to be presumed, less wealthy districts, the churches are contributing the entire support of their pastors and teachers, and in other regions a very large proportion of it, we have felt that this state of things could be no longer suffered. And now, in view of the deep necessity of the Union, which is our own necessity also; and having in view the good of the churches and preachers themselves; it was voted that the pay of the native preachers, from the mission treasury, be reduced from seven and eight to three and four rupees per month, and that the preachers be encouraged to look to their people for the remainder of their support, and the churches exhorted to afford it. Under this head, therefore, including something for an over-estimate, there will, we think, be effected a saving of about five hundred rupees, for the current year. This measure, which was not taken without some hesitation, may have the effect to separate some of the chaff from the company of native preachers; but we do not think that any one whose services are worth retaining will be turned aside by it from the preaching of the gospel.

The result then is: Saved in the ap-	
propriation for native preachers, ra.	500
Students in vacation, - - - -	150
Travelling, - - - - -	800
Miscellanies, - - - - -	100

Total saved, - - - - - 1050

Such is the prospect for the current year.

How we shall meet the greatly reduced

appropriations for the next fiscal year, now is not the time to determine. It is, however, a subject painful to contemplate. And we cannot but hope, while we pray, that He who died for these poor heathen, will greatly enlarge the hearts of his people, and lighten the burden so heavily pressing upon our missions.

Whatever may be the result, the Committee may rely upon the earnest and cordial coöperation of this mission in endeavoring, to the best of our ability, so to meet this exigency as that the least possible injury may result to the great work in which we are engaged.

BASSEIN MISSION.

LETTER FROM MR. VAN METER.

This letter is one of a series of quarterly reports of the Bassein churches. By comparing them one with another, the reader will be best able to judge of the steady advance of the churches, and of the maturity to which they have attained. See Mag. for November, page 457.

Third quarterly meeting—Increase of the churches.

Bassein, Aug. 8, 1855.—Our third quarterly meeting of this year was held at this place on the 27th, 28th, and 29th days of July. The meeting was one of usual interest. We have much reason for gratitude and encouragement in the fact that such harmony of views and action prevails among this large body of churches and pastors. May the day be far distant when any "root of bitterness" shall spring up here, to trouble these now so truly "United Brethren."

Thirty-three preachers were present, and several others, who could not come, sent letters stating the reasons of their absence, and expressing a great desire to be with us. Others still have come in since the meeting, who were unable to reach here in time. We were very agreeably surprised to find that *all* the two preachers were present, with a single exception. There were six at this meeting. We have never before seen

as many together at one place and time, in Bassein or elsewhere.

"Baptisms" and "new worshippers" were reported; the latter chiefly among the Pwos, eleven having been added to the church in Shwey Loung. Two houses—nine persons—are reported among the Sgaus. Two families of Burmans living in Karen villages are also reported as worshippers. The head of one of these families was baptized by br. Douglass on the last day of the meeting.

The churches all seem to be enjoying a good degree of prosperity and harmony. There are but three exceptions worth mentioning. One of the churches is divided on the question, as to where they shall build their chapel; another is troubled by a disposition on the part of some of its members to attend Burman "pweys" (festivals); a third and the most serious case is in a strong tendency of a formerly substantial church member, to the views and practices of the "Spiritualists." He pretends that communications are made to him by angels, and especially by Tway Poh, his former pastor, the ordained preacher who died in 1853. The widow herself seems to be especially affected by his pretended revelations. We advised his instant expulsion, should he continue to trouble the church with any more such communications; since which time, they say he has kept quiet. And we hope he will continue so; but we need not say, the bare existence of such a thing among the people occasions us no little anxiety.

Schools—Theological students.

The schools have made an excellent beginning. Thirty-one villages are known to have schools, and two have academies aside from the ordinary school. The whole number of pupils reported as attending now, is eight hundred and thirty-nine. Two or three schools are yet to be heard from, and several have not yet their full complement. We expect the whole number of pupils will exceed nine hundred. The

largest number in one place is at Ko-So, where the first academy was started. There are one hundred and thirty there, a number of whom are paying their board.

In addition to these, there are now twenty-one students from Bassein attending the theological seminary at Maulmain, and some ten or twelve studying English, &c. at Rangoon. To these if we add those who are now, and others who will be, studying with us at Bassein, the whole number of pupils from this district cannot, we think, fall much short of one thousand for the year.

Home Missionary Society—Application of funds—Home Missionaries.

Liberal contributions were made, as usual, to the funds of the Home Missionary Society. This money has hitherto been paid only to missionaries. At this meeting it was at length decided to give of the same to preachers needing it.—The decision was announced by the chairman of the committee on this subject, Myat Keh, one of the most forward of the ordained men, as an idea altogether new to them, or that had just come to full conception. And yet it was unanimously resolved nine months ago to do this very thing. And why did they not do it? It was not for want of funds. There were nearly five hundred rupees in the treasurer's hands, when we came together. It was not that the preachers did not need aid; for some of them were very much in need. It was, simply, because the principle, being new and one on which as a body they had never acted before, required so long a time to come to maturity in the minds of this people. Eighteen of the preachers availed themselves of the proffered aid, and received each from five to ten rupees.

The number of missionaries appointed for the coming quarter, was eight, each of whom received one month's pay (seven rupees) in advance. Several of them are pastors, and consented to labor at intervals as they could, at the urgent request of their brethren. Six of the

number are designated for the Pwo field, and two to the Sgau. These are in addition to the six who are at Toungoo; from which place the most encouraging accounts continue to be received.

PROME MISSION.

LETTER FROM MR. SIMONS.

Embassy to Ava from the E. I. Government.

Prome, Sept. 1, 1855.—The embassy, with presents from the Governor General of India to the king of Burmah, arrived here on the 5th ult. in two steamers and two flats, and left on the 8th. I have since received a few lines from Mr. Edwards, dated on the 16th, at Yanan-gyoung. He says, "Every attention has been paid to the members of the Mission at all the villages beyond the frontier. Heaps of fire-wood were placed in readiness for the use of the steamers at every station, and supplies of every description put at our disposal. His Majesty has sent down two accommodation boats and half a dozen war boats in charge of woodouks and sayaghyees from the shoot-dau; and the late ambassador, Mr. Mackentick, the governor and collector at Melloon. The deputation welcomed us into His Majesty's dominions at Menhla. We remain here for two days in search of geological, geographical and botanical subjects."

Chapel and zayats at Prome—Message from the king.

Mr. Kincaid left us on the 30th for Wooten Zike, an out-station distant about twenty miles, and will be absent a few days. He went on horseback, and took with him carpenters, coolies and native assistants. The former will be employed in pulling down part of the frame of an old monastery, which has been given by the owner to Mr. K. There are about sixty posts large and small, besides planks and boards. They will be used for the frames of a chapel and three zayats which we are about to erect, the chapel and two zayats here, and a zayat at Thayet. As the river at this season is at its height and the creeks

are full, they can easily be brought to Prome in a raft. The native assistants with Mr. K. will improve the time in preaching at the villages. As there are promising inquirers in the vicinity, some may be examined and baptized.

By the kind assistance of friends here and at Thayet we have been enabled to keep our assistants in employ, notwithstanding the embarrassed state of our finances. The donations and subscriptions will amount to about one thousand rupees.

3.—Mr. K. has returned, and speaks very favorably of the prospect in the different villages which he visited.

He found the roads almost impassable, and was exposed to several showers of rain, but seems to have suffered no serious injury by the exposure.

8.—A messenger from the king and heir apparent, on his way to Rangoon, called to-day on Mr. Kincaid. He said he had strict orders given him by the king and his brother to find out Mr. K. in Prome, and ascertain from him when he intended to make his next visit to the royal city, and if he returned without this information, he would incur their Royal Highnesses' displeasure. This visit will probably be made in the month of November or December.

NINGPO MISSION.

LETTER FROM DR. MACGOWAN.

Akwang and Aming.

While at Hongkong eleven years ago, two young boys, aged ten years respectively, were committed to the care of Mrs. Macgowan. Akwang (lustrous) was the foster-child of a deacon belonging to Dr. Dean's church. He had been redeemed from slavery and beggary by his sonless patron, who was anxious lest, in the world of spirits, he should suffer for the want of those attentions which departed parents receive at the hands of surviving children. It proved a bad speculation for the poor deacon, who, though he had learned the futility and sinfulness of ancestral sacrifices, yet hoped to realize

some temporal advantage from his investment. The lad was indolent in the extreme, of a sulky disposition, and very grovelling in his habits. Aming (intelligent) was the son of a respectable sugar planter, who on a former visit to Hongkong had heard the gospel, and on again visiting the colony took with him his little boy to be instructed in the truths which had impressed his own heart.— From information which Aming obtained respecting the last moments of his father, who died about a year after we embarked for the north, there is every reason to believe that he died with the hope and faith of a Christian. His son resembled him morally and intellectually, being of a most amiable disposition, and always anxious to please, and to learn; and was possessed of an innate refinement and delicacy which won the favor of all he met. He more than compensated his kind teacher for the care and trouble his insensate companion occasioned her.

After being under instruction about two years, Aming was decoyed from us by a faithless native assistant, who had accompanied us from Hongkong. He was induced to return to his native place, Chauchau, on the promise that he should be sent back to Ningpo, and from the desire he felt to see his fond mother. His excellent disposition had so endeared him to us that we saw him depart with much pain, particularly as he had become a praying child, and, as Mrs. M. believed, a child of God. We endeavored to keep an acquaintance with the dear boy by letters, but none ever reached him from us, and only one from him ever came to hand. It was written after he had been at home a couple of years. He wrote with childlike simplicity, that he was like "a light shining in a dark place," and that he wished to return to receive more instruction, and to be our son forever.

Not long after the departure of Aming, we were compelled to send Akwang to his foster-father as incorrigible. When at Hongkong last winter, we met him, improved somewhat, but from his love of idleness still a pensioner on deacon

Atui. He could give us no information respecting Aming, nor could any of the Chauchau (Tiechiu) men aid in our inquiries.

Aming at his home—Grace enduring and aggressive.

In June last, a few weeks after our return from the south, a well thumbed copy of the New Testament was sent up to Mrs. M. opened, exhibiting a written page showing the volume to have been a gift from her to her much loved scholar, who was announced as below, anxiously waiting to see us once more. The history he gave of himself strikingly manifests the power of divine grace in preserving its subjects from the wiles and assaults of the wicked one.

His first words to his mother, after his return, were of a meek, expostulatory character, called forth by the signs of idolatry which met his eyes and ears. Though of a most gentle disposition, and being only twelve years old—an infant in the estimation of those about him—the aggressive character of his belief impelled him to seek the overthrow of idolatry from his mother's house. In so doing he encountered strong opposition. His mother upbraided him with having imbibed barbarian sympathies, with having alienated his affections, and being at heart a foreigner; charges which were keenly felt. His only comfort was in the Word of God and in prayer. He kept a Sabbath as well as he was able, but lost his reckoning as to the day. In time the opposition of his mother, sisters and brothers (he is the youngest of the family,) wore away; yet he relaxed none of his efforts, and had at length the satisfaction to see not only the grosser idolatry of the family giving way, but that form which is as dear to a Chinaman as the apple of the eye—ancestral worship—itself losing its hold on the circle in which he moved. And now, although he does not regard any of them as true Christians, nearly all desire Christian instruction, the only idolater in the family being a married sister. Aming had had, latterly, charge of twenty

workmen, to whom he endeavored to impart the truth he himself so truly loved. Thus eight years passed away without his meeting with a Christian or having any means of improvement but his New Testament, and well did he study the precious legacy, and faithfully, it is believed, did he conform to its teachings.

Aming's visit to Ningpo, and baptism.

Last autumn his brothers entrusted Aming with a cargo of sugar which they shipped in a junk for the north, for which he found a good market at Chapu; and as soon as he could get released from his duties there, he hastened to Ningpo, that he might receive the ordinances of the church and enjoy Christian fellowship. From the account he rendered of his religious experience before the church, it would seem that he was a converted boy ere he had quitted our roof. Nothing could be more satisfactory than his examination, except the deportment manifested before and since his baptism. He is looked up to by the native brethren as a shining light, while his zealous and skilful efforts for the enlightenment and conversion of the heathen, together with his holy walk, seem to impress them in a peculiar manner. He is thirsting for knowledge, but for that kind only which in his estimation may make him a better and more useful disciple. Our little Laura assists her mother in teaching him. At present he is negotiating in behalf of his brothers to charter a foreign vessel for a return cargo to Chauchau. It has seemed to us best that he should continue in his present employment. He can be more useful, we think, as a private Christian than as an employee of the Mission, and will do more good among his kindred than were he to labor at Ningpo.

It is common with missionaries to feel most anxiety respecting reinforcements for their own immediate field; but while I am solicitous for more laborers at Ningpo, I would willingly forego such a favor in behalf of Chauchau—the dis-

trict of the Tschiu men, a part of China considered (but most erroneously,) as closed against foreigners. For this reason, we hope our young brother will return, and with the blessing of God become the means of illuminating, not his own kindred only but the whole neighborhood; so that we shall be compelled to send an evangelist to that part of China, which has such strong and peculiar claims on the supporters of the Union.

Aming is now subject to but one form of persecution at home: it is one in which his mother naturally takes the lead. He is importuned to assent to initiatory arrangements for his marriage; but having again and again firmly assured them that he would never marry unless with a Christian, they have treated him as very contumacious and unfilial in this respect, to the last. He will be able to appease the family on this only point of difference on his return. About the time that Mrs. M. parted with Jane, who was married to a young disciple, she adopted a forsaken girl, who exhibits the same sweet traits of character which distinguish Aming. She is withal the most comely child the country affords, and shall be specially educated as an aid and companion for the solitary believer of Chauchau. Her name is Seleh—Sarah—who is indebted to the Amity St. Sabbath scholars for her support.

This account of the two scholars cannot be better concluded than by a translation of a letter just addressed by Aming to Akwang.

Letter of Aming to Akwang.

"To my beloved younger brother Akwang, for his information. I have been reflecting on the intercourse we had more than ten years ago, when receiving instruction together with you from Mrs. Macgowan at Ningpo. Since then, we have been widely separated, and have had no means of communication. But now our Heavenly Father has caused me to remember afresh that, though far distant from me, you are my

fellow hands and feet, and that we have feelings in unison. Never since our separation have I forgotten you.

"On the 30th of the 7th month of last year I sailed from Chauchau, in charge of a cargo of sugar for Chapu. On the 21st of the 3d month of this year, I came to Ningpo. Although pirates abounded on the ocean, I relied upon our Heavenly Father, who kept me tranquil and preserved me from harm. I met our parents Dr. and Mrs. Macgowan. When at home I daily prayed to our Heavenly Father that he would permit me to see them again. Now I have seen them, and I know that He hears prayer, and that to get we have only to ask. I find that He has kept them in peace; for which I ought to be thankful; this is man's reasonable obligation.

"When at home, I pondered on the instruction these parents gave us, and on the gospel ways. Late and early I besought our Heavenly Father to bestow the Holy Spirit, to change my heart and to keep me from the temptations of the devil, praying at the same time that my sins might be atoned for by Jesus. By continuing this daily, I both got grace from God and a heart to remember all my instructions. Then our Heavenly Father pitied the sins of my family, so that they were led to renounce the worship of idols and ancestors and the like false objects.

"This year, 5th month, 19th day, at 7 A. M., I was baptized by teacher Lord. Why did I act thus? Because, firstly, our Heavenly Father had conferred grace upon me; and secondly, because I am seeking to escape from everlasting misery by walking the road which leads to life eternal.

"Were I to write thousands of words and myriads of sentences, I could not tell you all that is in my heart. I can only exhort you to be affected, to repent at once, and enter the religion as a true disciple. You will thus obtain, firstly, the grace of our Heavenly Father; secondly, the soul's affairs will be safe;

thirdly, you will escape future misery; and fourthly, you will recompense the care which these kind parents have bestowed upon you. They deeply commiserate your condition. My feelings are great, but my space is contracted, and I cannot say all that I would. I earnestly exhort my younger brother to embrace the doctrine of the True God. Do not be ashamed to be a disciple. Do not be absorbed in the cares of this world; its riches and its glory are not permanent. Our bodies cannot long remain here, for we must surely die. At the last day there will be no time for repentance, nor any open road to escape. How pitiable, how lamentable, the state of my loved younger brother, should he not be saved! If my brother consider this, how I shall rejoice.

"Give my salutations to your honored father. Greet all the worthy brethren. May the Holy Spirit abide with you all.

"To Kwang Chu, my esteemed younger brother, wishing his precious person tranquillity.

"Written by Wang Ming, 6th month, 11th day."

Additional baptisms—Eastern modes of labor.

* Among those baptized with Aming, was a poor and very illiterate man, named Tenhai, who has been above eight years in my service in the capacity of sedan bearer. I well recollect, on first coming to China, buoyant with the strength of a good constitution, how I recoiled from availing myself of that mode of conveyance which compels one to employ his fellow man as an animal of burden. A very few summers sufficed to dissipate both my strength and prejudices. If one to save his money, or to spare these laborers, overwalk to the detriment of health, he does harm to them as well as himself, in depriving them of employment which they covet. Instead of employing a sedan occasionally as others, my professional avocations require me to keep a couple of men constantly at hand for this service. One of these has been an applicant for bap-

tism for more than a year. The delay has been owing to our hesitation in receiving one of so limited intellectual capacity. Though under instruction for so many years, he has been unable to learn to read, and with all the pains taken, his religious knowledge is very meagre. We hope, however, that he has experienced a change of heart, although his mind is incapable of much culture. Here, again, my feelings have had to yield to my judgment. To employ a Christian brother in such service is revolting; but, to say nothing of the unfitness of the man for other occupations, it would be obviously unwise to remove him from his calling. It would give the impression that chair-bearing employment is unfit for a Christian—so that that large and, in a country like this where roads and beasts of burden are unknown, most useful and necessary class, must, in the progress of evangelization either disappear or be allowed to remain not only socially but morally degraded. Were suitable employment of another kind found for this brother, his successor and his former companion in labor would soon ask for admission into a society which improved the states of its members.

Chusan—Romanists—Nucleus of a church.

At the same time two men from Chusan (one of them a respectable physician,) were baptized. I have more than once alluded to the dismemberment of the Roman Catholic body in this place, and to the circumstance that large numbers of them apply to me for advice and instruction. Those of them at Ningpo, with a single exception, either returned to popery or to paganism; the most intelligent of the flock—the bishop's right hand man—became my teacher of Chinese. After floating about for above two years, he got as far as Evangelical Anglicism, and there anchored. At Chusan the bishop's adherents amounted to about a thousand. These, with the exception of a few score of sincere, devout persons, are pagans and pirates. Of

those who embraced Christianity from conscientious motives, about one-half have returned to their priest; the remainder are too well convinced of the truth of the gospel to reject it, and too enlightened to return to Romish image worship. During the month I spent last summer at Chusan, I formed these simple people into a Bible class, which met almost daily. Of the four Chusan men who have been baptized, three were of this class, (the other was a pagan,) and of those now asking for baptism the greater part received instruction at that time either directly or indirectly.

Last Sabbath and the succeeding day were spent by br. Knowlton and myself at our little chapel at Chusan, where we met this nucleus of a church. These were the two most interesting days of my missionary life.

GERMANY.

LETTER FROM MR. LEHMANN.

Elberfeld and Barmen—Brussels.

Berlin, Nov. 17, 1855.—On the 16th of August, I set out for Paris, to attend the Conference of Evangelical Christians. On the way I spent the Sabbath at Elberfeld, where I met br. Köbner, who was to be my companion. The chapel of Elberfeld and Barmen is progressing, though less vigorously than that at Stettin. It was a blessed Sabbath. Br. Köbner preached in the morning; in the evening it fell to my lot to preach and administer the Lord's supper. Afterwards a large circle of friends met at br. Köbner's house, and we enjoyed the sweet fellowship of the saints. Wonderfully in the last few years has the Lord made this bright spot spring up in Vollmarstein. The churches are constantly increasing. The Lord does great things for us.

On Monday, the 20th, we went from Elberfeld to Brussels, where we spent the night. The following day we saw several Christian friends, and among them Mr. M., who within the last few years has been much interested in pro-

moting the Baptist cause in the city. A church had been formed and several baptized, and things wore a very pleasing aspect. But lately errors have crept in, and the cause has gone backward. The meeting-place is very neat and comfortable, and a baptistery had been arranged with much ingenuity; but there is now no preacher.

We left Brussels in the evening, and early the next morning arrived in Paris. The meetings of the Conference were highly interesting and gratifying.* We were greatly indebted to the influence of our British and American brethren and friends, through whose intervention I had a fair and full opportunity to state our position, sufferings and sentiments, and was listened to with attention and sympathy.

Meetings at Paris in reference to religious liberty.

But the most interesting and important meetings were those held by the English-speaking brethren, with special reference to the promotion of religious liberty. The attention of these conferences was principally directed to our Baptist cause, and to the persecutions sustained by our brethren. Much discussion was held, and in the end very gratifying measures were adopted. It was resolved to send memorials on the subject to the various monarchs of Europe and to the supreme executive of the United States, and a deputation to the kings of Prussia and Sweden, and to the princes of Germany. This favorable result is largely due to the energy and efforts of the Rev. Dr. Steane, who sympathizes deeply with our suffering brethren, and to Sir Culling E. Eardley, who zealously attended and presided till the end of our deliberations.

Before leaving Paris, we sought our brethren the Baptists. We met with the kindest reception from Mr. Willard, and rejoiced very much, after so long an acquaintance by report, to meet him in person with his dear family. We en-

joyed much fraternal intercourse, and had the pleasure of spending a Sabbath in the midst of the church, besides attending a meeting on a week-day evening.

Dr. Steane met all our travelling expenses, so that at the present crisis we were not prevented from using our efforts to promote the great object we had in view.

So great were the difficulties which seemed to stand in the way of bringing together a number of suitably qualified gentlemen for the deputation above named, that I entertained doubts as to the realization of the plan. This induced me to request my esteemed friend, the Rev. Dr. Baird, of New York, to accompany me at once to Berlin, that he might influence our king to fulfil his promise with regard to a concession for our churches. Dr. Krummacher had told me in Paris that he was assured by the king that he would have granted all to the Baptists, but they had deceived him. On my inquiry how the Baptists had deceived him, Dr. K. could only reply, that we had declared to the king that it was the conviction of the Baptists that baptism could be properly performed only in open waters (in the open air,) while he (the king) had most positively ascertained that the Baptists in England and America did baptize in baptisteries in their chapels. Of course there must have been a strange misconception, though certainly without any fault on our part. I at once told Dr. K., that he might set the thing before the king in its true light. Besides, it appeared to me very desirable that Dr. Baird should speak with our king personally on the subject, as I knew him to be held in high estimation by his Majesty. Dr. Baird very kindly complied with my wishes, and with much personal inconvenience travelled for this single purpose the long way to Berlin, and proceeded immediately to Potsdam.

Dr. Baird's interview with the king of Prussia.

He was so happy as not only to see the king, but also to be invited to the

* An account of these meetings is given under the head of Miscellany.

royal dinner at Sanssouci, after which he spoke very largely on our whole matter and refuted the erroneous impressions made upon his Majesty, and requested him to grant us full liberty.— Dr. Baird says that the king was very kind and heard all with great attention, but was rather tenacious as to the mistake above mentioned. Dr. B. strongly recommended me to seek an audience alone with the king, and to speak to him very minutely on all, encouraging me that without doubt it would be granted me.

Dr. Baird attended our meeting on Sabbath afternoon, and gave an interesting address to the people, encouraging us to adhere steadfastly to the Lord. We are under great obligations to this dear servant of Christ. He has published his report on the state of religion in America, which made so happy an impression at the Paris Conference. I am about to translate it, at his request, into German, and to publish it at his expense. I anticipate very blessed results from the circulation of it in these regions.

Pastor elected at Elbing — A new station.

During the whole summer past I have had very little rest. I had scarcely returned from Paris, when I received a very urgent request to visit Elbing, in Eastern Prussia. It was proposed to elect a pastor there on the twenty-third of September. So with the approval of the church at Berlin I once more crossed the Vistula, and was in Elbing at the time appointed. Br. Tobias Penner was unanimously invited to the pastorate, having previously supplied the church for a season. The remote station of Saalfeld was previously recommended to form a separate church, and the members dismissed for that purpose. I preached twice on the Sabbath to good congregations, enjoying a great blessing. On Monday matters were attended to, which required discussion or advice, and this occupied the entire day. In the evening Br. Penner was ordained, and the Lord's Supper was celebrated *in the night*, just

as when it was instituted, for when we separated it was long after midnight.

On Tuesday, I left for Dirschau, where an interesting meeting took place, and I preached to a goodly number. This station of the Elbing church grows very rapidly. It is composed of very excellent members.

Interview with the king at Cologne.

I reached Berlin the following day late in the evening, but my journeyings were not yet closed. On returning from Elbing, I received an invitation from Sir Culling E. Eardley to meet the deputation, which had been appointed in Paris, at Cologne. Since the meeting, Sir Culling had been actively employed in the matter pertaining to the deputation, and had obtained from our king an agreement to meet the deputation in Cologne. The object was too important to be neglected, and thus I once more travelled westward, to Cologne. Here I met Sir Culling on the second of October at the hotel de Bellevue, and in the course of the day three more of the proposed deputation arrived, viz.: the Rev. Mr. Valette, of Paris, the Rev. Mr. Panchaud, of Brussels, and the Rev. Mr. Bonnet, of Frankfort-on-the-Maine.— Other friends, and especially some gentlemen of rank, were detained from coming, and it seemed almost as if all efforts would be to no purpose. The success of our endeavors is to be ascribed to the great energy and benevolence of Sir Culling. The meeting was very cordial and pleasing, but the preparation for it was laborious. We had arranged to present a memorandum to the king, the materials and facts for which were furnished chiefly by myself, and for this end I had brought with me all the most important documents relative to our petition. We labored through the greatest part of the night, as the deputation were to be received on the following morning.

The question was proposed whether I also should act as one of the deputation. For the sake of having an opportunity to correct the errors above mentioned, I would fain have desired it. But other

reasons rendered it improper, and we all agreed that at present I should not go to see the king. Thus none of the four gentlemen composing the deputation were Baptists,—a circumstance which in some respects gave them the more influence. It was feared that at the great court festival and grand reception, it would be impossible to get a fair and full hearing. But though all were awaiting the ceremony of laying the foundation stone of a large bridge over the Rhine, the king ordered the deputation to be led into his private room, and there gave them a half hour's audience in the most cordial manner. The deputation very earnestly requested his Majesty to grant full liberty to the Baptists, and gave him particular statements of the sufferings to which they are exposed, chiefly in some of the minor states of Germany. The king heard all with the greatest sympathy, especially the latter statements, and recommended the deputation to go to Mecklenburg, promising to write himself to his relative, the grand duke. He gave, however, no distinct promise to grant a concession to the Baptists in his own states. Thus I fear all will remain as it has been, as long as the persons now in power in Prussia remain in office.

I must again express my deep-felt gratitude to the Christian gentlemen, who so readily followed the sympathies of their generous hearts, and made these efforts for our poor persecuted brethren; and especially to the excellent Sir Culling, who was the moving spring of all, and who generously paid all the expenses of the undertaking.

After returning from Cologne, I waited for a fair opportunity to see the king here. This day week I was in Potsdam and saw Dr. Krummacher, who has not yet spoken with the king on our matters, but promises to do his best whenever an opportunity occurs. I also saw the king's court marshal, Count Keller, who suggested that I might see his Majesty when he should remove the court to Charlottenburg, one German mile distant, and that he would give me notice. But after

all, I believe we shall do best to repose our confidence in the Lord of hosts.

The subject of religious liberty is now much discussed in periodicals and pamphlets. Chevalier Bunsen, the late ambassador of Prussia in London, has written a very strong article in favor of it. The facts related in it touching persecution were furnished by myself, at the instance of Dr. Steane, from our own history.—The article has been severely attacked by some newspapers, and defended and praised by others. The best results may be anticipated from such a discussion. I regret only that there is almost no paper in which the Baptists could vindicate their position.

Continued persecutions — Labors and prosperity in Berlin.

Mr. Wruck, our bible-colporteur in Cöslin, Pomerania, has been condemned to a fine of fifty thalers or six weeks' imprisonment, simply for having sold bibles. At my interview with Count Keller spoken of before, I handed him a petition to the king in favor of our brother, and am now expecting the result. In some other cases I unexpectedly obtained licenses from several prominent governments for the free sale of bibles; among these were one for Mr. Stangnowski, near Saalfeld, and Mr. Aust in Schönwiese.

In Berlin I preach twice every Sabbath, examine the lesson for the day with the teachers of the Sabbath School, preside at the church meeting, and attend one or two associations of the young men and young women. The former are now in a state which greatly interests me. They have two other weekly meetings, one for biblical studies and speaking, and the other for instruction in grammar, geography, &c. They have a skillful teacher, who labors under my own superintendence. Four or five of the young brethren among them I am able to send to our outstations to hold meetings.

The blessing which the Lord has vouchsafed to our children still continues. Three of them were baptized by

br. Oncken on his way to Stettin, and several more are under serious impressions. We thank God for this, and rejoice greatly. Still we regret deeply that few elderly men, of consistency and good standing in life, have been admitted to the church this year, while our deductions have again been considerable. I hope for greater activity in the gathering of the elect. I encourage the various organizations in the church as a means of good. A society of elder brethren and heads of families is now forming, for the purpose of taking a more active part in missionary labors. The Lord grants us grace and love in the church. Our Sunday evening meetings are always crowded. Our chapel is repaired and painted, and looks very nice; but it is very small, and we need much an enlargement. But there is little hope of this at present.

Our outstations are partly prospering, partly lingering. In Seegefeld, our oldest, the cholera has swept away many, which for a time caused much grief, and demanded great efforts and personal exposure.

During the summer, myself with several others were arrested after the administration of baptism. A mob surrounded us, but no evil consequences followed. After having made such statements as seemed suitable, we were dismissed without further proceedings. The policeman had acted on his own authority and by the instigation of the mob. Such incidents make it very desirable to have a regular chapel and a baptistery therein.

We have enjoyed an interesting visit from brn. Oncken, Braun, Kōbner, &c., who were on their way to attend the dedication of the chapel at Stettin. Our singing choir also went to the ceremony, which gave great joy. It is said to have been a very glorious occasion. Br. Ribbeck, on his way to Switzerland, spent a Sabbath with us, and preached to large congregations.

I hope our dear American brethren will not cease to sympathize with us and to pray for us.

GREECE.

LETTER FROM D. SAKELLARIUS.

It was stated in the Magazine for November, p. 466, that the Greek mission as such had been discontinued, but that the assistant, Sakellarius, was to be employed as a colporteur until April next. The tidings reached Mr. Buel while engaged in a missionary tour, in company with the assistant, on the island of Egina. The letter of Sakellarius, which follows, is a gratifying proof that the work of the mission in Greece has not been wholly in vain. There is encouraging evidence that they who have labored in this field will "gather fruit unto life eternal."

Expression of gratitude — Continuance in the work.

Egina, July 29, 1855.—Being absent on a tour with our beloved brethren, I received your letter of the 12th ult. yesterday, from which I learn the fate of the mission of the American Baptists in Greece, which grieved me exceedingly, although I had previously some intimation of it. Having reflected, however, that nothing takes place without the divine will, I glorified the Most High for every thing that has taken place, and every thing that is about to take place, according to his will. Recognizing and confessing the very great benefit which my country has received from this mission, I express my unbounded satisfaction and gratitude to the venerated Union, and to the beloved members of the mission, for the sacrifices which they have made for so many years for my country, and for the pains which they have bestowed upon the salvation of the immortal souls of my countrymen; especially for the part they have borne in regard to my own conversion, who was before wretched and miserable. May the Lord put it to their account, and recompense them both in the present and the future life.

You ask me what I wish to do, in these new circumstances. You know my desire; you know also my incompetency. One year ago, I undertook this work, too great for me, notwithstanding I felt from the beginning my great inability. Encouraged on the other hand by my beloved brethren in the Lord

here, who earnestly desired me to continue in the work, and having taken counsel also of my dear spiritual parents in Christ, Mr. and Mrs. Buel, I feel myself endued with new courage and zeal, and able to overcome my infirmities. If therefore it be the will of God, and the respected Union vote that my work may be continued, I will accept it with all readiness. And I beseech all those who love Jesus Christ and desire the extension of his kingdom, to remember me in their prayers, that the Lord may strengthen me to undertake this great work anew, and prosper the work in this unhappy country.

JOURNAL OF D. SAKELLARIUS.

The incidents of a tour to Amphissa, in which Sakellarius prosecuted his work as a colporteur, are given by Mr. Buel in the Magazine for October, pp. 427-432. The following is a journal of his labors, chiefly in the island of Ægina, after Mr. Buel's departure.

Interested hearers in Ægina.

Athens, Aug. 21.—Three days ago I returned from my last tour, in which I spent about a month. The day on which Mr. and Mrs. Buel departed from Ægina,* leaving me to visit other places, I went to the place where I had my books, and sat down, leaning upon my saddle bags, grieving at their departure, and sorrowful at the thought of turning my back upon that place without leaving any book or tract. While I was occupied with such reflections, it came into my mind to take out some book, and read it for my comfort. I accordingly opened my sack, and, the New Testament happening to be on the top, I began to read our Lord's sermon on the mount.

Whilst I was reading, one of the guardians of the Health Office, whose acquaintance I had previously made, came up to me, and begged me to give him some tracts for his children, saying that he was

not able to buy them. I begged him to stop a little, till I had finished reading, and to hear me, if he liked, for I was reading the beautiful words of our Saviour. He consented, and sat down to listen. While I was reading to him, many others came and heard, and I then felt a pleasure in making such remarks upon what I read as my abilities would allow. After reading in this way for perhaps half an hour, I paused, and began to talk. The man then began again to ask for tracts, and I promised him that I would give him three, adapted to the several ages of his children. Then one of the listeners, a well-dressed man, somewhat advanced in years, and apparently in circumstances to buy, came up to me, and said, "If you wish to do the man a kindness, you should give him the book which you were reading." I assured him, that I had done my duty, and if he wished to do his, he might give me a drachma, and buy the book for the man. He replied, "Give that to him, and I will buy another book." Others then began to take part, and to beg me to do this favor. So we came to an agreement for me to give the man the New Testament, and for the other to buy a Pilgrim's Progress.

Interview with a priest.

Many heard this conversation, and most of them were persons who had not been near me before. Among them was a priest, who looked at the books, for I had taken them out as soon as I saw the people gathering around me, although I quite despaired of selling any, so great was the outcry raised against them by certain persons. While I was talking, some persons asked the priest whether the books were good, and what he thought of them. He answered repeatedly that they were prohibited. I overheard his unfavorable reply, and addressing myself to him, I asked, "Why, reverend sir, are these books prohibited, and how do you know it?" He answered, "Because your books are translated from foreign languages, and edited by foreigners, of

* Mr. Buel was at Ægina, engaged in a missionary tour with the assistant, when tidings of the action of the Executive Committee reached him.

another religion, and on this account they are injurious to us orthodox." I then repeated my inquiry, saying, "Has your reverence ever read these books, and do you know where the pernicious passages are? I beg you will tell me." He whispered to some one near him, but made me no reply. I then begged him to have a little patience while I read to him some passages from different books, that he might judge from them whether the books were injurious. He consented to this; and I proceeded to read extracts, repeatedly turning to him and asking him, whether they were injurious or profitable. He was at last induced to buy the "Practical View," the book of Chrysostom on reading the Scriptures, and the tract, "The Good Shepherd," and thus others also were persuaded to buy several tracts and books. The priest had never seen me before, and knew nothing of me. He had, however, heard much about the books, but had never read them. He parted from me in the most friendly manner, and promised to see me again the next day. I perceived that this priest was comparatively sincere and simple-hearted, and not without some religious feeling. I stayed two days longer; but saw him only once, and then only as he passed me; for I observed that he endeavored to avoid meeting me. I then understood, that he had been rebuked for conversing with me and buying books.

"One thing thou lackest:"

After the priest had departed, a young man came up whom I had seen before, and with whom I had had several religious conversations. This man was intelligent, and expressed very just sentiments; but he did not comprehend how great is the guilt of him who transgresses God's commands, and does not follow Christ, as he ought. I read to him various portions of the New Testament relating to obedience to God's word, and submission to his will. He seemed affected and disturbed, and exclaimed, "What will become of us, wretched men?" May

that tenderness of feeling remain in his heart, and may the Lord increase it.

This man expressed very just views in regard to baptism, and I learned that he had derived them from the Catechism of Plato, for he had never conversed with any Baptist, nor heard anything upon the subject. He bought a copy of the New Testament in the original, with references; for he was very much interested in observing how readily I found any passage I wished. He had the translation in modern Greek, but I doubt whether he had ever made much use of it. He also went away, as did the priest, promising to see me again on the morrow. But it happened with him, as with the priest, I saw him no more.

Opinions of a Greek priest.

In the course of my conversation with this young man, another priest came up, who began to look at the books with a very indifferent air, opening and shutting them, and saying, "What sort of books are these?" I replied, "They are beautiful moral and religious books." "So I see," said he; "but how is it that you have not the little book about St. Anthony? and one about the Holy Virgin? and one about the Holy Sepulchre? and others of that kind? The people love these, and would buy them." "What do you think, sir," said I, "of these books which you have mentioned? Are they better than these which I bring?" "No," said he, "they are not better; on the contrary, they are very pernicious; but some of the people like them, and it would be more profitable for you, if you had such." I answered him, "O father, how wrong it would be, for a little gain, to distribute injurious books among our countrymen. I think this would be a very wicked thing indeed." The remark seemed to touch him a little, and he began to change the conversation, saying, "Yesterday was market-day; why did you not display your books then, when most of the country people were in town? You might have sold a great many." I replied,

"Because it was the Lord's day, and I do not wish to buy and sell on that day."

He then started up, and said, with some ill-nature, "O how strange! others do such and such things on the Lord's day, a great deal worse, and you will not even sell books!" So he departed.

The young man, mentioned above, heard this conversation, but took no part in it; but after the priest had gone, he said to me, "You see what sort of priests and ministers we have!" This gave me occasion to explain to him, what a priest and minister ought to be.

Opposition at Poros.

I remained two days longer in Ægina, during which I had some opportunities of conversing and of selling a few books. Leaving Ægina for Hydra in a merchant vessel, we touched at the island of Poros, where the owner of the cargo had occasion to stop for a day. I embraced the opportunity of exhibiting my books in the market-place, to see if I could find purchasers. I had no sooner displayed them in a central place, than many came around me. One looked at the books; another read a little; another asked the price.

Among them, I noticed one man, who seemed to be examining the books with great curiosity, opening and shutting them. I inferred that he was pleased with them, and began to recommend them to him. But he instantly cried out with a loud voice, "What! have you begun again to introduce your American religion among us?" He then turned to me, and said, "This place is called Poros, and the people here do not do things by halves. The best thing you can do is to be off, before your books are thrown into the fire, and you after them." As soon as he said this, some began to withdraw, some to be surprised, and others, who had not understood, to ask, what is the matter? I kept silence. The man who had spoken in this way was about fifty years of age. I did not retreat, however, at his threat, but remained till evening. But I did not sell a single book; for all who showed any

disposition to purchase were hindered by others.

Fasting "to be seen of men."

About midnight we started for Hydra, hoping to arrive early in the morning. But the wind was contrary, and it was two days before we reached there. During this interval, I had frequent opportunities to read to the sailors and passengers, and to hold religious conversations with them. While I was reading the *Pilgrim's Progress* and *Alleine's Alarm*, the two eldest of my hearers shed many tears and gave vent to many sighs, saying, "We are undone." One of them, who was owner of the cargo, had promised to buy some of my books; but he did not fulfil his agreement, being offended because I ate eggs and cheese on Friday, instead of eating olives; especially because I did not speak in favor of such fasting. At last he could endure it no longer, but exclaimed, "All that you say is very good; but since you did not keep the fast, they all go for nothing." I tried to show him that such fasting was not enjoined in the gospel; but it was impossible for me to persuade him; and the others joined with him, and said, "Even if it be a sin, we must fast, in order to show ourselves different from other nations." This gave me opportunity to show them, wherein the Christian should be different from others.

Obstacles at Hydra.

Arriving at Hydra the next day, I displayed my books in the market-place, when many soon gathered to look at them. Among them was a monk, who began to read with much interest. The priests seeing him sitting and reading very earnestly a long time, two of them went behind him and shook him, saying, "What foolish follies are these you are reading?" He turned and said to them, "You are fools for saying so, do you not see what beautiful books they are?" Thus at Hydra also I found many obstacles, on the part of the priests and others. There were some, who, as soon as they saw any one staying some time with me,

would begin to call out to him, "catechumen!" "catechumen!" Still, I sold a good many tracts, as the population was large, and I ceased not to read to them, and to converse on religion with those who came near me.

Fasting and alms-giving.

On the Lord's day, my hostess came to my room, and said to me, "Why did you not come to-day and hear what a beautiful gospel lesson the priest read to us? and besides, he explained it." I asked her to tell me what lesson it was, and what the priest said to them? She answered, that she could not remember, for she did not understand the ancient Greek very well. At length I recollected that it was the parable of the wicked servant.

Then I found it, and read it to her. I also read other passages to her, for I saw that she placed all her dependence on fasting and alms-giving. In defending her views on these two subjects, she said, in respect to the first, that she had heard from others, and knew indeed from her own observation, that some did not observe the fasts; but as for the second, she had abundance of proof, of which she mentioned the two following. "There was," she said, "a certain monk in this place, who was so perverse and miserly, that he would not even give a drink of water to his messenger. At his death, he left a large sum of money, and his heirs, wishing to secure his soul's peace, built a new road; and so all who pass over the road offer their prayers for his soul; and now every body says he will be forgiven." The second example was this;—a certain friend of hers had a son who committed suicide; and his mother was in such distress about his soul, that she did not know what to do. A little while ago, a certain father confessor passed this way, a very holy man—and this woman went to consult him about her son's soul. He told her that the young man's sin was indeed great; but that if she continued to give alms, to offer prayers for his soul, and to keep fasts, the soul of her son

would be delivered. To all this I answered her as I could. And I added, that they are much to be pitied who believe such things, and they much to blame who preach them.

From Hydra I went to Spetzæ, where I found the people in much the same condition. I exhibited my books in a central place, where I immediately found some purchasers, and met with the accustomed opposition. One person, in particular, busied himself in pointing at my books, and saying, "How can books translated from the Anglo-French language be good for us?" All the Greeks now hate the Anglo-French more than ever. The priests did not come near me at all; and in consequence of this, I sold more books in Spetzæ than in any other place. It was a singular circumstance, that I happened to lodge in the same house which Papulaki had occupied four years ago: and when I conversed on religion with my hostess, she would very often exclaim, "That's just what Papulaki used to tell me."

State of the Greek mind—Thoughts on gratuitous Bible distribution in Greece.

This tour has made me better acquainted than ever before with the true condition of my countrymen. I have seen a degree of fanaticism, which I never expected to see. I have seen such ignorance of religion, as I never supposed to exist. I have seen such self-complacency, such bitter enmity against those of other nations and religions, as never entered into the thoughts of those who blind the eyes and hasten the ruin of the Greeks by their encomiums and their flattering representations. Let them cease henceforth to show their Philhellenism in this way, by which they make themselves in effect the enemies, rather than the friends of Greece; and let them take the contrary course, rebuking and admonishing us, if they wish to be truly our friends.

As the result of all my observations, I have come to the conclusion, that so many thousands of bibles and other religious books have been distributed among

my countrymen to no purpose; for instead of profiting them, the manner of distributing these books, as a gratuity, has rather done them harm. Many have said to me, "If those books were good for any thing, they would not be distributed gratuitously, and if they were not injurious, they would not be circulated in that manner." I pray therefore that giving the Scriptures gratuitously here may cease; because, instead of good, it produces much evil. Let those who wish to help in this good work send bibles to be sold, and not to be given away.

I cannot sell my books, except to those who have never heard how they have been given away, and whom I can convince by reading them and recommending them, that they are such as they truly are.

A solitary laborer.

Athens, Sept. 27. — The departure of br. Buel has left me very sorrowful, for it has deprived me of my only brotherly consolation, and my only human encouragement. Wherever I go, wherever I stay, I find myself a stranger, I am received as a stranger. I am desolate and orphaned. I understand better now how many infirmities I have, and how incompetent I am. I learned something of this on my last tour. I understand now how difficult it will be for me to carry on alone the work which I have undertaken. I understand now why our Lord sent forth his disciples by "two and two." I understand now why our brother Paul, when he was at Troas, "had no rest in his spirit, because he found not Titus his brother" there; and this, notwithstanding there was an open door for him.

Religious freedom—Prospective efforts.

As to religious freedom, things remain in the same state as formerly. Mr. King continues to preach in his school-house, the Philadelphia. He has the usual hearers. I continue to associate with the four young men from Constantinople; and I have much satisfaction in their society.

Since my tour to the islands, I have not made any other, as I am waiting for the license from the ministry to travel through all the kingdom, which Mr. Buel applied for, in order that I may make a tour to some remote islands and to the Peloponnesus; for in Continental Greece we hear still of banditti, and the time is not suitable, especially as a ministerial crisis is just now impending.

The Eastern war—Penny-a-day Society.

The capture of Sebastopol is very much lamented by the greater part of the Greeks. The poor creatures think, foolishly, that Russia is fighting for them, and in behalf of Christianity. A very few only rejoice at the event. I know not what will be the consequences of the present war, but I hope and believe that a great door will be opened for the gospel in the East. The will of our Lord be done.

I am busy now, with the young men from Constantinople, in forming a Greek Society, each member to contribute a pentara a day (5-6 of a cent), for the promotion of gospel truth among our countrymen.

MISCELLANY.

THE PARIS CONFERENCE.

In August last, a Conference of Evangelical Christians of various denominations, and from all parts of the world, was held in Paris. The assembly was invited by the French Branch of the

Evangelical Alliance. It was estimated that on different occasions not less than twelve hundred persons were present, and it is known that they came from fifteen different nations.

French was the language ordinarily

used, and all the documents were read in French, but other tongues also were spoken.

The opening meeting and Evangelical Alliance.

The opening meeting was entirely devoted to prayer, accompanied by reading the Scriptures and praise. It was held on Wednesday evening, Aug. 22, in the Lutheran church, called the "Church of the Redemption," with one exception the largest Protestant church in Paris. The edifice was well filled.

Thursday, Aug. 23, the morning session was devoted to the Evangelical Alliance. Rev. Dr. Grandpierre presided, and offered what might be termed the inaugural discourse. He referred to the difficulties under which French Protestants labor in consequence of the paucity of their numbers and the small amount of influence they possess. It is often said boastfully that true evangelical Christianity is extinct; but the proceedings of the Conference would indicate that it is still living in the hearts and minds of millions in all quarters of the globe.

Pastor Fisch, of Lyons, read a paper on the progress and present state of the Evangelical Alliance. The last four years have been years of rapid progress and blessing. The union aimed at by the Alliance is not the union of the Romish church, sweeping all into one section; not the cold union of death; but union in the Spirit, in liberty, Christian union in the broad principles of Christ.

Dr. Kurtze, of Berlin, spoke of the Alliance as being viewed with little favor in Germany. Attempts at union had been made for three hundred years, especially in Brandenburg. The late king, Frederick William III., tried to unite the Lutherans and Reformed, but without success. At present the Lutherans and Reformed and other evangelical communions unite, but refuse to give the hand of fellowship to the Baptists, whom they do not understand, but confound them with the Anabaptists of Munster and of the Reformation.

Dr. Capadose, of Amsterdam, said that the Alliance was opposed in Holland, because it was erroneously thought to be hostile to established churches.

Mr. Macfie, of Liverpool, invited the attention of the Alliance to the condition of isolated Christians and converts in the midst of Romish, heathen or infidel populations, cut off from the benefits of Christian fellowship and divine ordinances,—asking for practical sympathy and inquiring as to the best means of confirming and encouraging them.

Pastor Gauthey, of the Courbevoir Normal School, spoke of the necessity of manifesting the union which actually exists among Christians.

Dr. Hoffman, of Ludwigsburg, spoke of the gathering of the Jews at Jerusalem, and of the importance and means of aiding that movement.

The doxology was sung in English, French and German.

Young Men's Associations.

The evening was devoted to Young Men's Christian Associations. Pastor F. Monod presided. A report was read on the origin, the aims, the basis and the means of action of Young Men's Christian Associations in different parts of the world. Though these societies are of recent origin, their statistics are of a very encouraging character. In Westphalia, there are already one hundred and thirty *Vereine* (Unions,) with 6,000 members. In England there are forty-three associations with about 7,000 members, who exercise a religious influence over at least 40,000 young men, most of whom are in business. In America, forty-four associations were organized some months ago, with 8,000 members. Sweden and Denmark are the only Protestant countries where they do not exist. France and Switzerland have about one hundred unions or special meetings, frequented by about 1,500 young men.

The meeting was afterwards addressed by Messrs. Tarlton and Gladstone, of England, Mr. Cook, of France, pastor Durselen, of Germany, and Mr. Stuart, of America.

Great Britain.

Friday, Aug. 24, the morning was devoted to the religious state of Great Britain. Sir Culling E. Eardley was called to preside and delivered an opening speech. A report prepared by Rev. T. Birks was read in French, and the substance of the successive paragraphs afterwards given in English. Five-eighths of the population of Great Britain may be regarded as under the Christian influence of the churches, and three-eighths not. Twelve different denominations profess the same principles as the Church of England in her articles, and aspire to unity in their diversity. No special change has taken place within the last four years. The Papal aggression, however, has aroused Protestant feeling.—The interests of trade and the industrial arts have drawn countries nearer together, and expanded the intellectual horizon. The discovery of gold in California and Australia has enlarged missionary efforts; it has awakened a care for emigrants, created ragged schools, and directed attention to the good of criminal transports. The war has had some good results, such as sympathy with France and French Protestants, an increase of missionary effort, and attention to prophecy. A part of the population has been injured by the infidel writers of Germany and America; but the good derived from Christian authors of Germany has preponderated. The literature of Great Britain has improved. Books of the present day are short; the telegraphic despatch takes the place of the folio volume. The evangelical portion of the Church of England is increasing the most numerous both in numbers and in clergy; the High Church is losing ground. The Unitarians were but one in two hundred at the last census, and tend to diminish. The aggressions of Popery serve to unite all evangelical denominations more closely.

The names of the British brethren present at the Conference, seventy-three in number, (it increased afterwards to upwards of one hundred) were now read;

and standing up, they were thus introduced, and welcomed in the name of French Protestants in an address by Rev. Mr. Fisch.

Addresses were delivered by Rev. A. Dallas on the progress of Protestantism in Ireland, and the recent numerous conversions from Popery; by Rev. J. Jones, of Ireland, on open-air preaching; by Drs. Craig and Macleod, of Scotland, and others. The whole number of speakers was fifteen.

Infidelity.

In the evening the subject considered was Infidelity. Dr. Krummacher, of Berlin, presided, and announced that he had been commissioned by the king of Prussia to bring back to him a correct account of all the proceedings. In his extended speech of two hours' duration, Dr. K. mentioned seven forms of infidelity which obtain in Germany.

1. *Indifference*, distinguishing especially government officers, and descending from them to the lowest classes.
2. *Rationalism*, which makes man's reason the highest and only religion.
3. *Pelagianism*, which is rife among pastors and schoolmen.
4. *Gnostic pantheistical doctrines*, which dethrone a personal God, annihilate all idea of futurity, and all sin, making not man the *individual* immortal, but man the *species*.
5. *Materialism*, Socialism and Communism, though now in check, are only waiting an opportunity to burst forth.
6. *Criticism*, which pretends to sift history, especially sacred history, but really maintains such principles as this,—“The gospels are myths”—“Nothing which resembles a miracle has come down from apostolic times.” This party, grown mad with zeal, pierces itself with its own sword.
7. *Moral spiritualism*—not absolute disbelief in the Bible or in Christ, but faith in him simply as the perfect example and model of humanity.

On the other hand, most of the Universities are witnesses to the truth.—Two-thirds of the young theologians enter the church with positive views. The Darmstadt Gazette has this year forsa-

ken rationalism for the cross of Christ. Popular publications on the side of the gospel are multiplying amazingly. Thousands of meetings take place, and the anxious question is the care of souls. It is difficult to find a spot absolutely without life, although there are few living communities except in Westphalia, Wupperthal and Wurtemberg.

Rev. E. Pressensé presented a report glancing at the Protean forms of infidelity in different countries—the Deism of England, the Pantheism of Germany the Unitarianism of the United States, and the Spiritualism and the Positivism, which have succeeded to St. Simonianism and Fourierism in France. The details of the report were chiefly confined to France.

The names of the German brethren, thirty or forty in number, were now presented to the Conference, and they were cordially welcomed in an address by pastor Valette.

United States.

Saturday, Aug. 25, was devoted to the religious condition of the United States of America. G. H. Stuart, of Philadelphia, presided. This was one of the most animated and interesting meetings. A smile of incredulity was visible in the audience, when the chairman stated in his opening speech that the American Tract Society alone employed 659 missionaries, and issued a monthly paper which circulates 300,000 copies.

Dr. Baird, of the United States, presented an abstract of a voluminous report, embracing, 1. The position, extent and resources of the United States. 2. The manner in which they were colonized by the English, Swedes, Dutch, Germans, French and Spaniards. 3. Their progress in every branch of material interest. 4. Their progress in moral and intellectual interests. 5. Their progress in religion.

The names of the American brethren were then called, seventeen in number, and they repaired in a body to the platform. They were welcomed in a speech by Dr. Grandpierre in French, and Rev.

F. Monod in English, amidst the cheers of the assembly. Many of them addressed the audience. The session lasted four hours, and broke up amidst warm brotherly greetings.

Holland and Belgium.

In the evening, Holland and Belgium occupied the Conference. Mr. E. de Souterwoude, member of the States-general, presided. A report was read on the state of Holland by Rev. D. de la Saussaye, of Leyden. Two-fifths of the population of Holland are Catholics, the rest, Protestants. Opposition to Calvinism has been strongly developed in the Reformed church, and rationalism has prevailed to an alarming extent.—The theological school of Groningen unhappily glories in the absence of all doctrinal teaching, and pours contempt on Confessions and Articles. The school at Leyden is lax in reference to the inspiration of the Bible and its vital truths. The breathings of a revival are beginning to be felt; the revival, however, commenced with the flocks and not with the pastors. Protestantism has entered on a new era. The dominion of the State over the Church has had its day; the State now leans for support on sound Protestantism against all the causes which threaten its dissolution.

Rev. E. Panchaud, of Brussels, then reported on Belgium. Jesuitism has the upper hand. The education is papistic. Not a single school in Belgium, excepting those of the Protestant churches, possesses a New Testament. The government and nobility are all Catholics.—Nothing is heard from the Romish pulpits or press, but the glorification of the Virgin Mary. Protestantism is a very small minority, composed of a few state churches, and fifteen free churches, with a general synod. There are twelve pastors and twenty-five evangelical schools in Belgium. Three religious papers are published monthly; 30,000 tracts are distributed annually; 6,000 copies of the Scriptures are put in circulation, and new places of worship are in process of erection.

Germany.

Monday, Aug. 27, was given to the religious condition of Germany; in the morning Rev. G. Fisch, and in the evening Mr. Meyer, of Lyons, being in the chair. A paper was read, prepared by prelate Kapff, of Stuttgart, which began by a survey of the past history of Germany, both as to the Universities and the churches. In the beginning of the century, they were wrapped in profound slumber. The present period is distinguished by hopeful signs. Rationalism is conquered in all the Universities, except perhaps Giessen, and philosophy no longer dares to attack a historical and living Christianity. Still, immorality and irreligion prevail among the greatest part of the German people.

Prof. Tholuck followed, giving some details of the German Universities, and particularly of that at Halle, which contains the greatest number of theological students. At Heidelberg there are 70; Bonn, 200; Halle, 400. When he went to Halle, in 1826, he found only three pious students out of 950; and they owed their conversion, under God, not to the professors, but to a Christian workman. Now, the professors are all evangelical.

Special prayer was offered for the Universities of Germany, and the German brethren, about forty in number, were welcomed by pastor Valette.

A report was read on the state of religious liberty in Germany, by Dr. Herrmann, of Göttingen. The meeting was addressed by the Rev. G. W. Lehmann, of Berlin, and the Rev. Mr. Neviandt, of Elberfeld, and closed with two prayers, one in English and the other in French.

In the evening, an analysis was given of a paper prepared by Prof. Dorner, showing that Germany now numbers twenty-eight Universities, having 1,600 professors and 16,000 students.

Dr. Taube read a paper giving an account of the state of religion in Northern Germany. Addresses were delivered by pastor Bonifas and a merchant from Barmen, and the evening was closed by prayer.

France.

Tuesday, Aug. 28, was devoted to France, pastor Juillerat, of Paris, in the chair. Rev. Mr. Farjat, Wesleyan minister of Bastia, in the isle of Corsica, read a report on the moral and religious state of France. Its object was to compare the effects severally produced on France by the fine arts, philosophy, Roman Catholicism and Protestantism. It gave the number of places of worship under Protestant control, 1,070; pastors, 862; church-members, 2,004,599; Sunday schools, 266; theological schools, two. The influence of Popery has not been life-giving or regenerative. Protestantism only has effected good for France. It is daily improving, though there are too many heterodox, or indifferent, or spiritually lifeless pastors, and too large a majority of careless and unconverted hearers.

Rev. W. Monod followed in an address, in which he maintained that France, though apparently and professedly Papistic, has been and is an auxiliary in the diffusion of Protestant principles. The successive governments, for the last sixty years, had proclaimed liberty of conscience and worship, which is all that Protestantism demands. Her literature strikes heavier blows at Popery than even Protestantism does. Is there a French popular writer of the present day, who does not do his best to subvert Popery? The most popular journals, —the *Debats*, the *Siecle*, the *Presse*—are all against Rome. If France is without religion, she is so, not by a rejection of the gospel, but from disgust of superstition. By her very irreligion, God is preparing her for the reception of that which alone can supply the wants of the heart.

Rev. Baptist W. Noel spoke on the responsibility of Protestantism in France, urging upon Protestants more courage and aggressiveness in preaching the gospel in the face of opposition. After this, many pastors in succession gave interesting accounts of the progress of the work of God in different parts of the

country from which they had come. In the south of France there is a threefold revival,—of the pastors, the congregations, and the missionary spirit. An interesting work has been begun by means of Sunday Schools among the 60,000 Protestants of the Poitou. In Cevennes an awakening has been brought about by means of prayer-meetings. The churches are in a cheering state on the banks of the Loire. There is a central society for evangelization in the north of France. At Saintes are weekly, monthly and quarterly Bible classes.

Sweden and Denmark.

The evening was devoted to Sweden and Denmark, Mr. Berger, of Stockholm, presiding. Dr. Bergmann presented a report, giving a rapid view of the ecclesiastical and religious history of Sweden. The writer sympathized with the recent revival which has taken place in some parts of the country, and deplored the intolerance exercised towards its promoters and subjects. In speaking of missionary efforts in the northern districts, allusion was made to the interesting revival in Bomarsund, where the efforts of a pious young man for nine weeks had resulted in the conversion of a large number of the inhabitants to Christ. An attempt was made to put a stop to his efforts. For this end a Russian commissary was sent to arrest him. The commissary's postillion, however, was gained to Christ, and left the officer, his master, who had no other means of conveyance, so that the young evangelist had time to escape to Sweden. The work has obtained firm hold, and remains strong and vigorous.

When allusion was made to the persecution raised against the Bible-readers by the Lutheran government and clergy, a member of the Swedish magistracy rose and attempted to extenuate, though he did not deny the fact of the persecutions. Mr. M. F. Monod replied that nothing could justify such proceedings; and if intolerance was odious in Roman Catholic governments, it was incomparably more so in Protestant.

The report on Denmark was read by the Rev. C. H. Kalkar, of Copenhagen. Several addresses were delivered, prayer for the persecuted was offered in the middle of the proceedings, and another prayer closed the meeting.

Evangelical Missions.

The evening was devoted to evangelical missions, Rev. Dr. Macleod, of New York, in the chair. An elaborate report was prepared by Dr. Barth, of Calw, on the state of Protestant missions throughout the world, and heart-stirring speeches followed. Mr. Langa, a returned missionary from Africa, gave an account of the Bassoutos and Bechuanas. Prof. Sardinoux read a paper on the duty of Christians with respect to the evangelization of the east. A proposal was made that all missionary societies, and that of Paris in particular, should be invited to unite in this work, to which God by his providence appeared to be signally calling them. Sir C. E. Eardley suggested that a deputation of twenty brethren, having some acquaintance with the localities and the languages, should be sent to the East to examine and report on the best method of commencing such a work.

Dr. Duff, of India, alluded to the insignificance of the missionary operations at present undertaken by the Christian world, in comparison with its ability and its resources. He said it filled him with something like horror to find that the incomes of several missionary societies had diminished, in consequence of the war and the dearth of provisions. "Where are the men," he asked, "who have made personal sacrifices rather than diminish aught of their offerings to the cause of God? It is a burning disgrace to the profession of Christianity, that when times of comparative scarcity and dearth come, Christians commence the reduction of their expenditure by withholding their contributions from the cause of the gospel, leaving their luxuries and their vanities untouched and undiminished."

Rev. W. Monod proposed that, after

the Conference was over, a special meeting should be held for prayer and humiliation in relation to missions. G. Pearce, Esq., spoke of missions in China. Dr. Cook mentioned some striking examples of the efficacy of prayer. Pastor Saussaye spoke of the Netherlands Missionary Society. Prayer was offered by pastor Filhot, and the meeting closed.

Switzerland.

The evening was devoted to Switzerland, Count St. George presiding. The report was presented on the religious state and habits of Switzerland. Mr. Barde, of Geneva, sketched the principal traits in the Swiss character. Mr. Le Grand gave interesting details of eminent Christians in the city of Basle, and spoke of the character and habits of Oberlin. Mr. Naville gave information concerning the Evangelical Society of Geneva, and that for promoting the welfare of scattered Protestants.

The Swiss brethren to the number of twenty were called, and received fraternal salutations through pastor Descombaz, of Lyons.

The Jews.

Thursday morning, Aug. 30, was occupied with the Jews, Sir C. E. Eardley presiding. The report, prepared by Rev. J. A. Hausmeister, of Strasburg, remarked that conversions among the Jews had taken place in every era. The ancient church of Jerusalem counted fifteen among its bishops. In the middle ages some received the faith, notwithstanding the persecutions raised against them, among whom was Nicholas de Lyra, the commentator on the Bible. Many Jews hailed the Reformation and embraced it, but no missions had been established for their conversion till the beginning of the seventeenth century. There are now in Berlin 2000 baptized Jews, and some thousands in England. Fifty-nine clergymen of the Church of England are converted Israelites. In one single chapel in London seven hundred Jews have received the outward badge of Christianity. In Constantino-ple there are 30,000 Jews.

Dr. Capadose, a converted Israelite of the Hague, spoke of the probable return of the Jews to Palestine. Dr. Duff said there were two causes why the Jews hated Christianity; 1. The conduct of Christians towards them. 2. The idolatry which they witness among professing Christians (Papists). On this account he suggested the necessity of laboring for the conversion of those by whom they are surrounded. Still, we should not think that nothing can be done for the Jews until the Gentiles are first converted.

Italy.

In the evening, Italy was the topic of discussion, Rev. E. Pressensé presiding. A report was read by the Rev. M. Meille, of Turin, on the recent revival in the Waldensian church, and the state and prospects of evangelical religion in other parts of Italy. In Lombardy, Naples and the States of the Church, no bright spots can be described. The awakenings in Tuscany are of an encouraging character, notwithstanding the efforts of Popery to suppress the truth. The same reaction against materialism and infidelity has taken place both in Italy and in France. The ablest writers are calling for a spiritual and upright religion. Among the encouraging features in the religious state of Italy are, 1. The moral tendencies of the best writers. 2. The conviction which has taken possession of the public mind that the depressed state of Italy is the fruit of Popery. 3. The extreme discredit into which the Romish clergy have fallen. The obstacles to the spread of the gospel in Italy arise from the influence of the Papacy in withdrawing the Bible, substituting the laws of the church for the individual conscience, and awakening a spirit of suspicion throughout the land.

Pastor de Sanctis related a number of telling facts in regard to the spread of the gospel in Italy.

The two brethren from Italy were saluted in their own tongue by Mr. Vallette, as the first representatives from that country in such an assembly.

Turkey and Greece.

Friday morning was devoted to Turkey and Greece. A report was presented, drawn up by Rev. H. G. O. Dwight, on the progress of the gospel among Turks, Greeks, Armenians and other populations of Western Asia. The Mohammedans form two-thirds of the population of Turkey; many of them are free-thinkers and pay no regard to the Koran. The Greeks have remained stationary. Their priests have unlimited power. The Armenians are in the most hopeful state; a spirit of inquiry prevails among them. The British and Foreign and American Bible Societies have spread the Bible in fourteen different languages. Two religious papers are published periodically, one in modern Armenian, the other in Hebrew and Spanish. When the first missionary arrived in Constantinople, he found only one Protestant service on Sunday; now there are twenty-one, in ten different languages. Twenty-five years since there was not a single Protestant school; now there are thirteen.

God in his providence has been in a wonderful manner smoothing the way for the progress of the gospel in Turkey. Among the French soldiers hundreds of New Testaments have been distributed, which have been gratefully accepted.

Sir Culling E. Eardley urged upon the Conference the propriety of adopting some practical measure in relation to the death-penalty inflicted upon Mussulmans if they become Christians.

Observance of the Lord's Day.

In the evening, the subject was the observance of the Lord's day, pastor Cuvier in the chair. Papers were presented relating to this subject on the French-speaking portion of the continent, on Great Britain, and on Germany. It appears that neither the police regulations made three years since in France, nor voluntary associations to promote the observance of the Sabbath, have been of much advantage. Things are again as bad as in 1852.

Hungary.

Saturday morning was devoted to Hungary, Dr. Krummacher presiding. Hungary has three millions of Protestants, and 2,800 churches. In Transylvania, full toleration is enjoyed; but there is only a beginning of life in the churches. There are in Transylvania 215,000 Lutherans; 380,000 Reformed, and 46,000 Unitarians. Three different races form the population of Hungary, —about 12,000 Wallachians, 500,000 Hungarians, and 250,000 Germans. The schools are generally in a wretched state.

The closing meeting took place on Saturday evening, and was devoted to the administration of the Lord's supper.

REVIVAL AT AMOY.

An unusual religious interest has prevailed for a considerable time at Amoy, China. The missions of different societies planted there have participated in the blessing. Mr. Doty, of the mission of the American Board, under date of June 25, 1855, writes as follows:

The promise is, "I will open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Have any of the missions of the Board ever complained that they were overwhelmed with so great a favor? For many past months such has been our case, to so great a degree as to cause our hearts to be burdened. Not that we have not room enough in them, small as they are; for we cannot but desire, pray and labor that the blessing may be increased a thousand fold. Not that there is not room enough in our church; for we would rejoice to welcome hundreds and thousands of souls fleeing from the wrath to come. Nor is it, as regards the perishing need of this people, that there is not room enough for a manifold greater blessing; for, alas! the dense mass around us are as ignorant of God, and as far from him, and as perfect slaves of sin and Satan, as ever.

Still we are straitened. Our hands are too feeble, our strength too weak, our time too limited, as we are situated, to care for and gather in the precious fruit of the blessing which the Lord has poured out upon us. What the harvest might have been, had there been laborers according to our need, we cannot tell. We have seen and tasted the grace of God, and been made glad. Still we are constrained to indulge the humbling and sorrowful feeling that, had there been teachers and preachers adequate in some small degree to the necessity of the case, we might have witnessed much greater things than we have seen. We fear there has been a perishing of the harvest, because the laborers were so few. Some awakened souls have again gone to sleep in sin. Some, who began to feel after God, have ceased to stretch forth their hands. Some, who seemed almost clean escaped, have again been ensnared by Satan. Some, who appeared almost to enter the narrow gate, have ceased to strive. And over some, who were running well in the way of the Lord, the tempter has gained an advantage, and we have to mourn their fall.

Meeting with inquirers and candidates has been our most solemn work and most pressing duty. For about one year and a half, each Friday has been devoted to more direct and personal contact with souls, as regards their individual experience. The interview has seldom occupied less than three hours; often it has been four, and even more. Yet we have not seen the time when we could say, "We have got through this work of personal examination and instruction." Here we have been oppressed with the burdened feeling. "The blessing is greater than there is room to receive it." It is here that we have been constrained to groan, on account of our utter inability to give that time and strength, which the importance of the work demanded. Could we have devoted unitedly our

whole time and energy to only this one part of our various duties and labors, we could have been wholly and profitably occupied. Inquirers, usually to the number of twenty, thirty, forty, or more have assembled on these occasions. Of such a number it is utterly impossible, at any one meeting, to speak personally with more than a small minority, so as to find out their individual circumstances, and instruct them accordingly. Again and again have the great majority had to go away, saddened with disappointment, to come again and again.

Our treating with persons just emerging from the darkness of heathenism, as to their souls' condition and their right to church fellowship, is a different thing from what pastors and church officers do with those who have been born, and have ever lived, in the full blaze of gospel light. This deep soul-darkness can be removed only by much watchful care and diligent instruction. The weak and timid must be strengthened and encouraged. Those who seem to be indulging a hope of salvation on insufficient ground, must have their danger pointed out. There may be those, heartily sincere and earnest, who, in their imperfect conceptions of the spirituality of the religion of Jesus, place too great a reliance upon the ordinances of the gospel. Others, again, may have advanced no further than to a mental conviction of the truth of the gospel, with little sense of sin or of the need of a spiritual work in the heart.

ARRIVAL OF MISSIONARIES.

Rev. R. F. and Mrs. Buel, of the Greek Mission, arrived at Boston, Nov. 15, in the brig Sultana.

Miss H. H. Morse, of the Siam Mission, arrived in this country, Dec. 5, with health much improved.

DONATIONS.

RECEIVED IN NOVEMBER, 1856.

Maine.

Hallowell, Simeon Hersey 5; East
Harrington, ch. 11;

16.00

Vermont.

Windsor, ch., of wh. 10 la fr. P. C.
Skinner, being 10 per ct. on L.
M., for def.,

87.00

Massachusetts.

Boston, Miss Eliza Ellison, for
def., 10; Charles st. ch., S. N.
Brown, jr., 10 per ct. on L. M.,
for def., 10; Gardner Chilson,
for def., 50;

70.00

Beverly, 2nd ch., of wh. 8 is from
S. Sch., 57.41; Cotuit Port ch.
20; Brookline, ch., mon. con.
22.11; Springfield, 1st ch. 200;
Chicopee Central ch. 11.29;

310.81

Lowell Asso., John A. Buttrick
tr., Chelmsford, 1st ch. 29.50;
Billerica, ch., of wh. 25 is to sup.
Benj. Putnam in Nowgong Orph.
Sch., 31; Chelmsford, Central
ch., of wh. 10 is for def., 60.77;
Littleton, ch. 18.35; Tewksbury,
ch., Lorinda Kendall, 2.50; Lew-
is Fiske 2;

142.12

Lynn, 1st ch., Jona. Bacheller tr.,
66.55; Newton Upper Falls,
Fem. Miss. Soc., Miss L. Bixby
tr., 10; Wendell, Mrs. M. H.
Sawin 5; Chelsea, Mrs. E. Cum-
mings, for def., 25; Somerville,
Perkins st. ch. 25; Worcester,
1st ch., mon. con. 14; Pleasant
st. ch., of wh. 28 fr. mon. con.,
73.57; A. F. Smith 3.91; per
Rev. J. Aldrich, agent,

223.03

West Townsend, Rev. S. S.
Leighton, avails of a watch, tow-
sup. of a colp., 2; do. for trans-
lating the Bible among the
Bghais, 2; Sudbury, L. Good-
enough 5; Middleboro, J. W. F.
Jenks, 10 per ct. on L. M., for
def., 10; Cambridge, Henry R.
Glover, for def., 100;

119.00

—364.96

Rhode Island.

State Convention, R. B. Chapman
tr., Providence, 1st ch. mon.
con. 23.32; Mrs. F. R. Arnold,
and daughter, for def., 50; Miss
Eliza Angell, for def., 22; Miss
Mary Thompson, for def., 5;
Rev. Wm. Douglass, for def., 10;
Geo. I. Sherman, for def., 10;
James H. Read, for def., 10;
Wickford, 1st ch., mon. con. 33;
Providence, 1st ch., Newell
& Daniels, for def., 50; Luke
Green, for def., 50; Rev. J. N.
Granger, for def., 20;

233.32

Providence, Pine st. ch. 116.25;
Waketield ch., per Rev. J. Al-
drich, agent, 9.87;

125.62

—408.94

Connecticut.

Sundry friends, on acc. of Miss
Vinton's outfit and passage, per
Rev. I. Chesabrough,

438.12

New Haven, Academy st. ch.
36; Norwich, a friend 10; South-
port, Eben Silliman, 10 per ct.
on L. M., for def., 10;

56.00

—494.12

New York.

N. Y. city, a friend, for the def.,
10; a friend 80; Tabernacle ch.
27.50; Bloomingdale ch., M. M.
Stanleys, tr., 64;

121.50

New York Asso., 16th st. ch., 55.28;
M. Gunning 2; H. H. Ingersoll
5; Charles Saunders 1; Benj.
Halsted, 10 per ct. on L. M.,
for d. f., 10; Berean ch. 100; per
Rev. O. Dodge, agent,

173.28

Hudson River South Asso., Abys-
synian ch. 3.51; J. H. Smith, 10
per ct. on L. M., for def., 10; E.
Richardson, 10 per ct. on L. M.,
for def., 10; per Rev. O. D.
agent,

23.51

Essex and Champlain Association,
Keeseville, ch. 60; L. S. Scrib-
ner 10; with other donas. to
cons. L. S. Scribner L. M., per
Rev. O. D., agent,

60.00

Saratoga Asso., Burnt Hills, S. Sch.
2.64; E. D. Garnsey, with other
donas., to cons. Mrs. E. D. Gar-
nsey L. M., 25; Oscar Granger,
with other donas., to cons. him-
self L. M., 25; Saratoga Springs,
ch. 27.29; per Rev. O. D.,
agent,

79.93

Washington Union Asso., L. W.
Cronkrite 50; Lucy Herrington
5; per Rev. O. D., agent

55.00

Duchess Asso., A. Brewster 1;
Stanford, ch. 87.54; Pine Plains,
ch. 15.55; John Pulver 5; Martin
F. Winchell 15; Seth Walton 1;
Henry Sage 10; Pawling's cen-
tre, ch. 5; South Dover, ch. 7.75;
Armenia, ch. 32.49; Dover Plains,
ch. 25.35; James Ketchum 69.75;
per Rev. O. D., agent,

225.43

Black River Asso., Watertown, ch.
31.52; Dea. A. Thomas 10; Mrs.
Hannah Smith 10; Diana Ba-
ker 1; Lyme, ch. 16.75; per Rev.
H. A. Smith, agent,

99.27

Otego Asso., Litchfield, ch. 2;
Winfield, ch. 3; Plainfield, ch. 11;
Brookfield, ch. 8.50; W. W.
Walker 20; Edmeston, 1st ch.
2; 2nd ch. 3; New Lebanon, ch.
2.50; Butternuts, ch. 2.75; Jack-
sonville, ch. 25 c; Springfield, ch.
4.43; Mrs. Gardner 50 cts; a
friend 62 cts; David Dunbar 50
cts; Anna Clark 25 cts; Eliza
Benedict 1; with other donas.
to cons. Rev. Daniel Dye L. M.,
per Rev. H. A. S., agent,

62.80

Oswego Asso., Fulton, ch., per Rev.
H. A. S., agent,

11.25

Onondaga Asso., Fabius ch., per
Rev. H. A. S., agent,

14.00

Chenango Asso., South New Berlin,
ch. 8.75; B. J. Haight, 4; Covent-
ry and Greene, ch. 11.37; New
Berlin, ch. 2.25; per Rev. H. A. S.,
agent,

26.37

Courtland Asso., C. Campbell, tr.
8.50; McGrawville, ch. 5; Court-
landville, ch. 17; per Rev. H. A.
S., agent,

30.50

St. Lawrence Asso., W. Harmon
10; Thaddeus Thayer 20; Mrs. C.
H. Rowley and others 5; with
other donas. to cons. Thaddeus
Thayer L. M., per Rev. H. A.
S., agent,

35.00

Bloomfield, 1st ch. 19; Plattsburg,
Mrs. H. H. Stetson 1;

20.00

Albany, Thomas Fearcy 10; Clymer,
Rev. John G. Stearns, 10 per ct.
on L. M., for def., 10; Evans,
P. P. M. H. Ayer, for def., 10;
Copenhagen, Lydia White 1;

81.00

Genesee Asso., A. Watrous, tr.,
Le Roy, ch.

60.00

Guilford, 2nd ch., mon. con.

3.00

Seneca Asso., James McLallen, tr.,
 Trumansburg, ch. 1.20; Covent,
 ch. 4; Lodi, ch. 4; Romulus, ch.,
 with other donas. to cons. Rev.
 Julius S. Webber L. M., 50;
 Ovid, ch. 13.46; Bennetsville, ch.
 10.06; 82.71
 Wayne Asso., J. McCarn tr., 42.80
 —1226.85

New Jersey.

State Convention, P. P. Runyon
 tr., West N. J. Asso., Beverly,
 ch. 8; Bordentown, ch. 12.50;
 Burlington, ch., of wh. 85.71 is
 fr. S. Sch., for Indian Missions,
 42.71; Camden, 1st ch., of wh. 80
 is fr. S. Sch., 40; Moorestown, ch.,
 of wh. 4 13 is fr. S. Sch., 27.32;
 Mullica Hill, ch. 18; Mt. Holly,
 ch. 44; Rev. J. S. Miller, 10 per
 ct. on L. M., for def., 10; Black-
 woodstown, ch. 9; per Rev. S. M.
 Osgood, agent, 206.53
 Central N. J. Asso., Bethlehem, ch.
 32; Hightstown, ch., of wh. 18 is
 for def., 59; Sandy Ridge, ch. 20;
 Lambertville, ch., of wh. 20 is
 fr. S. Sch., 59.48; Weart's Corner,
 ch. 5; per Rev. S. M. O., agent, 175.48
 East N. J. Asso., Plainfield, 1st ch.,
 of wh. 9.75 bal. for def., 74.75;
 Samptown, ch., Rev. W. Maul,
 10 per ct. on L. M., for def., 10;
 per Rev. S. M. O., agent, 84.75
 Sussex Asso., Wantage, 1st ch., for
 def., per Rev. S. M. O., agent, 10.00
 Hoboken, 1st ch., to cons. Thomas
 S. Fields L. M., 100.25
 —577.01

Pennsylvania.

Ridley, Rev. Samuel W. Ziegler,
 10 per ct. on L. M., for def., 10.00
 Bridgewater Asso., Bridgewater,
 ch., Rev. L. Ransted, 10 per ct.
 on L. M., for def., per Rev. S.
 M. O., agent, 10.00
 Central Union Asso., Phoenixville,
 ch., S. Sch. 7; Windsor, ch., S.
 Sch. 1.86; per Rev. S. M. O.,
 agent, 8.83
 Clearfield Asso., per Rev. S. M. O.,
 agent, 8.27
 Monongahela Asso. 21.84; Allegha-
 ny City, Sandusky St. ch., Miss
 Martha McLaughlin, for sup. of
 a child in Maulmain Karen Nor-
 mal Sch., to be named Thomas
 R. Taylor, 25; do. S. Sch., J.
 Pelton tr., in full, to cons. Miss
 Martha McLaughlin L. M., 34;
 per Rev. S. M. O., agent, 80.84
 Philadelphia Asso., Philadelphia,
 5th ch., coll. at Union prayer
 meeting, 11.82; 11th ch., M. B.
 L. 20; Lower Dublin, ch. 40;
 Schuylkill Falls, ch., S. Sch., 7.50;
 Bristol ch., of wh. 8.54 is fr. S.
 Sch., 18.54; Ridley, ch., children
 of Mrs. Z. Rice 6; New Britain
 ch., Mrs. Rachael Morris 5;
 Reading, ch., of wh. 18 is fr. S.
 Sch., 27; per Rev. S. M. O.,
 agent, 135.86
 —253.38

Ohio.

Keene, ch. 2.75; Clark Township,
 ch. 2.25; Cheviot, R. Gains, of
 wh. 10 is for def., 60; Kingsville,
 ch. 8; Cincinnati, 9th st. ch.
 125.43; Middletown, S. Sch.,
 17.15; Miami Asso., coll. 26.89;
 Ohio Asso., coll. 10.70; Down-

ington, Rev. A. Stevens 1;
 Seneca Asso., coll. 10; Ridsdon
 and Millgrove, ch. 2; Ohio State
 Convention, coll. 79.70; per Rev.
 John Stevens, agent, 840.87
 Sandusky, 1st ch., for def., 10;
 North Amherst, ch. 5; Kings-
 ville, Samuel Whelpley 9; 24.00
 —864.37

Indiana.

Huntington Asso., per Rev. H. C.
 Skinner, 10.00

Illinois.

Pavilion, ch., for def., 23.75; from
 the Germans on Somonauk 6.25;
 Farmington, Rev. E. N. Jencks,
 for def., 50; Mrs. Sarah Mason,
 for def., 1; Mrs. Susan Sims, for
 def., 25 cts; "Widow's Mite,"
 for def., 05 cts; "Little Willie,"
 for def., 05 cts; Griggsville ch.,
 for Cherokee Missions, 9; 90.35
 Chicago Asso., Aurora, ch., per
 Rev. J. D. Cole, agent, 5.00
 Ottawa Asso., Princeton, ch., mon.
 con., per Rev. J. D. C., agent, 7.00
 Fox River Asso., Chicago, Mrs.
 Phillips, per Rev. J. D. C.,
 agent, 10.00
 Atlanta, Wm. Randolph, per
 Rev. O. Dodge, agent, 5.00
 —117.35

Michigan.

Marshall, ch., for the def., 25.00

Wisconsin.

Beaver Dam, Rev. J. T. Westover,
 for def., 5; Dane Asso., Windsor
 ch., per Rev. J. D. Cole, agent,
 16.00, 21.00

Iowa.

State Convention, per Rev. J. D.
 Cole, agent, 18.91

In Foreign Countries.

Greece, Mission church, 8.81
 —\$4,448.66

Legacy.

North Branford, Ct., Betsey Smith,
 per W. Griswold, tr. Conn. State
 Convention, 500 00
 —\$4,948.66

Total from April 1 to Nov. 30, 1855, \$59,621.30.

Donations in Clothing and Goods.

Woburn, Mass., ch. 1 box clothing,
 for Rev. J. G. Pratt, 66.66
 Providence, R. I., Joseph Robin-
 son, 1 box clothing, for Rev. C.
 Hibbard, 5.00
 Chester, Ct., G. W. Gorham, 1 box
 dried fruits, &c., for Rev. G. P.
 Watrous.
 Philadelphia, Pa., Dr. D. Jayne
 & Son, 2 boxes medicine, for
 Tougoo Mission, 141.50
 City Point, Va., Mrs. R. R. Car-
 ter, 1 box preserves, for Mrs. J.
 W. Johnson, 24.00
 —237.16

THE

MISSIONARY MAGAZINE.

VOL. XXXVI.

FEBRUARY, 1856.

No. 2.

AMERICAN BAPTIST MISSIONARY UNION.

SAU QUALA.

THE SECOND KAREN CONVERT.

(Continued from p. 5.)

Baptism.

Quala was cradled to the ceaseless music of a dashing cascade; and when he sought "freedom to worship God," he found it at the foot of a thundering cataract, a miniature Niagara, where a small river leaps over a greenstone dyke, between fifty and a hundred feet perpendicular at a single plunge. It is the centre of one of the wildest scenes in nature. "Deep calleth unto deep," above and below the main cataract, crying, as fancy interprets the language of the Naiad, "Hide, hide from human view." The fall can be seen only by creeping on the hands and knees to the margin of a precipice on one side, and there the spectator must pay for the sight by prostrating himself on the bare rock, and stretching his head over the dizzy margin, where, at the base, the fallen river rises, like an insulted monarch, in foaming fury, threatening to pitch the precipice a thousand feet, at one lift, into the plain below.

The path down the mountain is very like a mathematical line — has length without breadth — and is nearly as steep as Bunker-hill monument. Here is a glen where the Karens have often hid-

den themselves from their Burmese and Siamese oppressors. Ben Lomond never gave Rob Roy so secure a hiding place, and it would at any period have been a perfect paradise to the MacGregors, more invincible than Sebastopol, more inaccessible than the rock of Aornon, which resisted Hercules, though it was taken by Alexander. The mountains, from three to four thousand feet high, are here so difficult to cross, that I am not aware that any white man has made the attempt, except on one occasion. Yet they are worth the labor of crossing, were it for nothing but the wild flowers.

Here, in every shady nook, in every grot and dell seldom seen by the sun, is found the nodding Clerodendron, one of the most elegant flowering shrubs that ever grew out of Eden. The flowers are tinged with roseate hues, but nearly all white, growing in long panicles at the extremities of the branches, from which they make a graceful curve, and hang down perpendicularly from ten to fifteen inches, like inverted chandeliers. The flowerets are few, the divisions of the panicles being remote, and each bearing only three or five flowerets. The divisions and subdivisions being all rectangular, and each blossom hanging from its pedicel like an ear-drop, order, delicacy, and beauty are the inseparable

associations of this rare plant. When I pointed out to an English lady of fine taste, a young specimen that I had transplanted to my garden, she exclaimed, "The most elegant plant I ever saw!" It deserves a place in every conservatory; yet from Wright and Eaton's Botany, it does not appear to have yet been introduced into this country.

Human nature is the same in the solitary wilderness, as in the crowded city; in the most uncultivated, as in the most cultivated nations; now, as when Christ told his disciples the preaching of the gospel would "set a man at variance against his father." Quala's father was so much opposed to the truth when he heard it, that his son did not dare to express to him his feelings; and so greatly did he fear him, that when Mr. Boardman subsequently came to the village, he did not venture to go and hear him preach. His father's opposition became so strong, that he feared to come forward for baptism while in his house; but he had an older half-brother living on the eastern side of the mountains, and he persuaded his father to allow him to go and reside with his brother a few months. So one foggy morning he threw over his shoulder his wallet, containing all his personal property, a lacquered betel box, with a few Burmese tracts, took his large pruning knife in his hand to defend himself from wild beasts, and turned his steps through the wild sugar-cane grass to the foot of the mountains, passing over the same ground which his elder brother in essaying to cross fifteen years afterwards, on a similar morning, was seized by a tiger and devoured. I was at the place shortly after the accident, and saw the remains of the tiger, that had been caught in a trap; and found it more than twelve feet long.

After passing through a thick growth of tufted reeds, identical with the cane brakes of the Mississippi valley, the path is lost in a stream, the bed of which is the Karen highway, till it reaches a point where a tributary comes in from the north, and a precipitous spur, rising

in the forks, forms a dry ridge which constitutes the remainder of the road to the summit of the mountain. The stream on the right comes down leaping from rock to rock till it reaches a precipice, so high that the falling water forms a white streak half way up the mountain, as seen on Tavoy river thirty or forty miles distant. When I followed Sau Quala in the same path a few years afterwards, I was so weary that, soon after rounding the summit of the mountain, I spread down my mat for the night, under the thick foliage of a species of *Gordonia*, a tree of the same genus as the *Loblolly bay* and *Franklinia*, to which its flowers bear a striking resemblance, excepting that the petals are yellow instead of white. Quala's brother lived at the foot of the mountain in one of the most hidden dells the Karen jungles can produce. Here, in habits of daily prayer, Quala assisted his brother in the cultivation of the land.

Were the human mind an acorn, Christianity would be the soil that develops the oak. It is astonishing to see how rapidly the intellectual faculties expand in the newly converted Karen. The knowledge of God is no sooner acquired, than a burning thirst for other knowledge is evolved. So soon as Quala became a praying Christian, he wished to learn to read. At that time there were no Karen books, and the Burmese books he was not only unable to read, but, beyond a few colloquial phrases, he did not even understand the language in which they were written. What he proposed to himself was precisely the same as if a poor farmer's boy in this country, without knowing a letter of the alphabet, should commence his acquisitions of knowledge by the study of Latin, before he had learned to read English; a task sufficiently discouraging, most young men would think, even in this enlightened land. Then he had no father to further his plans, no learned friend to give him encouragement, no Education Society to afford him patronage — not even a school which he could attend. Unaided, alone, and without

encouragement, this youth, just emerging from the mists of heathenism, breast-ed all these difficulties. His elder brother knew a little Burman, and he commenced study with him. After laboring in the burning sun or pouring rain all day, he returned weary at eve, to spend several hours by the light of a wood-oil torch, studying Burman under the teaching of his brother till he knew more than his teacher. Where in the annals of European scholars shall we find a more remarkable instance, considering all the circumstances, of a powerful mind overcoming what ordinary intellects would regard as insuperable difficulties in the acquirement of knowledge?

In my acquaintance with Karen converts, I have often observed with admiration the manner in which the mind, when brought into a right moral state, not only craves knowledge, but knowledge of truth; for which it seems to possess an intuitive attraction. Dip a magnet in the blotting sand, and it comes out studded with the grains of iron ore, while all the sand is left behind. With equal certainty the mind of a Karen, when the moral powers are in a proper condition, selects and draws to itself the grains of truth from the mass of error. Right moral affections do more to lead to truth, than all the works on reasoning that have been written, from the aphorisms of Gaudama to the logic of Whately. Quala had seen Burman books from his infancy, but he had had no desire to read them, because the Buddhist errors had no attractions.—The passion for the ability to read was not aroused, till he saw Christian books; the books of truth.

After remaining several months with his brother, he felt strong enough, he thought, to endure his father's wrath, and to go forward to make a public profession of religion. So he returned home, and soon told his father that he thought of going to Tavoy, to visit the teacher; whereupon his father's rage burst forth, and he replied by throwing

a large melon at his head, beating him severely; so he did not dare to go, though several of his companions went, and were baptized.

Then Quala's faith failed, and he complained of God's providences, a very common sin with Karens; and he said within himself, "I will never go to the teacher again, as long as I live; and I will pray no more. When the Righteous One appears, my father will suffer himself, and I will say, 'I did not dare to become a Christian on account of my father.' I felt very unhappy. I wept all day, and thought I would starve myself to death." He repented of these feelings next day; but after remaining at home a brief period, he went back to live with his elder brother again. In a few months several inquirers in the neighborhood went to the city, and Quala accompanied them; where he was baptized by Ko Ing, the Burmese native preacher, with eighteen others, in December, 1830. Recording this baptism, it was said, "Nineteen were baptized, eighteen of them Karens, and one of them an interesting youth who has been in the school about a year. He is the second son of Mohammed Safet, or Moung Thar-apee, the highest native officer in the province. He is unusually amiable and modest, but religion has made him meek and lowly, like our Saviour. It was indeed an interesting sight to behold the noble little boy going to be baptized with a company of ignorant Karens, who would be spurned from his father's door."

Such was the prospect in the present and the future. Look at it in the past. That "interesting youth" received perhaps the best English education that has been given by the mission to any one. When he left school, he went into mercantile business, became absorbed in the world, was excluded from the church for adultery, confessed his sin, was ultimately restored, and now holds a profitable appointment in the office of an English official. His father, who would have spurned the Karens from his door,

has since served seven years in jail for forgery; while one of those unnoted "ignorant Karens" has refused to receive at the hands of government an office of more importance than the one then held by this Burman magistrate, and has earned, by his unblemished Christian life for a quarter of a century, with his success as a preacher, the title of "The new Karen Apostle."

Before Quala's baptism, fifteen Karens only had been baptized, and none at any station except Tavoy, where they were all baptized by Mr. Boardman. Of these fifteen, one apostatized, four became efficient preachers to their countrymen, and most of them, after lives of usefulness, have died in the faith, and rest from their labors.

MAULMAIN BURMAN MISSION.

JOURNAL OF MR. BIXBY.

(Continued from p. 477, last vol.)

Visit to Krung Paing—Boat travelling.

January 29, 1855, Monday evening. Left Maulmain early this morning *en route* for Krung Paing, to attend the thirteenth annual meeting of the Maulmain Association. Six messengers from the Maulmain Burmese church, and a few Karens, compose our company.

About 2 o'clock we called at a small Peguan village, and spent several hours preaching to the people. The delegates all took part in carrying the gospel to every house. The people are very ignorant and stupid. Our message was to them a strange tale. We have scattered the good seed with fidelity and hope. Doubtless some fell by the way side—perhaps some fell on stony ground and among thorns;—God grant that some fall on good ground, which shall bring forth thirty, sixty, and an hundred fold. But how dependent we are on the early and the latter rain for a harvest in this dry and barren land! Our waiting eyes are unto the Lord of the harvest, and our expectation is from Him. We shall reap if we faint not.

At five we dined on the bank of the

river, and now we are snugly housed in our boat for the night. The boatmen are at the oars, and we are making rapid progress up stream. Hope to reach another large village before morning, where we shall, the Lord willing, spend most of the day to-morrow, preaching the unsearchable riches of Christ.

30.—On waking this morning, we found ourselves far above the village which we intended to visit. It appears that our Karen boatmen are expecting to meet some of their friends at Krung Paing, and, being anxious to get through, they rowed hard all night, and passed the village in silence just before day-break. We were disappointed; but as the meeting commences to-morrow morning at half past ten, we thought best to go on.

We arrived at 2 o'clock, and received a most cordial greeting and welcome from the little Pwo church. Krung Paing is a small Pwo Karen village, bearing a Talaing name, which was evidently taken from the creek leading to it. To us it was Krung Paing (Bushy Creek) indeed. The sun was very hot—the tide was low, and our progress very slow. The banks of the creek were covered with dense dark jungle—scarcely penetrable by man or beast. Bamboo thickets on either side, as if dissatisfied with nature's limits, and covetous of the narrow space between, are crowding up their ever increasing progeny towards the bed of the stream, and weaving their thorny branches into an arch above.—This would be a grateful covering from the scorching sun, but they frequently send down their long limbs to thrash us, and tear a more needed shelter from above our heads. Our boat was well nigh stripped of its covering when we got through. Besides this, we were frequently running against snags and into the tops of trees imbedded in the stream, and our boatmen were forced to cut their way through.

Our good brethren Whitaker and Hibbard expect to come through in the night. I am quite certain that by going

before, we have saved them some sudden percussions, which produce no very agreeable sensations, especially when "Nature's sweet restorer, balmy sleep," woos the weary wanderer to rest. But the journey of to-day has been very suggestive, and to my own mind, at least, is an illustration of the life of a pioneer missionary.

Maulmain Association — Brotherly greetings.

31.—Our annual meeting opened this morning under very favorable auspices, and there is every indication of an enlightened and growing interest in these annual religious festivals. There are forty members present from the Dong-yahn church; and nearly all the churches are largely represented. Some of the messengers have come a great distance, at great expense, exposure and hardship. Their course has been on rivers — over mountains and through jungles — in boats — on elephants and on foot — exposed to dangers by water and by land. It was peculiarly interesting and comforting to witness their warm greetings. Old friends long separated met and embraced each other in the most affectionate manner. No one could witness their salutations without at least the mental ejaculation, "How these brethren love one another!" The Karens have warm hearts, capable of and trained to love, and I have already seen unmistakable indications of supreme love to Christ and his cause, among them. The little Pwo church in this place have done nobly to prepare for this anniversary. They have enlarged their chapel to nearly double its original size, and have built large and commodious tenements for the accommodation of the messengers — besides furnishing at considerable expense various utensils for cooking, and an abundance of food. I have never attended an anniversary in America, on any occasion, where there was more universal interest, whole-heartedness, and exquisite pleasure in the objects of the meeting, than is manifested here; and what is best of all, the Holy

Comforter condescends to dwell in the midst of us, permeating the whole with his blessed influences and making us one in Christ Jesus. Here we are, from the north, the south, the east and the west — some from the remotest parts of the earth — and from six different nations or tribes — sitting together in this holy convocation. How sweet and heavenly is our communion! What a striking practical exposition of the words of our Saviour, "Ye are one in Christ Jesus." May the Great Head of the Church dwell richly in all our hearts, and enable each disciple and pastor and missionary to carry back new light, invigorated faith, and increased zeal to the several churches and communities where they reside and labor.

Proceedings of the Association — Ordination of a Karen preacher.

February 3.—The past three days have been fully occupied with the meetings of the Association. Six sermons were preached, in three languages, with one exception by natives. They were all well spoken of by those who understood them. Resolutions were unanimously adopted on various important subjects, such as supporting pastors, building chapels, sustaining jungle schools, and selecting suitable young men to enter the theological seminary at Maulmain. All the exercises were conducted with strict propriety, and throughout all the deliberations the sweetest harmony prevailed.

At the close of the session we had the pleasure of ordaining a Karen assistant, a man of energy and promise. Sermon by Rev. S. Pahpoo, pastor at Newton and teacher in the theological school. Pahpoo is an excellent preacher, and is quite at home in three languages. He is a remarkable young man; a natural orator, a profound thinker, and a devout Christian, distinguished alike for industry and perseverance. He is destined to exert a powerful and salutary influence over the Karen churches and the rising ministry. May the Great Head of the Church keep him from fall-

ing. Such men as Sau Quala and Pahpoo are what the Karens need.— They are men of the right stamp. Such men may well excite high hopes of successful missionary operations among the Karens, independent of foreign aid, at no very distant day. And there are other Karen preachers who, though less gifted, are no less devoted and faithful; — and their labor is crowned with success.

Statistics of the churches.

This association is composed of eighteen churches, with nearly one thousand members. During the past year eighteen have died. Fifty-nine have been added by baptism, not including the English church, and fourteen have been baptized in connection with that church, making sixty-three in all: — an advance on last year of thirty-three.

Some candidates for admission were reported by churches in charge of unordained assistants, who have not yet been visited by the missionary. All things considered, it is my opinion that the churches were never in a more prosperous condition. Brethren Whitaker and Hibbard have labored faithfully among them, and they now see that their labor has not been in vain.

We all feel greatly encouraged and strengthened by what we have seen on this delightful occasion; and we return to our homes and labors with stronger faith and brighter hopes. If delegates from American churches could meet with this association one year, and see the wonderful works of God among the heathen — how those who a few years ago were living in abject ignorance and superstition, are now in their right mind, intelligent, prayerful, affectionate, and heavenly in their disposition — we should never want means nor men to carry forward the glorious work.

RANGOON BURMAN MISSION.

LETTER OF THE RANGOON BURMAN CHURCH.

The following letter was addressed to Karen brethren of Bassein district, and was evidently intended to minister to their consolations

and encouragement at a time of supposed trial and despondency. Coming from a church of another people, it is an apt illustration of the oneness of body into which we are all baptized, and the oneness of spirit into which we all have been made to drink.—1 Cor. 12: 13.

The Pastor of the Rangoon Burman Church, the Assistants, and Teachers, send Christian salutations to the Karen Pastors and Teachers, and to the disciples in the region of Bassein, assembled for worship and consultation at the village of our beloved brother, Rev. Po Onay.

Beloved brethren, great has been the grace of God manifested unto you. 'Tis only a few years since you were in the region of the shadow of darkness, without God and without hope. God in compassion sent teacher Abbott to preach to you the glad tidings of salvation, which he did for many years with the Holy Ghost sent down from heaven. He loved your souls and toiled hard, planted churches, instructed your children, and taught you the word of God. He has finished his course and now wears the crown of rejoicing. He died in America, and his dying prayer was for you. He prayed for you all, for the pastors, preachers, and churches of Bassein, and then gave up the ghost. Dear brethren, remember what he taught you; study the word of God, which he put into your hands; and cleave, dear brethren, unto the Lord Jesus Christ, the Eternal God, the only Saviour.

Though wolves prowl about your sheep-fold, if you cleave to Christ, the great Shepherd, they will do you no harm. We wish you to grow in all the graces of faith, hope and love, and to become holy before God. Christ commands his disciples to love each other. May brotherly love abound in all of your churches, and may you be at peace among yourselves. Mark those who are unruly and cause divisions among you, and have no communication with such. You who are pastors, feed the flock of God; you who are evangelists, do the work of preaching as those who must

account for souls; and you who are members of the church of the living God, be living Christians. May you all put on the heavenly armor, and be able to stand in the evil day. Remember that time is short, and work while the day lasts. Soon, if faithful, we shall meet around the throne of the Eternal God.

The churches of America love and pray for you, and cannot and will not forsake you. You may pray for and expect that God will send you teachers to further instruct you in the ways of the Lord. Be strong in the Lord and in the power of his might. Teacher Ingalls is most anxious to attend your present meeting, but fears he cannot, as he is pressed with a multitude of business. Regard the teachers at Bassein, and consult with them at all times, for God has placed them to watch over you. May the grace of God, and the love of our Lord Jesus Christ, with the influences of the Holy Spirit, rest upon you all.—Amen.

NINGPO.

JOURNAL OF MR. LORD.

Labors of the assistant at Chusan— Inquirers and baptisms.

Ningpo, April 7, 1855.—Our young assistant, Chü Teh-pio, having been on a visit home for a few weeks, recently returned, and we sent him immediately to Chusan. To-day we have received a letter from him, from which the following is an extract:

“By the grace of God, a disciple of Jesus, Chü Teh-pio, respectfully sends to pastor Lord, and teachers Knowlton and Chin, the following letter.

“The younger brother, by the mercy of God, had a favorable passage, and arrived at Ting-hae on the 11th (28th of March.) The friends who reside in the city came together in the evening, and joined in the worship of the true God. On the Sabbath, persons from the country who had formerly joined the Catholics, but who have now left them, came

in and listened to the doctrine. The younger brother, though busy day and night in efforts to spread the holy religion, yet, on account of his natural dullness and small attainments, fears lest he shall not be able to make the truth plain, by which injury will be done to those whom the Lord has chosen. The teachers are desired to pray for the younger brother, that God will increase his wisdom, so that he may understand clearly the heavenly doctrine; increase his natural powers so that he may exhibit God's glory; and increase his ability of utterance that he may proclaim the Lord's religion, that the mysterious doctrine, like seed sown upon good ground, may bear fruit an hundred fold, the gospel spread through all the earth, and all people obtain salvation.

“This letter will be sent by Mr. Wong [an inquirer and applicant for baptism,] who is going to Ningpo, and who says he shall remain there a month or more. The elder brothers should spare no pains to instruct him, in order to enlarge his understanding, and none in exhorting him, in order to confirm his faith. Whether they meet him at their homes or at their chapels, they should be careful to instruct and exhort him, and let no opportunity slip; because he desires to be a disciple of Jesus.

“The younger brother hopes to be present at the communion season, with Yu, Wong and Ho, the three persons who with him [the inquirer mentioned] expect to receive baptism.

“Moreover he [the same inquirer] once said to the younger brother, ‘While you are at Ting-hae, day and night preaching and praying, my heart is fixed: but when you are absent, it wavers.’ From this it will be seen that the exhortations of the elder brothers must not be few or slight. The younger brother says this only from a desire to save his soul, and he hopes to have been so fortunate as not to have transgressed.

“On the Sabbath, discourse at ten o'clock in the forenoon, and at two in the afternoon. On Wednesday and

Friday evenings, discourse to larger assemblies. Every forenoon, receive inquirers, and call upon persons at their houses. Every afternoon, instruct the pupils [in a small day school] and explain to them the Catechism and the Trimetrical Classic. Every evening, explain the Acts of the Apostles to those who desire to enter the religion."

May 4.—The native assistant stationed at Chusan has come over, and with him two of the three inquirers above mentioned; viz. Wong and Ho. Mr. Yu, it is said, was anxious to come, but was prevented by some business which he could not leave just now. Another inquirer by the name of Dzing came with them, of whom I had before heard. They all called upon me to-day, and I had considerable conversation with them. This afternoon I had a private interview with the assistant, who is well acquainted with them all; and was glad to find that our judgments, which had been formed entirely independent of each other, yet coincided in every essential particular, both in reference to them, and the inquirer Wong, who has been with us for the last month or more. I have appointed another interview with him and our oldest assistant Chin to-morrow morning, to consult further in reference to them previous to our church meeting, which is to be held in the afternoon.

5.—The interview referred to yesterday was held this morning. Both the assistants were agreed in recommending to the church for examination at this time, only the Wong who has been with us for several weeks, and the Wong who has just come over. They have been inquirers for a long time, are pretty well known to us all, and give us very satisfactory evidence of a sincere desire to become the disciples of Jesus. The inquirer Ho is also well thought of; but there are some difficulties betwixt him and some of his kindred in regard to his property, from which they have driven him in consequence of his connection with the Catholics. It seems desirable that these difficulties should, if possible,

be settled, before he is connected with us. The inquirer Dzing is a stranger to most of us, and seems to know too little of the gospel to feel much of its power.

6.—Lord's day. The two persons accepted yesterday were baptized this afternoon at two o'clock. At four, the members of the church assembled for the ordinance of the Lord's supper. Previous to administering the ordinance, the Scriptures were read, and a short sermon preached from the words, "If any man will come after me, let him deny himself and take up his cross and follow me."

26.—The wife of our assistant Gyi died this morning. She had been ill several months, and most of the time confined to her bed. I am not aware that she had ever manifested any special interest in the Christian religion previous to her illness. But during this time, and especially during the last few weeks of her life, she frequently expressed herself a believer, and of her own accord desired prayer and religious conversation. She could converse but little, and her mind was dark and confined in regard to the way of salvation. She said, however, that she believed in the true God, and in his Son Jesus Christ, and desired that they should make her well; though she did not appear to be afraid to die. I believe that it is possible for a person to be saved who has but little light. Whether she will be found of that number in the great day when all things shall be made known, we must wait to see. The occurrence of such an event, however, is calculated to waken reflections of a serious and melancholy character; not so much in regard to the one who has gone—she may be saved—as the multitudes that must soon follow by the same dark path to a darker and more hopeless eternity.

Condition of females in China.

The condition of females in China is one calling for the deepest commiseration; not only because it is one of degradation and wretchedness, but also because it is one which makes it extremely difficult

to accomplish much for their benefit. Their physical condition is one of abject servitude. They are slaves to their parents and superiors, slaves to their husbands, and slaves to the most imperious and degrading passions. Their intellectual condition is one of extreme ignorance. None are educated in the proper sense of the word, and probably not one in a thousand ever comes so near it as to be able to read. And true it is that

"A soul without reflection, like a pile
Without inhabitant, to ruin runs."

Unaccustomed to exercise, the intellectual powers remain enfeebled, and the mind becomes a barren dreary waste, or rather grows up into a dark and terrible wilderness of evil. Their moral condition I cannot better describe than in the language of the apostle Paul: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

As Chinese females can seldom read, we cannot, of course, benefit them with books. The only means we have, therefore, of making them acquainted with Christianity is oral instruction; and our opportunities for this are exceedingly limited. They will seldom come when you preach the gospel, and you cannot often go to them. This is true of the lower and middle classes. Those who belong to the higher classes are removed entirely beyond your reach. Upon such ignorant, superstitious and degraded minds, such hardened, deceitful and vicious hearts, it would be difficult to operate under the most favorable circumstances; but the difficulty is greatly increased under circumstances like these.

"And who," we may ask, "is sufficient for these things?"

June 7.—Dr. and Mrs. Macgowan returned to-day from their journey south, having been absent about six months. Mrs. Macgowan appears much improved in health, and they all appear to have been considerably benefited.

9.—Saturday evening. Weary and care-worn, I am brought to the close of another week. How rapidly time flies! How near the last day approaches! How great the work! How feeble the instrumentality!

Ephesians, with notes, is just printed, and I am occupied part of the time which I can get for study, in preparing notes on Galatians. I cannot but hope that these labors will be of some service in making these portions of Scripture more intelligible to those who attempt to read them.

Additional baptisms.

30.—Our regular church meeting, which occurs once in two months, was held this afternoon. Five persons, four men and one woman, were examined as candidates for baptism and membership. All were accepted, though the baptism of the woman is to be deferred until our next communion season. Two of the male candidates are from Chusan; one, a young man, who when a boy lived a year or two with Dr. Macgowan, is, I believe, from the northern part of the Canton province, and is now temporarily at Ningpo on business;* the other two are natives and residents of Ningpo.

July 1.—The members of the church with a number of other friends assembled this evening to witness the baptism of the four male candidates above mentioned. After a few remarks by the assistant Chiu, explaining the nature and design of the ordinance, and prayer by the pastor, they were led down into the water and "buried with Christ in baptism." In the afternoon, we assembled at the chapel to celebrate the Lord's

* This person is probably Aming, whose interesting history is given in the Magazine for January, pp. 9—12. Ed.

supper. Before the elements were distributed, a short sermon was preached from the words:—"Teaching them to observe all things whatsoever I have commanded you."

8.—The weather has been excessively hot for the last few days, and I have been able to do but little except a few hours in the morning. Have some heart aches about some one or two of our disciples. The Lord keep them by his power through faith unto salvation. Dr. and Mrs. Macgowan have left us again. They have gone to Chin-hae, a district city, about fifteen miles from Ningpo, situated at the mouth of the river, where they propose to spend the rest of the summer, in order to avoid the greater heat and miasma of this place.

August 1.—Mr. and Mrs. Knowlton left us to-day for Chusan, where they propose to spend a few weeks, partly for the benefit of the change, and partly to aid in the work which we trust the Lord has begun, and is carrying on in that place.

The Catholic influence in Chusan.

20.—A few days ago, our assistant stationed at Chusan sent me over a letter which one of the disciples, who had formerly been connected with the Catholics, had received from the Catholic bishop, urging him to return to the bosom of the church, and threatening him with the terrors of excommunication in case he did not comply within ten days. This disciple requested the assistant to aid him in preparing a reply, which he did, and a copy of which he also sent me. The reply is a good one, but I am sorry to learn that owing to an interview which the disciple had with the bishop about this time, it was not sent. I think, however, it will be sent yet; and if so, it will administer to the pride and arrogance of his holiness a respectful, but severe reproof.

The Catholics are in great trouble on our account, and they are doing all in their power to injure us. No means will be left untried to draw away our disciples, or to involve them in difficulties with the authorities. As yet they

have been able to accomplish little or nothing. But it is too much to hope that their desires will always fail. But I have great confidence in the wisdom and prudence of the assistant stationed there, and still greater confidence in the wisdom and faithfulness of the "good Shepherd," who leadeth and defendeth the feeblest of his flock.

Chinese pirates.

23.—This morning, at daylight, forty-three criminals were beheaded on the military parade ground on the east bank of the river. They were a portion of a gang of pirates, who were taken and brought in a few days ago by some piratical junks which have been bought into the service of the mandarins. It is only a few weeks since some twenty poor wretches were executed for the same crime. The coast, all the way from Cochin China to the Corea, is swarming with these miscreants. It is almost impossible for native trading vessels now to go to sea without a foreign convoy; and even then, they are by no means safe.

Baptistery — Hopeful moral aspect of Chusan.

September 2.—Lord's day. The female candidate received two months ago was baptized this afternoon in the baptistery recently constructed in one of the mission chapels. There were quite a number present besides the members of the church, all of whom remained quietly and respectfully during the baptism and the Lord's supper.

A baptistery, perhaps, is a novel thing among missionaries. But there are several considerations which make this an almost necessary convenience in this place, especially when the ordinance is to be administered to females. 1. Their small feet makes it difficult for them to go into the water, when the ground is uneven and uncertain. 2. It is often necessary for the candidate to travel in inconvenient circumstances and in bad weather a long distance to and from the place of baptism. 3. It is less offensive to Chinese notions of propriety, to ad-

minister this ordinance to females indoors than without.

The assistant, most of the disciples, and two or three inquirers, were over from Chusan to attend the ordinances. If the Lord should continue to prosper our work at Chusan, it may be desirable by and by to organize a church there. In this case it would be very desirable that one of the missionaries spend most of his time there. Indeed it is, I think, desirable at present; and yet it is difficult to see how this can be accomplished. So far as present appearances are concerned, it is a more hopeful field for missionary labor than Ningpo.

Tract distribution at Hang Chau.

18.—We have sent our native assistants, Chiu and Chii, to Hang Chau, the capital of this province, to distribute Scriptures and tracts during the great literary examinations which occur at this time. It is estimated that not less than ten thousand scholars attend these examinations. It was thought, therefore, to be a favorable opportunity for this

kind of labor. At first we contemplated sending only the older assistant, Chiu, as we did not like to spare the other from his station at Chusan; but it was finally concluded that the object was one of sufficient importance to justify the sending of the other also, especially as he would be absent only two or three weeks. The Presbyterian mission have also sent one of their assistants, to engage in the same work. They all go in company, thus acting out what we all profess, that our work is one. "One is our Master, even Christ, and all we are brethren." On the Sabbath evening previous to their departure, a meeting was held for prayer and conference with reference to the object, at which nearly all the missionaries and native disciples connected with the two missions were present. May the Lord go with these Christians, open the way before them, and give them a heart to labor for him. I have recently received letters from the assistant Chiu, informing me of their safe arrival, and of the commencement of their work.

MISCELLANY.

CALCUTTA MISSIONARY CONFERENCE.

It is known to many of our readers, that in 1854 the Baptist (Eng.) Missionary Society deputed one of its secretaries, E. B. Underhill, Esq., to visit its missions in India and Ceylon. The objects of this appointment, as presented in the Instructions of the Committee, were various and of grave importance. One was to make arrangements for the settlement, at their stations, of brethren then about to enter on the mission service in the East, and the selection of suitable localities. Another had reference to the relations of the missionaries to the Society, and the manner of their support. Hitherto,

all matters connected with the mission in India, pecuniary and otherwise, have in the first instance been brought before, and in some measure decided by, the brethren in Calcutta; while the necessary expenditure has been effected through the agency of the Superintendent of the Mission Press. "We have resolved," said the Committee, "that the missionaries, and the expenditure of the mission funds, shall henceforth be under our immediate direction and control. We wish it to be distinctly understood, that for the future, every missionary (in fulfilling the duties he has undertaken) should correspond directly with us, and receive from us the directions that are necessary for his work; and also that

no expenditure of the funds of the Society will be sanctioned, which has not received our approval." A third topic for deliberative discussion was the employment of native converts as pastors of the native churches, and the independence of the native churches themselves.

The deputation was desired to urge upon the attention of the missionaries "the paramount duty of *preaching* the gospel to all classes, especially to the natives, and of imparting to them, by *viva voce* communications, a knowledge of salvation; * * * without undervaluing other kinds of Christian exertion, such as schools, and the distribution of Scriptures and tracts, to bring prominently before the brethren the examples of our Lord and his apostles, who 'by the foolishness of preaching' sought to spread, and spread so successfully, the word of life." A due share of attention was to be given to the educational department, and especially to the establishment of a proposed normal school at Serampore for the training of native youth for schoolmasters, and the boarding-school for girls at Intally. Another subject was the training of native Christians for the ministry of the word, either as pastors or evangelists. And another, the present condition and future management of the Press; also the translation, printing, and distribution of the Holy Scriptures; with other matters of less general interest.

In pursuance of these instructions, the missionaries of the Society in Bengal were invited by the deputation to a conference on the subjects to be submitted. The conference was held at Calcutta, extending from Aug. 22 to Sept. 12, 1855. Twenty-two missionaries were in attendance, and the following list of "Subjects for Discussion"—we give them in full, for their suggestive character—was laid before them.

"1. *Missions to the heathen*.—Their primary purpose and authority—The spirit in which they should be carried on. Difficulties peculiar to Bengal, and how to be met—Is the agency at the com-

mand of the churches of Christ sufficient to secure success?—The conditions of success.

"2. *Preaching*.—Its position, value and results, in the evangelization of a heathen land, with reference to other modes of missionary labor—Local stations, their advantages and disadvantages—Can stated congregations be formed. *Itineracy*.—How to be carried on in the towns and villages of Bengal—at what seasons—By whom should itinerant journeys be made—Value of native converts as itinerants and preachers—Should itineracy be desultory, occasional, unfrequent, as it respects the missionary's visits to places, or can means be devised to prolong his stay should encouragement present itself—The cost of itineracy, how to be met—Treatment of inquirers met with on missionary tours—The formation of congregations and churches as the result specially to be aimed at—Labors on the Sabbath.

"3. *Native Churches and Pastors*.—Is it the missionary's duty to assume the pastorate of native churches?—What number of converts should be deemed sufficient to constitute a church—Is a perfect or imperfect organization of the converts into churches desirable at an early period, or should they continue, and how long, in a state of dependence on the missionary—*Native pastors*, why so few or none hitherto in Bengal—where to be obtained—by whom to be first chosen—their support—The relations of native pastors and their churches to the missionaries and to the Society—What native congregations in Bengal it is desirable to organize into distinct churches with native pastors—Is it desirable to establish a distinction between native pastors and native preachers, or evangelists?

"4. *Schools*.—Results and value of schools as a means of evangelization—Have they answered expectation—For whom to be established—For heathen or Christian children, or both?—The present condition of our schools and means of improvement—The subjects of in-

struction—Instruction by means of the English language or the vernacular. *Female Education.*—Its extent in the missions of the Society in Bengal—Its difficulty—Boarding schools for boys and girls—Reasons for them, and the principles on which they should be carried on.—The native Christian Institution at Intally—Its history and future management—The payment of the scholars for attendance—Fees for tuition.

"5. *Grants in Aid.*—As offered by the Government of India, can they be accepted by missionaries of the Society.—Influence of such grants on mission schools—Influence of Government schools on our mission schools.

"6. *Serampore College.*—Its relations to the Society and its missionaries—*The theological class* for training native preachers—The education required—Rules for the admission of students, and for the conduct of the class—Language of instruction—Term of study—Support of students—*Class for training Schoolmasters*—of whom to be constituted—subjects and medium of instruction—Rules for the admission of pupils and their conduct.

"7. *Native Christians.*—Their social condition—Their relations to the proprietors of the land—Degree of persecution endured by them on confessing Christ—The causes of it—Marriage—Polygamy—Is caste retained?—Their recognition by the laws of the land—Means of their elevation and improvement—Ought temporal aid to be given to the indigent?—*Christian Villages*—History and condition of those connected with the Missions of the Society—Is it desirable to perpetuate them?—General principles that should govern the relation of the missionary to the native converts.

"8. *Salaries.*—The principle of maintenance of missionaries and individuals employed by the Society—Rent of houses and allowances—Salaries of native preachers—Its amount—Allowances.

"9. *Widows and Orphans of Missionaries.*—Provision to be made for them.

"10. *Mission Houses and Chapels.*—Kind of buildings required—Average cost—Whether temporary or permanent in their character—Chapels, by whom to be built—Style and general character of chapels, for native congregations.

"11. *Calcutta as a Mission Station.*—Its importance—Arrangements for the future—Intally—Allipore. The relations of the two native churches to each other and the Mission—Can the Mission be extended and how?

"12. *Stations in the Mofussil.*—Their requirements—should any be given up?—What new station should be opened?—Means at command for the extension of the mission—Number of missionaries required.

"13. *Translation and Distribution of Scriptures and Books.*—Value to the missionary—The present condition of scriptural translation in Bengal—Should books be given away or sold?—Class of books required for the heathen—for native Christians—Facilities for distribution—Reception given to the Scriptures and religious works by the heathen.

"14. *Annual Conference of Missionaries.*—Shall Bengal be formed into one or more districts for mission purposes?—Objects of the assembly—Rules for its conduct.

"15. *Expenditure of Mission Funds.*—Annual estimates—How the funds are to be distributed—Correspondence with the Home Committee—Local contributions and their application."

To this list of subjects was afterwards added another topic,—"*The relation of this Mission to other Missions.*"

The several topics were made matters of distinct discussion, and a report on each of them was presented by the several committees to which they had been referred.

Our limits will not allow us to give a full abstract of these reports. We can only advert briefly to some of the more important, and of general interest.

In the report on *Missions to the Heathen*, after considering the authority on which they rest, and the conditions of success, allusion was made to "difficulties

peculiar to Bengal," such as "the physical state of the country, rendering travelling expensive and laborious; the frightfully demoralized condition of the Hindu, in high life as well as low; the institution of caste; the social position of the poor; the oppression and tyranny which grinds down the ryot everywhere; and the general instability and weakness of character, and distressing apathy" of the people.

In discussing the subject of *Preaching*, —the precise subject was "preaching to the heathen and Mohammedans,"—the Conference understood by preaching, "the oral communication, with a view to win souls to Christ, of the great truths of the gospel, particularly those which refer to the lost condition of sinful man, and to the way of salvation through faith in Christ crucified. It was felt by all, that this work of preaching was the primary agency that should be employed in missionary labor; whilst at the same time it was acknowledged that other agencies, such as educational labors, were not only important in themselves, but also valuable as auxiliaries to preaching. In Bengal especially, the distribution of Scriptures and tracts was deemed an almost indispensable adjunct to preaching."

"With reference to the value and results of such preaching, it was stated that very few manifest cases of decided individual conversion had been known to result directly from preaching to the heathen; many more, comparatively speaking, having resulted from preaching to native Christian congregations, consisting of church-members, and persons who have renounced caste and placed themselves under regular Christian instruction. But the extensive preaching that has been carried on, has in many a district removed the gross ignorance and the inveterate prejudices of the people, and given them a strong impression in favor of the gospel and its messengers."

Reference was had to the advantages and the disadvantages of "fixed missionary stations." "To the missionary, a

settled station affords not only a home for himself and his family, but also an opportunity of becoming thoroughly familiar with his district, and with the places where the gospel can be preached to the greatest advantage, as well as of exhibiting the Christian character long enough to produce an impression upon the surrounding population, and to secure their esteem and confidence. It is useful to inquirers, by enabling them readily to ascertain the place where they can obtain instruction and sympathy. On the other hand, fixed stations have a tendency to stereotype missionary effort, and to circumscribe it within too narrow limits. It was felt strongly that the light of the gospel should not be concentrated in one populous district, whilst another, equally populous, and perhaps not far off, is left in utter darkness. At the same time it was urged that a missionary's usefulness would be materially curtailed, if he was not allowed to remain in the same place long enough to make the weight of his Christian character and example to be felt throughout the neighborhood."

The importance of itineracy was acknowledged by all; but the work is difficult and costly. The expense has been met in most cases from other sources than the funds of the Society. And if it has not been engaged in as extensively as could be wished, "the cause must be sought chiefly in the difficulty, hitherto experienced by many, of procuring the necessary pecuniary means." Preaching, especially on itinerating tours, can best be performed by missionaries and native preachers conjointly. "It is not thought desirable to send forth native preachers exclusively; partly because they often meet, when alone, with very rude and overbearing treatment; and chiefly, because the simple fact of missionaries preaching themselves, is known to produce a deeper impression upon the heathen in favor of the gospel."

From the report on *Native Churches and Pastors* we quote more largely. Having spoken of the constitution of

churches, and their early relations to the Christian missionary, the report proceeds:—"In the midst of this growth and increase of churches, the character of the missionary as primarily an *evangelist* should never be lost sight of by himself or his people. The very fact of his being sent from a distant land to preach the gospel of Jesus to those without a knowledge of it, should remind both that his thoughts ought to reach toward the regions beyond those where Christ is known, and that he is a debtor, should opportunity ever be presented, to preach the gospel there also. The demands on his time and anxiety, which the very success that God has granted brings him, should be viewed with suspicion, if not impatience; and both missionary and people should ever look on their connexion as a mere temporary one. The continued sustentation of Christianity in any place must not depend on foreign aid. The primitive history of the church, as well as the necessity of the case, must teach this. We have not perhaps to preach to a people so prepared to receive the truth concerning Jesus, as were the first converts to Christianity in most Jewish and Gentile cities:—the national character of those around us has been thought by some more degraded and helpless than that of those who were first wrought upon by the truth:—but as our work is to diffuse a knowledge that shall elevate this character, the question is only one of time. The principles on which the first missions were conducted we must seek to act upon in those of our time, and as in the case of the cities of Asia and those of Greece, so in those of Bengal, Christianity must not always look for the superintendence and personal ministry of the agents who have introduced it.

"The necessity which we thus recognize is not new, either to our own minds, or the minds of many of whom we now have the oversight. From an early period in the history of our mission—

even so far back as 1805,* it has been acknowledged as a thing to be sought after:—and during the last few years it has been frequently insisted on by some of us amongst our people. The principal difficulties which we anticipate in an attempt to free ourselves from the care of any of our churches, will arise from

* The following paragraphs are from a pamphlet entitled the "Form of Agreement, respecting the great principles upon which the brethren of the Mission at Serampore think it their duty to act in the work of instructing the heathen, agreed upon at a meeting of the brethren, at Serampore, on Monday, Oct. 7, 1805."

"Still further to strengthen the cause of Christ in this country, and, as far as in our power, to give it a permanent establishment, even when the efforts of Europeans may fall, we think it our duty, as soon as possible, to advise the native brethren, who may be formed into separate churches, to choose their pastors and deacons from amongst their own countrymen, that the word may be steadily preached, and the ordinances administered in each church, by the native minister, as much as possible, without the interference of the missionary of the district, who will constantly superintend their affairs, give them advice in cases of order and discipline, and correct any errors into which they may fall; and who, joying and beholding their order, and the steadfastness of their faith in Christ, may direct his efforts continually to the planting of new churches in other places, and to the spread of the gospel throughout his district, as much as in his power. By this means, the unity of the missionary character will be preserved, all the missionaries will still form one body, each one moveable as the good of the cause may require; the different native churches will also naturally learn to care and provide for their ministers, for their church expenses, the raising places of worship, &c., and the whole administration will assume a native aspect; by which means the inhabitants will more readily identify the cause as belonging to their own nation, and their prejudices at falling into the hands of Europeans will entirely vanish. It may be hoped too that the pastors of these churches, and the members in general, will feel a new energy in attempting to spread the gospel, when they shall thus freely enjoy the privileges of the gospel amongst themselves.

"Under the divine blessing, if, in the course of a few years, a number of native churches be thus established, from them the word of

the reluctance of the churches themselves to endeavor to stand alone: and it is not to be concealed that our conviction of the insufficiency of many of them to do so, would prevent at present a very hearty and general desire for the trial. There is, we acknowledge, a danger of fondling and spoiling, by our caution and anxiety — but there is also

God may sound out even to the extremities of India; and numbers of preachers being raised up and sent forth, may form a body of native missionaries, inured to the climate, acquainted with the customs, language, modes of speech and reasoning of the inhabitants; able to become perfectly familiar with them, to enter their houses, to live upon their food, to sleep with them, or under a tree; and who may travel from one end of the country to the other almost without any expense. These churches will be in no immediate danger of falling into errors or disorders, because the whole of their affairs will be constantly superintended by a European missionary. The advantages of this plan are so evident, that to carry it into complete effect ought to be our continued concern. That we may discharge the important obligations of watching over these infant churches when formed, and of urging them to maintain a steady discipline, to hold forth the clear and cheering light of evangelical truth in this region and shadow of death, and to walk in all respects as those who have been called out of darkness into marvellous light, we should continually go to the Source of all grace and strength; for if, to become the shepherd of one church be a most solemn and weighty charge, what must it be to watch over a number of churches just raised from a state of heathenism, and placed at a distance from each other."

In a letter from Mr. Fuller, the first Secretary of the Baptist Missionary Society, to Mr. Ward, dated December 2d, 1806, he remarks upon this: —

"I like your plan of having native officers to the native churches, and of the missionaries retaining their missionary character; and so, I think, do all my brethren. The influence which a missionary in a district will have over the church or churches in that district will not be *authoritative* but *persuasive*, not official but natural; that is, the mere influence which arises from superior wisdom and experience. If it should so happen that a native pastor should have more wisdom and rectitude than the missionary of his district, he will have just as much right to advise and admonish him as the missionary him."

the opposite error of anticipating both the providence and the grace of God; — his *providence*, in requiring of the people under our care more than their worldly circumstances allow them to perform — the sovereignty of his grace, in expecting them equal to the discharge of duties for which they have not received the necessary qualifications."

The report answers the inquiry, "Why are there so few, or rather, why are there no Native Christians sustaining an *independent pastoral office* among the churches of Bengal?" — in the following words. "An efficient pastor should not only (thoroughly know his people — sympathize with them — live amongst them — interchange thoughts freely with them —) but he needs such a degree of moral courage to reprove sin — such a removal from the danger of exercising a petty tyranny by virtue of his office — such a freedom from party-spirit — such an acknowledged eminence among his people through the exhibition of Christian character, and the possession therefore of moral influence, that few, if any, of our brethren have commended themselves as qualified, both mentally and morally, to stand forth apart from the European missionary, as the leaders of their people. — *We would distinctly assign this as the chief reason for the omission that is lamented.* — It may have been that in some of us there have been too much timidity and too little confidence in the grace of God, as it might be illustrated in the experience of our brethren. We are not conscious, however, of a desire to retain our hold on these churches through our love of power, nor do we wish to have dominion over their faith: — we have no desire to assimilate our work in India to that of our brethren in the pastoral office at home: — and those of us most burdened with a pastoral relation, do not shrink from the greater physical labor or self-denial which might be required in making known the gospel to those not yet within the church. When we can find men to take the oversight of those

whom we have exhorted, comforted, and charged as a father doth his children — of whom we have been jealous with a godly jealousy, the readiness with which we left our earliest homes and friends in obedience to our convictions of duty, is an assurance, at least to ourselves, that we shall have strength of faith and love, to leave all our new connexions and associations which may have almost renewed to us in this foreign land the pleasures of home, and go whither divine direction may lead us.

“As a preliminary step to such a consummation, several of our brethren, as is well known, have long been in the habit of working with native preachers, who have had, under the European brother's general superintendence, the pastoral oversight of some church or station in the district of their labors. Several of these churches and co-pastors might be recommended, some of the brethren think, to make the attempt to stand alone. There has, for the reasons above stated, been a hesitation in surrendering all right of interference in matters of church-discipline and government; — we hope the hesitation will not long continue, convinced that the time will soon come in many places, and ultimately must in all, when, to use the language of the first Secretary of our Society, ‘the influence which a missionary shall have in a district must be *persuasive not authoritative, natural not official*, and he must look for it only as the result of superior wisdom and experience.’”

An exception, however, is taken under this general principle, in favor of central stations. “In the central station, in which the European missionary may have his residence and home, it will be desirable that he always have an official authority; first of all, for the sake of those who may appear as new converts under his ministry. It would be unnatural to turn every inquirer, whom he has interested with religious truth, into the hands of another; and it appears from apostolic precedent, that where the evangelist or missionary may be, who has brought the gospel to a place, there he should be found the most

active teacher, and recognized as having chief authority. The great field of the missionary's success would generally seem to be the congregation wont to assemble at stated seasons with native Christians in the house of prayer, and naturally he would deprecate haste in surrendering a position of usefulness as teacher to such a congregation, if only a very inefficient substitute could be found.”

The report advocates the propriety of choosing a pastor, as also the deacons, not only out of the people, but by the people themselves. With reference to this point, “naturally we may expect that the advice of a missionary will be asked on such a matter; and in the first surrender of his authority, the missionary's approval of his successor may be thought requisite to the ratification of the church's choice; but we are very generally and strongly convinced that, after independence has been recognized, interference and meddling will impede, rather than advance, the growth of such Christian community.

“The question relative to the support of these independent native pastors, has presented a great difficulty in making a general trial of their capacity for independence. The extreme poverty and small numbers of many of our churches in Bengal, preclude the hope of their being soon released from the control of the missionary or the Society. While, however, we think that the full independence of action in a church cannot be secured while its support is extraneous, the present poverty of a people should not be held a sufficient reason of itself to prevent the trial of an independent pastorate. It might be consistent with the great object of the Missionary Society to help, at least for a season, a poor people *who were willing to exert themselves* for the support of him who labored amongst them in the Lord. For doing much beyond this duty of supporting themselves, no native church is at present competent.”

With reference to immediate action on this subject, the report recommends that

four churches, which are designated, be encouraged to make the trial.

Notices of other reports we must defer to a subsequent number.

GENERAL CONFERENCE OF BENGAL MISSIONARIES.

Within the period occupied by the Calcutta Missionary Conference, of which we have given notices in the preceding article, a recess of four days was set apart, from Sept. 4th to Sept. 7th, for the purpose of holding a series of meetings with missionaries of other denominations laboring in the province of Bengal. Fifty missionaries were in attendance on the meetings, embracing, beside those in the Baptist connection, missionaries of the Established and Free Churches of Scotland, the London Missionary Society, and the Cathedral Mission in Calcutta. We are indebted to the "Friend of India," of Sept. 13, for a synopsis of the discussions and opinions which prevailed in the Conference. "Each subject was introduced by a written paper, and every discussion was followed by a resolution expressing the opinion entertained respecting it, either unanimously or by a majority of the missionaries."

The question naturally presented first for the consideration of the Conference was that of the progress which Christian missions have made in Bengal, and the signs by which that progress is distinguished. Important evidence on this subject was given by missionaries resident in different districts, some of whom have labored there for more than thirty years; and the testimony of all, compared and combined together, presented a view of that progress of the most encouraging kind. The chief result is found in the individual converts, living and dead, whom the missions have received. It was shown also that about ninety native churches have been established, including fifteen thousand nominal Christians; and that in the districts of Backergunge and Krishnaghur, in the

rice plain south of Calcutta, and in the province of Orissa, the success of the gospel has been most marked. Apart from this class of results, one most encouraging sign of progress, in the efficient material agency now placed at the command of missionaries, is observable. Another is seen all over the country in the change which has passed over Hindu society generally; in the extensive knowledge of the gospel, the diminution of angry discussion with missionaries, the attention paid by the people to what is preached, and their frequent acknowledgment that their own religions are false and weak, while Christianity is strong and true. Such a state of things is a vast improvement on former times.

With this subject was properly associated that of the difficulties which hinder missions in India. While some obstacles to the gospel are common to all places where human beings dwell, and others are met with in all idolatrous countries, it was shown that there are numerous difficulties peculiar to India; derived from the character of the people; from the doctrines, rites and institutions of the Hindu religion; and from the position in which the missionary himself is placed. The effect of these difficulties is to necessitate peculiar phases of missionary work, intended directly to encounter them; and it was unanimously agreed that not only was it right and wise to form such plans, but experience had proved them successful in rendering the difficulties less formidable than at first.

The third topic discussed was that of vernacular preaching, which was allowed by the majority of those present to be the most important department of their labor. Various missionaries spoke on its great value, the best mode of carrying it on, the plans by which it should be accompanied, and the results it has brought forth. The plan of extensively itinerating through districts and in towns where no missionaries permanently reside, was warmly commended, and the most effective mode of accomplishing it

discussed. With a view to promote vernacular preaching amongst the heathen, it was unanimously resolved by the Conference to publish, for the use of missionaries, a kind of Bazar Companion, similar to the one in use among the Orissa missionaries; containing outlines of addresses suitable to Hindus; lists of objections offered by them to Christian arguments, with appropriate replies; lists of similes and illustrations to be employed in preaching; theological terms, with both their Hindu and Christian meanings; quotations from the Shasters; texts from the Christian Scriptures, and so on. The book will be of a portable size, interleaved, and containing about two hundred pages.

The subject of English missionary education received full consideration. The leading paper pointed out with great clearness its peculiar sphere, its special aim, its real influence and its success. The institutions formed for carrying it on were shown to be not secular, as some have ignorantly declared, but thoroughly Christian in their character, and rendering every department of instruction subordinate to religious ends. The proper sphere of these institutions was declared to be the cities of India, or places where, from the great demand for English education, the young might be led astray by different modes of instruction: and the Conference resolved that to be efficient they ought to be collegiate in their character, in order to secure students of mature understanding; while the inferior schools, in which only a smattering of English can be obtained, were declared to be of comparatively little use. It was shown that the great institutions had, in the chief cities, proved a powerful means of diminishing the strength of caste, and of Hindu prejudices; had greatly prevented the spread of infidelity among the young; had introduced the gospel into numerous influential families, not otherwise readily accessible to it, and had also been the means of converting souls.

The meetings on Thursday were de-

voted to the consideration of a question affecting specially missions established in the country. The zemindaree system furnishes both the landholder and the indigo planter with strong powers by which they can coerce the ryots on their estates, while the illegal demands beyond their stipulated rent, and fees exacted by the underlings, eat away all the profits of the peasant's cultivation. In profitable years he can hardly live: in years of scarcity he is loaded with debt and ultimately ruined. Missionaries in many places have seen these things press heavily on their Christian congregations.— Only recently a most harassing persecution has been carried on in the Backergunge district, by zemindars, who have declared that their ryots *shall* not become Christians. Two papers were read on the subject before the Conference, and numerous facts were detailed by those who had seen and felt the evil. The Conference, however, decided nothing in the present state of their information, but remitted the case for farther inquiry to a special committee.

Another subject considered was the subject of vernacular missionary schools for heathen boys. It was shown that though far inferior to the English institutions, these schools have not been without their use. Some of an exceedingly elementary kind, teaching only arithmetic and reading, and containing but few boys, were condemned as quite useless. But it was shown that many of these schools are large, containing a considerable number of scholars; and teach amongst other books the New Testament itself. Such were the celebrated schools near Chinsurah in former days, and such are those now supported at Burdwan. Defects in this class of schools were pointed out, and it was strongly recommended that the character of their education should be raised as much as possible; that Christian teachers should replace the Hindu sirkars, so far as the missionary can supply them; and that they should be efficiently superintended. But it was proved, that these schools are

useful in increasing the number of intelligent people in the neighborhood of missionary stations, in securing the confidence and attention of the people, and making many individuals and families acquainted with the gospel.

In considering female education, it was shown, that the common day schools in Bengal, owing to the great obstacles in their way, have, in spite of the energy displayed in conducting them, accomplished scarcely any thing for the country; while the boarding schools have been fruitful in good results, especially among the native Christians. The preparation of suitable school books; the maintenance of normal schools and classes, the increase of attempts to introduce education into the zenenas of the wealthy, were all strongly recommended, as plans calculated to promote the education of women in India, and to render it more successful.

On the last day, in addition to the consideration of these two subjects, the Conference received from E. B. Underhill, Esq., one of the Secretaries of the Baptist Missionary Society, now in Calcutta, a statement respecting the views of missionary work in India, now held by many of the committees of Missionary Societies in Europe and America, and of the changes they desire to see introduced in its details. Mr. Underhill showed that the improvements desired regard especially two points, the appointment of native pastors to churches, and the revision of the educational establishments, with a view to increase the amount of direct vernacular preaching. The Calcutta missionaries were requested to take these topics into consideration at their usual monthly meetings, and to publish the result in the religious periodicals. The Conference then adopted

address to the various churches and
in Europe and America, exhibit-
inse extent and accessibility
liehe. a sphere for missions;
nal Chr. inadequacy of the
of supply it prop-
efforts to

increase that agency by the addition of a hundred new missionaries within the next five years.

NORTHERN INDIA.

In North India, multitudes are literally crying for the bread of life. At the Hardwar fair last spring, five of our brethren were preaching for several successive days. "Hundreds remained from dawn till dusk, eager to listen to the glorious truths of the gospel; and, when dismissed, gathered around the tent door to hear more about the salvation of Christ." Says Mr. Campbell, one of our oldest missionaries, "It was the most interesting time I have ever seen in India."

Our baptized native converts in India this year already number twenty-seven, and many of them are from the highest and most influential classes. There have been added to the church at Saharunpur, three members; to the Agra church, eight; Sabathu, one; Futtehgurh, eleven; Allahabad, one; and Futtepoore, three. This last named church is under the pastoral charge of Rev. Gopenath Nundy, a native Hindu, who adheres to the dress and style of living of his countrymen, though he is an ordained minister of the Presbyterian Church, and enrolled in our Assembly's Minutes. Among these converts, we find two rajouts, from a proud and powerful tribe, on the border of our missions; four brahmins; one fakir—a Hindu mendicant, and the most hopeless of all religionists, who has given himself a new name, "Servant of Jesus;" one educated Hindu, who is supported by a Christian gentleman as teacher in a bazar school; one munshi, from Lucknow, a city shrouded in dense Mohammedanism. This young disciple returned to his family from Futtehgurh, where he had been spending a few months for religious instruction. His wife and children, aged parent, and brothers and sisters, drove him from the door with curses. One is one of the best boys in the Agra school; and last, though not least, three are females,

among them the daughter of Rev. Golak Nath. This gentleman was one of the first converts of our Indian missions, a brahmin, the son of a wealthy wine merchant in Calcutta, who offered large bribes to induce him to return to idolatry. The son not only continued steadfast in the Christian faith, but has tested his sincerity by eighteen years' service as a teacher and missionary of our Board, and now has the happiness to welcome one of his own children into the communion of the church.

Our work is extending. Very recently an application was made to the Committee for a new station at Rourkee, an important city, twenty-three miles from Saharunpur. This application was accompanied with a pledge that all necessary buildings would be purchased with funds outside of our church. But a more important application, and accompanied with a more munificent pledge, has been received. An English gentleman, not a member of the Presbyterian Church, long resident in India, asks our Board to accept from him 15,000 rs., or \$7,500, as the foundation of a mission to the Afghans, those interesting tribes inhabiting the mountainous regions between the river Indus and Persia, or lying west of the Punjab. The Afghans are represented as superior to most of the Asiatic races, and their conversion to Christianity would have a marked influence upon the heathen world. They are Mohammedans, have a language of their own, the Pushtoo, and the translation of the Bible and Christian books into it would open the way for their conversion. Further than this we cannot now go. Afghanistan is closed against the living preacher. But Afghanistan will, doubtless, be open to receive the gospel as soon as missionaries are prepared to carry it there. When our brethren were first sent to China, it was under instructions to find some resting-place without the limits of that empire, till such time as in the providence of God the door should be opened for their admission. Six years they waited in faith and in preparatory labor, and then

the gates of five cities were unbarred, never again to be closed. For a long period the brethren in India were hindered in their original purpose of preaching the gospel in the Punjab. But they took their position on the banks of the river which forms its lower boundary, and kept their eye upon the vast regions beyond it. Now the entire Punjab is open to the gospel, and its western boundary is Afghanistan.—*W. Rankin.*

MODERN GERMAN PROTESTANTISM.

A Stuttgart correspondent of the "News of the Churches" is apprehensive that foreigners may imbibe, or be confirmed in "prejudices," as to the present state of religion in Germany, by representations made at the late Paris Conference, (see our last number, p. 24,) and has been led to give in a late letter a "more general survey of the most characteristic phenomena of modern German Protestantism." As the communication is evidently intended to present these phenomena under their most favorable aspects,—“to show the lights as well as the shadows”—we shall be guilty of no wrong, and may gratify some of our readers, by transferring it to our columns. The writer says;

“It cannot be denied that in the birth-land of the Reformation a great apostasy from its spirit has existed from the end of the seventeenth down to the beginning of the present century. The Rationalism of the Deists, that came over from England, has found ample room in Germany, and ramified into various forms. Rationalism—not in the good, but mostly in the bad sense of the word—took possession of the thrones: Frederick II., the so called Great, of Prussia, the intimate friend of Voltaire, was its chief promoter; it attained dominion in the universities, and, what was still more to be regretted, in the popular schools too; it pervaded the greater part of the clergy; swept away the standard cate-

chisms, prayer, and hymn-books; shook the Bible and the Bible religion more and more; and obtained, principally among the more educated classes, an almost undisputed sway. A better turn in theology dated, in this century, from Schleiermacher; a Christian improvement among the nation at large was produced by a series of national disasters, and more especially by the great social crisis of 1848. The evil fruits of irreligion having been manifested on a grand scale, all those who had not entirely lost their God began to be frightened at the ultimate result of what they had themselves favored; and among the atoning features of the present age in Germany, one may justly reckon, in the first place, that the opinions of the educated classes on Christian religion have undergone a most happy change.

"It is no more considered by them as a thing superseded, or fit only for the stupid, but as something necessary, as the source of true humanity, for the man as such,—the root not only of private, but also of social virtues. The systems of speculative philosophy, which had, during the first twenty years of this century, successively taken hold of the public mind, consequently lost their influence, and mere abstract speculations are now, perhaps, in no country more discredited than in Germany. I do not say that in the way of implicit praise, for a brisk eclecticism prevails now in many brains; but a reaction against the propensity to indulgence in reveries was necessary, and that eclecticism makes men, after all, more inclined to the sole truth as it is in Christ.

"Moreover, there are a number of profound philosophers now, who endeavor to establish the fundamental truths of religion by the merely speculative method, (as Fichte, son of the famous Fichte, Fischer, and others,) and there are even natural philosophers (as the celebrated Rudolph Wagner,) bearing witness to revelation. Divinity in Germany, long the servant of philosophy, stands on its own feet again. Most of the

professors in the universities are real believers; some of them are even orally addressing the public at large by holding lectures in important towns. Theological literature breathes a spirit vastly different from that which it displayed some years ago.

"Among the clergy a real work of reformation has been going on these seven years; from innumerable manes, out of which formerly but clouds of tobacco-smoke had gone to the sky, now the holy incense of faithful prayers and intercessions is rising. The ministers conceive their province to be not in the churches only, but also in the houses, particularly in those of the sick, the poor, and the afflicted, and the congregations themselves are making higher claims on the ministers' exertions. They have established and still establish numerous conferences to exchange their opinions, to give each other, and fetch from each other, new encouragements for their ministerial work. The government of the church of each country, formerly often treated as a section of the ministries of the interior, and often managed by most indifferent or even anti-christian officers, is now mostly entrusted to zealous and godly men, and even the language of these boards towards the clergy of subordinate rank, formerly supercilious and most unbrotherly, has assumed a different tone. Their visitations, once held in mere business style, have gained a more spiritual character. Flat and vapid catechisms, prayer-books, and hymn-books, of which the period of dominant rationalism was so prolific, and which had been introduced into a number of provinces by force, have almost everywhere been abolished, and replaced by others savoring of biblical religion. Elements of presbyterial and synodal government have lately been introduced into the churches of Prussia, Bavaria, Württemberg, Baden, Oldenburg, Saxe Weimar; and the rights of the congregations have in all these states been considerably enlarged; and a main thing, the congregations on their

side display much more religious life than was previously the case. Churches are everywhere the more crowded, the more purely the word of God is preached. Evening services and prayer meetings, which are being in many places spontaneously introduced by the ministers, are for the most part well attended. Family worship is becoming more and more common; a legion of books, old and modern, on practical religion are in circulation, and publishers are everywhere declaring that no other article sells so well as this.

"Eight great tract societies endeavor to sweep away the bad popular literature by one inspired with a Christian spirit. Thirty religious periodicals, and eight Christian almanacks, are treating religious matters in the different departments, and in a spirit of sound belief. The 50,000 hymns which German churches possess are scattered in numerous collections, and there is scarcely a house but has one of the latter. Taste for religious music, and the old masterpieces of it, is visibly increasing. Private meetings for edification in several houses (fellowship meetings, in Würtemberg termed *Stunden*, i. e. hours), which have, in the latter country particularly, long since proved a great blessing, display their beneficial influence of late still more. In Würtemberg there is scarcely a village, and not one little town, but has one or two such associations. Their meetings take place once or twice a week, and are, what must well be observed, but very rarely held or even attended by the appointed ministers, but the whole institution has grown out of the people themselves. The observance of the Sabbath, also, though not so strict as it is in England or Scotland, yet, if an average estimate be formed of all Germany, is far above that in France, and some countries which are not far behind England.

"The popular schools, further, have newly, as in Prussia and Würtemberg, been established on a more rational footing, that is to say, more on the princi-

ples of simplicity. The Normal seminaries had, in the time of ruling Rationalism, savored of a certain polymathy in the schoolmasters; so that of themselves, as well as of their schools, one might justly say, 'In omnibus aliquid, in toto nihil.' Now, in the said states, their education has, by the governments, been simplified,—which may be considered as a great gain. As to Christian charity, the last though not least item I may mention, it is in Germany, considering its comparative poverty, perhaps as active as in Great Britain. One example, perhaps the most striking indeed, is afforded by the Protestants in the Wupperthal in Rhenish Prussia. The population of that blessed valley consists of 80,000 souls, and they pay for religious and charitable purposes £35,100 a year. The Bible societies, then, have very considerable incomes; the Prussian has last year circulated 63,000 Bibles, 21,753 New Testaments; the society of Nuremberg a similar number; and the Würtemberg society, that is entirely sustained by the country itself, was in the last year, hard though it was, enabled to circulate 22,416 copies of the Holy Scriptures. The same country, with one million of Protestants, gave last year £4200 for foreign missions, and has, these thirty years, sent out among the heathen 200 men. There are twenty institutions to educate poor children, three for sick, two for dumb and deaf children. Two blind asylums are kept up in the same small country by the private contributions of that one million; for the state supports some similar institutions besides those before mentioned. Moreover, Germany has ten houses for deaconesses, the oldest of which is that of the Karl Fliedner in Kaiserswerth (since 1836); the newest was opened scarcely a year ago in Stuttgart, with twelve sisters to begin with. Finally, I need only mention the names of the Kirchentag, the Home Mission Central Committee, the Gustavus Adolphus, and other societies, as presenting the bright side in the picture of the pres-

ent religious state of Germany as a whole.

"All these phenomena considered, Germany has no occasion for boasting in the sight of God indeed; but, much though she needs *His* mercy and pity, yet she need not be pitied or deplored, or given up and detested by *men*, who-soever they be. Still, we would not disguise our faults and shortcomings: a sketch of the religious state of Germany would not be conformable to truth, did it not also show the dark sides of life there. That irreligion and anti-christianity have still a most extensive dominion and strong fortresses in Germany, nobody with open eyes will deny to Krummacher. German literature, for instance, produces more than 9000 books a year: (in 1854 the number was 9221,) of course much trash is among them, but many of them are truly deadly poison, which is eagerly swallowed by thousands. A second great obstacle to religion is drunkenness, for which Germany was famous as early as at the age of Tacitus. The states of the Zollverein consume the value of 488 millions of francs in brandy only; how much is drunk in beer and wine I cannot at present state. In the course of four years Prussia spends a year's potato crop in brandy. Württemberg, with her 1,800,000 inhabitants, drank in 1852 thirty-five millions of francs in wines, beer, and brandy.

"How great a power the inns are, may be seen from the fact, that in most countries of Germany one inn corresponds to 140 inhabitants! Family life, education of children, family service, suffers from nothing so heavily as from the custom of the Germans to meet in the inns in the evenings. The students in the universities are particularly fond of drinking, and their great liberty in indulging this propensity is not the least blemish which must be named among the dark sides of the religious state of that country. For these students afterwards become the officers in

church and state, and are not all of them strong enough to throw away their former customs, when they have entered public life.

"As to other evils in the churches of Germany, I have occasionally dwelt on them in detail in former communications. Erastianism has, as I mentioned above, been abated in some countries by the introduction of presbyterial forms; yet Germany still is the classic soil of it. High-Churchism in its worst, i. e., intolerant shape, grows up visibly, and were I in this letter to name symptoms of it, I need only quote the November number of Hengstenberg's *Kirchenzeitung*, that has come to my hands a few hours ago. Here the editor attacks Bunsen's '*Signs of the Times*,' chiefly on account of his apology for tolerance. But to close with a glad word, I can assure you that in spite of all Hengstenbergs and Stahls, and Vilmar, those very principles of toleration are gaining ground more and more; and the stronger religion and church become in Germany, the more decidedly they will, as we hope, soon glory that they have not conquered by any persecution or oppression of dissenters.

BASLE MISSIONARY SOCIETY.

The Moravians sent out their first missionaries from Herrnhut, in the year 1732. With this exception, German Protestants did not set their hand to the work of foreign missions until the commencement of the present century. There are now in Germany ten missionary societies, which raise about two hundred thousand dollars annually, and sustain some hundreds of laborers among the heathen.

A seminary for missionaries was founded in Berlin, A. D. 1800, by the Rev. Mr. Janicke. It exerted, however, but a feeble influence, and was generally regarded as little more than one of the curiosities of the capital. Still it indi-

cated the existence of the missionary spirit, as a minute germ, like a grain of mustard-seed. This germ expanded, in the year 1815, into the Basle Missionary Society, now the most flourishing missionary institution in Germany next to that of the Moravians. A singular and interesting account is given of the origin of the Basle Society.

In the war with the French, in 1815, hordes of soldiers came pouring into Germany from the recesses of Asia.—Among these soldiers, heathen Tartars and Kalmucks made their appearance. The French fortress of Huningen, near Basle, was besieged by some brigades of them, employed in the Austrian army. By this sight, some pious men in Basle were induced to make a vow that if God would be pleased to exempt their city from the ravages of war that surrounded it, they would found a seminary for missions among these heathen tribes. The neighboring country suffered much; Huningen was laid in ashes; but Basle escaped unharmed. Accordingly, the very same year the foundation stone of the building was laid, and the following year the institution went into operation, which from that time has been constantly advancing in strength and usefulness. It has become the central point of missionary endeavors for the Protestants of Switzerland and of the whole south of Germany.

The first efforts of the society were directed to those parts of Russia which are around the Caspian Sea. Eleven missionaries were sent out, who soon gained a footing among the Tartars, Kurds and Armenians. Several schools were established, which were well attended; the New Testament was translated into the Turko-Tartar and Neo-Armenian tongues; excellent native assistants were raised up, and a system of colportage was instituted in the regions between the Black and Caspian seas. Thus the mission was in a flourishing state, and much good might have been anticipated from its efforts. But the late Emperor of Russia, by a ukase

dated Aug. 23d, 1835, struck a deadly blow at all the foreign missions in his empire, and the ground that had been gained by the society was unhappily abandoned.

Just before this time, East India was opened to the efforts of missionaries of all denominations. The Basle Committee dropped their work in Russia,—perhaps too hastily,—and immediately entered the new field that seemed providentially spread open, precisely at this juncture. Eleven missionaries from Basle arrived in Mangalore, and India was henceforward regarded as the main province of the society's labors. Besides the principal station at Mangalore, the society has now thirteen others along the Malabar coast, and one on the Neilgherries,—in all, fifteen. The Basle mission enjoys the confidence and respect of the English residents who are acquainted with it, and in Germany it is regarded with the greatest interest.

In 1818, the society undertook a mission on the Gold Coast, in Africa. Its stations are Akropong and Ussu. Within the first eight years of its existence, eight missionaries fell victims to the deadly climate. The impression that Africa is to be evangelized by the agency of colored men, whose constitutions alone can endure the process of acclimation, led the Committee to invite several free Christian colored men from Jamaica to embark for Africa, to aid the missionaries in their every day work as well as in missionary toils. These assistants sailed in the year 1843. The measure proved a useful one. But notwithstanding this resource, many precious lives are consumed by the mission to Africa. The success of the work, however, is such that the Committee are unwilling to relinquish it, and those who perish on the field are the most anxious that it should not be abandoned. Some touching instances are related of the interest felt in Africa, and of the zealous manner in which the young and the gifted step forward to fill the places of the fallen. Mr. Hoffman relates that once in a mis

sionary meeting he proposed to the pupils of the Basle institution the question, "Which of you is willing to go to Africa?" To that query no answer was returned. But no sooner had he varied the question, asking, "Which of you will willingly agree to *being sent* to Africa?"—than all hands without a single exception were promptly raised. Two sons of Mr. Schauffler, of Württemberg, had been sent to the mission house at Basle. The elder, after due preparation, went to West Africa, and in six months fell a sacrifice to the deadly climate.—On hearing of this event, the father instantly wrote to his second son—"My son, the time has come for you to go and take your brother's place in Africa." The son, on reading his father's letter, instantly sought out the director, begged him to allow him to leave the treasurer's room, where he had been employed, and to enter upon studies preparatory to the missionary work. The young man is now preparing to go and preach Christ in the land where his elder brother has recently fallen.

The Basle society has also a mission in China, where their work has been crowned with success.

The plan of the society is to raise up and educate in the Missionary Institution at Basle the youth who are to be employed in missionary labors. The present number of pupils is fifty-four. Their course of instruction extends through four years. The society has not funds enough to send abroad all the young men whom it educates; hence a number of them pass into the service of the Bremen, the Berlin, the Rhenish, the London, or the Church of England Missionary Societies. Some come to America, to labor for the German population of the United States, under the direction of the American Tract Society. The present number of missionaries in the service of the society is seventy-four.

The Institution, during its continuance hitherto, has had three principals—Blumhardt, 1816—'38; W. Hoffmann, 1838—'48, and Josenhaus from 1848 to

the present time. Mr. Josenhaus made a tour of inspection to the missions in India, in 1851—'52, and the report of his visit has contributed to increase the interest felt in missions among their patrons in Germany.

A large part of the missionaries coming out of Basle are natives of Württemberg, and belong chiefly, as might be expected, to the families of the so-called Pietists. Among this people the interest in missions is very deep. From some families, three or four sons or daughters are laboring among the heathen. Frequent and regular meetings are held in the churches for the communication of missionary intelligence, and for prayer for the various fields of missionary labor. Almost every "bailiff-town" has its annual mission feast, to which the people of the neighboring country come in crowds, and the Committee at Basle are always ready to send to these festivals speakers from the Institution or returned missionaries, to add to the interest of the occasion. In this way the zeal of the public is kept awake, and comparatively large donations find their way into the treasury.

At the last annual meeting of the society, the sessions continued for three days, and twenty-nine hours were consecrated to the interests of the missionary cause. Three new laborers, ready to embark, were designated on this occasion. An embarrassing debt of forty thousand francs was promptly met by a few Christian merchants, who voluntarily came forward and offered more than enough to secure its liquidation. Other instances of Christian liberality also occurred, which were full of encouragement in respect to the deep hold acquired by the cause of missions on the hearts of the people.

SWEDEN.

At the Swedish Diet, held in the autumn of 1854, efforts were made to secure the repeal or modification of those intolerant acts on the Swedish statute-book, which have borne so heavy

ily on the Protestants of Sweden, and brought so great dishonor on the Lutheran establishment. Not only were these efforts unsuccessful, but on the contrary, in the month of November, the same Diet which had refused to take any step in favor of religious liberty, passed an act providing that any one not being a priest, who shall in any instance, not allowed by special statute, administer the sacraments, and, after warning, refuse to desist, shall be fined three hundred daler, (about forty dollars;) and every one receiving the Lord's supper from him, and, after warning, continuing to do so, shall be fined fifty daler (\$6.66.) This new law was passed by each of the four estates, and adopted unanimously. Under the operation of this law, in the month of December, 1854, thirteen persons were sent to prison for six days, two for fourteen, and one for nineteen, with a bread and water diet.

These persons were doomed to imprisonment for administering and receiving the Lord's supper illegally. They had, however, for a considerable time been refused the ordinance by the clergy, on account of their religious meetings; and, although they had repeatedly and with great anxiety petitioned for admission to the Lord's table in the established church, they were refused unless they would acknowledge that they had been wrong in their former proceedings. After they had continued a year in their distress, and with a troubled conscience on account of their privation, they selected one of their number as pastor, and received the Lord's supper at his hands. Marriage was also denied them, and some, rather than cause trouble, resolved to remain single.

The spirit of these persecuted believers is worthy of the martyrs of Jesus. One of them wrote, Nov. 3, a short time before he learned the decision that he should be imprisoned, as follows:—"The kingdom of Christ increases more and more, especially in Mora and Wam-bus, notwithstanding the fact that several

have been summoned before the court for meeting together in the name of Jesus. Salute all the brethren; tell them to pray for the success of the gospel among us, and everywhere. It is necessary that we pray unitedly in these last stormy days. Pray, 'Hallowed be thy name.' Pray for all faithful teachers, both in and under the pulpit, that they may testify boldly for Jesus, that they may cry with loud voice, that Jesus is the great King, who must, before every other, be obeyed in all spiritual things; that He alone is Lord, to the glory of God, the Father. Pray, also, for me, that I may speak wisely, and with open mouth declare the unsearchable riches of Christ. I stand much in need of the prayers of my fellow Christians. I am so cold, so hard, so dead, so little disposed to good; but I must at the same time say, that amidst all this I have the consciousness that in the Lord we have righteousness and strength. Jesus is righteous for us unrighteous. The one is felt, the other must be believed; Lord, increase my faith!"

The same writer thus addresses a friend, after he had received the royal decision on his case: "We go now to the district prison at Fahlun, on bread and water, fifteen of us. We thought to petition the king for mercy; but when I went to the authority here on the subject, I received the information that this decision was from the king. I could not believe it. He said we must pay the fine, or at once go to prison. The will of the Lord be done! 'We desire that ye faint not at our tribulations for you, which is your glory.' The Lord is near, even in the prison-vault. It is beneficial to the proud Adam, that he may be crucified and die, that the new man may grow up to the measure of the stature of the fullness of Christ. The gate is strait,—the way is narrow. No one is crowned, except he strive lawfully. He that endureth to the end shall be saved. Pray, pray for us. The peace of God be with you all!"

The general name, reader or pietist, is

applied to various classes of pious persons in Sweden; of these, the first is that of the Norrland readers, who are generally High Lutherans, and whose spiritual life has been nourished chiefly by reading the word of God and the writings of Luther. They often meet together for mutual edification, and have repeatedly petitioned the government for permission to administer the sacraments according to the ancient ritual, in use previous to 1819. Failing in this, many of them have proceeded to administer the ordinances in the ancient form, deemed by them most in harmony with the Bible. This has brought upon them the persecution of the state. In not a few instances they have ceased to acknowledge the obligation of infant baptism, and thus have rendered themselves obnoxious to the law, which requires that all children born in Sweden shall be baptized within a certain period after their birth.

The Baptist readers consist almost entirely of persons of this class. Having avowed Baptist sentiments, they have received baptism from one of their number, Mr. Heydenberg, who was himself baptized in Hamburg in the year 1854, and empowered to administer the ordinances.

The second class of readers has arisen under the influence of the Moravian brethren. They are found in small companies in many districts, and generally pursue their methods of spiritual edification unmolested.

In the south and south-west is a third class, known as Schartuans, a name which they have acquired from an eminent Lutheran clergyman, with whom their labors are more or less connected. They offer no avowed opposition to the established Church, and are not molested by the government.

The Wesleyans have a numerous class of readers, both in the capital and in other parts of Sweden. For twelve years their labors were directed to the promotion of piety, without interfering with church politics. They have en-

joyed to a considerable extent the favor of the government, and have held large assemblies stately in the capital without interruption, though numbers elsewhere have been fined and imprisoned for the same act. They have a large chapel at Stockholm, which was opened for Swedish worship in the year 1840, two clergymen of the Lutheran Church taking part in the opening services. The diffusion of a religious spirit aroused the prejudices of a portion of the people; the Wesleyan mission became the subject of frequent attack in the newspapers, and the resident missionary was treated with discourtesy in the streets. No pains were spared to bring his labors into contempt, and to secure his removal from the field. In April, 1842, the continuance of the Swedish services was prohibited, and the Wesleyan society has disposed of the building to a company of pious Swedes formed for the purpose of purchasing the property, and employing it for the advancement of spiritual religion.

Notwithstanding the obstacles which the living truth meets in Sweden, its extension is wonderful. The president of the Swedish branch of the Evangelical Alliance, which has six provincial auxiliaries in Sweden, recently wrote from Stockholm,—"It seems as 'though the prophecy of Joel should be fulfilled more and more in these last times; that the Lord will pour out his Spirit upon the servants and hand-maids; for laymen and the unlearned, constrained by the love of Christ, cannot be prevented from declaring the will and counsel of God for our salvation. Thus peasants, furriers, students, tailors, sailors, music-masters, iron mongers, soldiers, &c. are heard to preach, sometimes in houses and sometimes in the open air, to a great concourse of people. In addition to the preaching in the churches of some few spiritually-minded teachers, the Spirit of the Lord operates under different forms in this capital, such as conventicles, tract societies, home-missions, Sunday schools, &c. . . . The kingdom of God also advances in the provinces, under

the same forms, — to which must be added the important work of the colporteurs.

"To show how the spiritual hunger increases in our country, it may be mentioned that one of our religious monthly publications, the *Pietist*, has between five and six thousand subscribers, and will soon compete in number with the largest political newspaper."

In the *Magazine* for September, 1854, an account is given of two Swedish brethren, one of whom was Mr. Heydenberg before referred to, who, having become enlightened as to the truth regarding baptism, visited Hamburg in May of that year, for the purpose of receiving the ordinance. They were sent by hundreds of Swedish brethren, who had forsaken the national church, and had been anxiously waiting several years to be baptized. It was in consequence of the petition of these brethren that Mr. Heydenberg was ordained, that he might administer the ordinance to them.

At Elfdalen, Orsa, and many other places, numbers have been baptized, and though the work is not without opposition on the part of the National Church, "many are added unto the Lord."

The writer before quoted writes—"Among the clergy of the Swedish Church, cheering signs of love for the glory of God and the salvation of souls have shown themselves, especially among the so-called lower clergy. . . . A reform within the church is considered highly necessary, and is much wished for by the religious-minded among the clergy."

In many of the towns in the eastern part of Sweden, living Christians are found. In Calmer province, the school teachers here and there are awakened to preach the word, though in opposition to the clergy. There is a remarkable awakening in Gothland. Crowds of people, thirsting for the bread of life, throng around any spiritual preacher who sets foot on their shores. The bishop of the diocese defends their meetings. In the central part of Swe-

den, the spiritual awakening has prevailed especially among the nobles.

Rev. Andreas Wiberg, a native of Sweden, has recently returned thither from the United States, as a missionary colporteur of the American Baptist Publication Society. In a communication dated Nov. 9, he writes—"Notwithstanding every form of opposition, the number of baptized believers is constantly increasing in Sweden." The number of persons baptized in Stockholm is forty-five; in Dalarna, where the Baptist members are more numerous than at any other point, not less than three hundred. There are Baptist converts also at Norrköping, Örebro and other places. "The total number of baptized believers in Sweden at the present time, not including those baptized in the south by Mr. Neilson, may be safely counted at four hundred and fifty."

The labors of Mr. Möllerswärd have been signally blessed. Hundreds have been awakened by his instrumentality, and many have been hopefully converted. In the parish of Norrala, not less than eight hundred have been seriously impressed through his influence.

The Swedes are a reading people, and extraordinary efforts are made through the press to control and direct the existing spirit of inquiry. The hunger for the word of life is indicated by the fact, among others, that within twenty-one months not less than seventy thousand copies of the pamphlet "Come to Jesus" have been put into circulation, and a new edition is about to be issued. Several books and tracts from the American Baptist Publication Society have been sent to Sweden, and are received with eager joy and profound gratitude. Mr. Wiberg asks that four additional colporteurs may be employed.

A new effort indicative of spiritual life and Christian love has recently been set on foot. In January, 1855, a few Christian ladies in Stockholm applied to the king for permission to visit the female prisoners, confined in the house of correction in the capital, for the purpose

of communicating religious instruction. A Sabbath School was commenced under the sanction of the prison directors, which has much interest, and promises good. "Many of the prisoners are under deep conviction, and most of them are humbled." Asylums have also been commenced for the temporary residence of the prisoners after their liberation, in which they will be under religious influences.

Religious tract societies are multiplying in various directions. Sabbath schools for purely religious instruction, which were first introduced in the year 1852, are increasing in number. The demand for the bible is extending, and the "readers" are more numerous than ever. On Sabbath afternoons, when there is no service in the national churches, crowds often attend the meetings of the readers, sitting, interested and attentive, for two or three hours. The "Pietist," a wholly religious journal, has nearly eight thousand subscribers; while the most popular political paper in the country has a circulation of not more than half that number. It has been published since 1841, and is specially designed to meet the necessities of the serious inquirers after spiritual truth.

ENGLISH BIBLE TRANSLATION SOCIETY.

This Society of English Baptists, corresponding in its principles and aims to the American and Foreign Bible Society, held its anniversary in London, April 19. It was stated at the meeting that a pocket edition of the Bengali Scriptures of much value had been printed, and that its beauty and compactness rendered it welcome among all classes of society. A fresh version of the Bengali bible has been commenced, which is advanced to the end of the twenty-fourth chapter of Numbers. The same work has been entered upon for the Hindu New Testament. A new edition of the entire New Testament in the Deb Nugri character is in press. A metrical translation in

Sanscrit of the book of Job has been published, and a similar version of the Psalms is in progress. The following account exhibits the amount of printing during the year: in Bengali, the Psalms, 5,000 copies; Proverbs, 5,000; the Psalms and Proverbs together, 2,000; the gospel of John, 16,000; the Acts, 10,000; Luke and Acts together, 5,000; a pocket edition of the whole Testament, 3,000; In Hindu Karitzi, the gospel of Matthew, 5,000. In Sanscrit, Luke in Bengali characters, 2,000. The following are in progress: in Bengali, Genesis and Exodus, Isaiah and Daniel, the Gospels and Acts together, the whole New Testament, and a new edition of the entire Scriptures. In Sanscrit, the three volumes of the Bible, comprising the books from Job to Canticles, and Genesis and Exodus in the Bengali character. In Hindu Karitzi, Mark is in the press, to be followed by Luke, John and Acts. In the year 1854, 53,000 copies of parts of the Scriptures were printed, and 21,419 copies of larger or smaller portions were put in circulation. The translations published by the Society have been adopted, in some cases, by other bodies of Christians. The Calcutta Bible Society has in this way asked and obtained permission to print various versions. The income of the Society for the year was about \$7,985.

LETTERS, &c. FROM MISSIONARIES.

Burmah.

MAULMAIN.—BUR. MISSION, Aug. 30.—J. M. HASWELL, Aug. 15.—M. H. BIXBY, Aug. 16, Sept. 18, Oct. 2, Jan. 29.—Feb. 3.—T. S. RANNEY, Aug. 24, Sept. 11, Oct. 3.—C. BENNETT, Aug. 15, 31, Sept. 12, Oct. 2, 16.—KAREN MISSION, Aug. 28.—J. WADE, Aug. 27.—C. HIBBARD, Aug. 14, Oct. 16.

TAVOY.—E. B. CROSS, Aug. 27.

RANGOON.—MISSION, Sept. 18.—L. INGALLS, Aug. 17 (2), Sept. 14, Oct. 17; Mrs. I., Oct. 6.—J. H. VINTON, Sept. 12.

HENTHADA.—A. R. R. CRAWLEY, March 9.—B. C. THOMAS, Aug. 23, Sept. 11.

PROME.—E. KINCAID, July 24, Aug. 4.—T. SIMONS, Sept. 1.

SHWAYGYEEN.—G. P. WATROUS, Aug. 14, Oct. 6.

BASSEIN.—H. L. VAN METER, Oct. 10, 23.

Arracan.

A. B. SATTERLEE, Sept. 19, Oct. 8, 18.

Assam.

S. M. WHITING, Aug. 20, 21, Oct. 3.—A. H. DANFORTH, Aug. 22, Oct. 24 (2).—M. BRONSON, Aug. 17, 24, Sept. 4, 15, 28 (2), Oct. 8, 21.—I. J. STODDARD, Aug. 18, Sept. 2, 18, Oct. 8, 11.—W. WARD, Oct. 8, 18.

Teloogoos.

MISSION, Nov. 7.—L. JEWETT, Sept. 24, Oct. 11, 24 (2), Nov. 10.—F. A. DOUGLASS, Nov. 9.

Siam.

W. ASHMORE, July 17.—J. H. CHANDLER, July 28, Sept. 11.—R. TELFORD, Aug. 22.—Miss H. H. MORSE, Nov. 7.

China.

NINGPO.—E. C. LORD, Aug. 31, j. April 7—Sept. 18.

HONGKONG.—J. W. JOHNSON, Oct. 11.

France.

E. WILLARD, Oct. 30 (2), Dec. 1 (2).

Germany.

G. W. LEHMANN, Nov. 17.—J. G. ONCKEN, Dec. 5.

Cherokees.

W. P. UPHAM, Nov. 8.—J. B. JONES, Oct. 30.—E. JONES, Dec. 24.

Ojibwas.

A. BINGHAM, Nov. 18.

DONATIONS.

RECEIVED IN DECEMBER, 1855.

Maine.

Brooklin, Fem. Miss. Soc., Sarah York tr., 30; China, 1st ch. 10; Bangor, 1st ch., R. Clarke tr., 75; Jefferson, 1st ch. and soc. 10; North Livermore, Sam'l M. Robinson 1; West Gardiner, Rev. Z. Morton 8; Weld, Sarah B. Holt 1; 130.00

130.00

New Hampshire.

Stratham, ch. 5; Dover, Michael Grant 1; Nashua, Miss Mary Johnson, to cons. herself L. M., 100; Exeter, Rev. F. Merriam, 10 per ct. on L. M. for def., 10; 116.00

216.00

Vermont.

West Haven, ch. 12; Passumpsic, ch., L. P. Parks tr., 19; Jericho, ch., of wh. 25 fr. Fem. Miss. Soc., and to cons. Dea. Elijah B. Reed L. M., 100; 131.00

Massachusetts.

Brookline, ch., mon. con. 28; New Bedford, 1st ch. 125; William G. E. Pope, for def. and to cons. his son, Edward Ritchie Pope, and Mrs. Emily B. Pope, L. M.'s, 200; Holyoke Sem., "a friend" 6; 354.00

354.00

Berkshire Asso., George Millard tr., to cons. Rev. F. Moore L. M., and of wh. 25.06 is fr. Lee Sab. Sch., tow. sup. of child in Now-gong Orph. Sch., 125.06

125.06

Boston, Dea. Heman Lincoln, to cons. Hon. John McLean L. M., 100; "A Congregationalist," for def., 100; Unfon Bap. Sab. Sch., to sup. William Howe in Assam

Orph. Sch., 25; Charles S. Kendall, Esq., for def., 100; Rockport, ch. 5; Abington, 1st ch. 113.34; 443.84

443.84

Worcester County Asso. N. Uxbridge, ch., N. Tyler tr., 10.00

10.00

Charlestown, 1st ch. and soc., per Joseph Carter, tr., to cons. Mrs. Lavantia Hopper L. M., 102; Lexington, ch. 14; Newton, Rev. B. A. Edwards, 10 per ct. on L. M., for def., 10; Lanesboro, ch. 6; Worcester, Pleasant St. ch., mon. con. 9; Amherst, ch., J. C. Nelson tr., 12; 153.00

153.00

West Boylston, ch., per Rev. J. Aldrich, agent, 40.00

40.00

1125.89

Rhode Island.

State Convention, R. B. Chapman tr., Providence, 1st ch., mon. con. Nov. and Dec., 31.81; an. sub., O. Johnson, collector, 18; fem. members, per Mrs. S. N. Bolles, tr., 136.97; 6th ch., Sab. Sch. 7.37; 193.95

193.95

Pawtucket, 1st ch., of wh. 100 fr. Mrs. Whitman Bates, to cons. herself L. M., per Rev. J. Aldrich, agent, 233.84

233.84

427.79

Connecticut.

State Convention, W. Griswold tr., Packersville, ch., for def., 5; Willington, ch., for def., 14 25; Stafford, ch., tow. Miss Vinton's outfit and passage, 18; Rev. F. L. Batchelder, for def., 10; Meriden, ch., 44.82; 92.07

92.07

Suffield, Dea. Chauncy Sheldon, 10 per ct. on L. M., for def., 10; Henry P. Kent, 10 per ct. on L. M., for def., 10; Saybrook, 1st ch. 10; 80.00

80.00

"A Lady in Connecticut," for def., 1000.00

1000.00

East Lime, 1st ch., of wh. 25 fr. Dr. J. L. Smith, for Nowgong Orph. Sch., 70.50; 2nd ch. 66.12; per Rev. J. Aldrich, agent, 136.62

136.62

1253.69

New York.

New York city, 1st ch., For. Miss. Soc., additional for def., per John B. Durbrow, tr., 900.00

900.00

Broome and Tioga Asso., J. B. Todd, 1; Spencer, ch. 23.46; J. Willsey 5; Maine, 1st ch. 13.50; Willseyville, ch. 1; Caroline, 1st ch. 17; Tioga Centre, ch. 4.66; Barton, a friend 62 cents; per Rev. H. A. Smith, agent, 71.24

71.24

St. Lawrence Asso., Ogdensburg, ch., per Rev. H. A. S., agent, 17.75

17.75

Oswego Asso., Oswego, 1st ch., per Rev. H. A. S., agent, 80.00

80.00

Cattaraugus Asso., P. Burlingame tr., per Rev. S. M. Osgood, agent, 80.00

80.00

Erie Asso., H. Crissey tr., Dunkirk, ch. 6.50; Forestville, ch., 12.25; Randolph, ch. 4.22; Stockton, ch. 2.57; H. Crissey, 10 per ct. on L. M., for def., 10; per Rev. S. M. O., agent, 85.54

85.54

Genesee Asso., George Kempt tr., Perry ch., Emily Olin 3; Ann Olin 1; Mrs. L. Moss 1; per Rev. S. M. O., agent, 5.00

5.00

Genesee River Asso., Geo. Wheeler tr., Allen, ch., Rev. H. H. Cutler 1; Gainsville, ch. 6.81; Grove and Portage, ch. 10.25; Hermitage, ch. 4.67; Pike, ch. 30.36; per Rev. S. M. O., agent, 53.49

53.49

Hudson River Asso. North, Rondout, ch. 5; Rosendale, ch. 12.33; Saugerties, ch. 21.67; Catskill,

ch. 80; Athens, ch. 17; Hudson, ch. 42; A. B. Hathaway 5; Kingston, ch. 38; West Hillsdale, ch. 30; A. Van DeBoc, 10 per ct. on L. M., for def., 10; Mrs. Hannah Van DeBoc, to cons. herself L. M., 100; T. M. Burt, with other donas. to cons. Mrs. T. M. Burt L. M., 25; Mrs. S. Luddington 10; Poughkeepsie, Central sq. ch. 12.25; M. Vassar 20; M. Vassar 2d 7; M. Vanderhoop 5; per Rev. O. Dodge, agent,	440.25
New York Asso., Newburgh, ch., per Rev. O. D., agent,	82.00
Saratoga Asso., Burnt Hills, ch., per Rev. O. D., agent,	7.82
Worcester Asso., Maryland, ch. 2; W. M. Goddard 25; per Rev. O. D., agent,	27.00
Dutchess Asso., Red Hook, ch. 1.50; Rhinebeck, ch. 6.86; Mr. Kelley's family, with other donas. to cons. Mrs. S. W. Culver L. M., as follows: William Kelley 25; Mrs. W. Kelley 5; Miss Mary Jane Kelley 10; Hyde Park, ch. 8.57; Poughkeepsie, 1st ch. 20; J. C. Harvey 10; per Rev. O. D., agent,	81.83
Harmony Asso., J. B. Burrows tr., per Rev. O. D., agent,	56.87
Albany, 1st ch. Ladies Miss. Soc., Mrs. Alfred Mayell tr., to sup. Reuben Jeffery in Assam Orph. Sch., 25; J. F. Rathbone, for German Mission, 500; L. Rathbone, for the German Mission, 500; Morrisania, Stephen Angell 10; Tioga, J. A. Hadley 1; Guilford, 2nd ch., mon. con. 4; Fayette, ch., mon. con. 2; Troy, North ch., a fem. mem. 5; Jay, David Piper, 10 per ct. on L. M., for def., 10; Nassau, Miss Mary Harder, for def., 2.75; Rockwood, Eld. William and S. Thomson 5; Albion, ch., for def., 41; Lowville, ch. and cong. 11.75; Orangeville, Mrs. Lydia Sayse 1; Willsboro', Miss Isabella Sheldon 75 cts.	1119.25
Monroe Asso., William N. Sage tr., Rochester, 1st ch., 184.25; Rochester, German ch. 5; Henrietta, ch. 10.50; United Henrietta, ch. 7.50; Wheatland, ch. 9.00; Lenfield, ch. 47.12; Churchville, ch. 46; Mendon, ch. 10; Chili, 2.50; Mumford, ch. 9; 2nd Sab. Sch. 28.28; to cons. Gideon W. Burbank and E. T. Whitney L. M.'s,	359.13
	2716 27

Pennsylvania.

Monongahela Asso., Mt. Moriah ch., Ladies' sew. soc., 10 per ct. on Rev. J. D. King's L. M., for def., 10; per Rev. S. M. Osgood, agent,	10.00
Philadelphia Asso., Upland, ch. 41.69; Philadelphia, 11th ch., Rev. S. M. Osgood, Mrs. C. W. Osgood, Miss Julia M. Osgood, Mrs. Ada B. Osgood and the late Miss F. M. Osgood, each 10 per ct. on L. M., for def., 50; per Rev. S. M. O., agent,	91.69
Pittsburg Asso., McKeesport, ch., per Rev. S. M. O., agent,	5.00
Wyoming Asso., Eaton, ch., per Rev. S. M. O., agent,	8.00
Bellmont, Welch Bap. ch. 10; Eaton, Thomas Mitchel 2; Brantrem, Mrs. H. Gregory 1.50; Lois Baldwin 25 cts; Adelaide Baldwin 25 cts;	14.00
	128 69

Delaware.

Philadelphia Asso., Wilmington, 2nd ch., per Rev. S. M. Osgood, agent,	800.00
------------------------------------------------------------------------	--------

Ohio.

Oak Hill, Thomas W. Evans, 1; Le Roy, Sally Phillips 2; Palmsville, ch., for def., 5.50; Norwalk, ch., mon. con. July to Dec. 51; Berlin, ch. 5; Rev. A. J. Ellis 5; Peru, F. E. Eaton 10; Bedford, a friend 3; Castown, ch. 8; Union, ch. 4;	94.50
Cincinnati, 9th st. ch., J. Emery, for def., 5; Cutter, st. Sab. Sch. 15; Dayton, Wayne st. ch. 5.53; Lebanon, ch. 45.12; do., Sab. Sch. 5.42; Huntington, ch. 4; Columbus, ch. 100; per Rev. J. Stevens, agent,	181.07
	275.57

Indiana.

Indianapolis, J. R. Osgood, for def., 57; Sab. Sch., to sup. J. R. Osgood, Ora Osgood and Sydney Dyer in Nowgong Orph. Sch., 75;	182.00
----------------------------------------------------------------------------------------------------------------------------------	--------

Illinois.

Kaneville, ch.	20.00
	20.00

Michigan.

Pipe Stone, Mrs. Boughton 1; Saffine, ladies of the ch., tow. sup. of Martha L. Evans in Assam Orph. Sch., 15;	16.00
Medina, ch., per Rev. J. Stevens, agent,	6.00
	22.00

Wisconsin.

Sheboygan, ch. 8; Rev. Perley Work, 10 per ct. on L. M., for def., 10;	13.00
	13 00

Iowa.

Burlington, ch., of wh. 10 is 10 per ct. on Rev. G. J. Johnson's L. M., for def.,	25.00
	25.00

District of Columbia.

Washington, "a lady to aid in educating the Karens,"	20.00
	20 00

Maryland.

Taneytown, ch., in part, tow. sup. of a native preacher in Burmah,	50
	50
	\$6941.90

Legacies.

North Branford, Ct., Betsey Smith, per W. Griswold, tr. Conn. State Convention,	229.75
Liebon, Ct., Harriet Adams, Edm'd G. Howe Ex'r., in part, per Albert Day,	1407.70
Jackson, Penn., Rev. J. B. Worden, in part, per Rev. S. M. Osgood, agent,	50.00
	1687.45
	\$9629.35
Total from April 1 to Dec. 31, 1855,	\$68,250.65

Donations in Goods.

Hartford, Ct., 1 box wheat, dried fruits, &c., by Julia E. Lyman, for Rev. S. M. Whiting,	5.00
-------------------------------------------------------------------------------------------	------

THE

MISSIONARY MAGAZINE.

VOL. XXXVI.

MARCH, 1856.

No. 3.

AMERICAN BAPTIST MISSIONARY UNION.

SAU QUALA:

THE SECOND KAREN CONVERT.

(Continued from p. 36.)

Marriage.

A liberal man is one who gives largely in proportion to his means. Should his means increase, his donations must increase also, or he ceases to be liberal. So with education. When our attainable objects of knowledge were confined to Europe, to become acquainted with the things of Europe constituted a liberal education; but our means for acquiring more extensive knowledge have increased. Egypt and Assyria, India and China, have as much to interest Americans, in the nineteenth century, as Greece or Italy, Germany or France. The hieroglyphics and the cunei-form characters contain history older than Herodotus—the father of history—in a text that has not been corrupted by careless copyists. Sanskrit and Pali have wrapt up within them, the sources of both the language and philosophy of Rome and Athens. “Rivers unknown to song” have been the scenes of more earth-moving events than the Tiber or the Ilissus; the Rhine, the Rhone, or the Rubicon. Why should not our professors of history pause from the oft-told tale of European wars with European

intrigue, and lecture occasionally on Chinese or Indian history?—Relieve the annals of popery and the Reformation with the history of the parallel conflict of Brahmanism and Buddhism? Of the hundreds of Americans that annually see no land after they lose sight of Nahant or Sandy Hook till reaching the desolate Sunderbunds at the mouths of the Ganges; how few are aware that those islands, now without an inhabitant, and wholly abandoned to the tigers and crocodiles, were the site of a famous college before the Christian era, when the ancestors of those who dash by in steamers were naked savages; and that there were three cities on one island as late as when the Portuguese first came to India. How few missionaries, as they pass to their field of labor, and see St. Thomas’ mount looming up in the distance behind Madras, are aware that when St. Thomas came to India to preach the gospel, before them, the ruling prince was called Gond-o-phares, of a Scythian dynasty that then governed India, a name nearly identical with Gundaforus, under whom, tradition says, St. Thomas suffered martyrdom.

The missionary may have had the best education the academy, the college, and the theological school usually give;

yet when he stands up to address a crowd in India, however complacently he may look on his own attainments, he stands there in their midst an ignorant man, precisely as a Chinese would in Faneuil Hall fresh from Pekin with his literary degree,—learned in his own eyes, it may be, but ignorant in the eyes of his audience. He is in a new world. The literature is as new to him as the country, and their modes of thought as their language. He has to commence his education anew. The people are so familiar with grammar, that Kalidasa, the Indian Shakspeare, compares the union of a general with his army to the connection of a verb and an inseparable preposition; and marriage to a crude noun united to its suffixes of case and number. “We pass you by,” they will sometimes say, “as the river, flowing to the ocean, passes the base of the mountain. Your words make no more impression upon us than the moon’s rays on the petals of the lotus, unclosed till the sun appears. We worship the god of our fathers; immeasurable, yet measuring the world; free from desire, yet imparting it; ungoverned, yet conqueror; unmanifested, yet the source of all external manifestation; of one form, yet vested with various, like the variation of crystal owing to superadded color; dwelling in the heart, yet not near; old, yet not growing old; omniscient, yet not known; the home of all things, yet self-existent; ruler of all, subject to no ruler; one, yet of multiplied forms. As gems are more valuable than the ocean, as its effulgence is brighter than the sun, so are his deeds far too superior for praise.” These are the cultivated heathen; but the missionary has lessons to learn also from the uncultivated.

The dangers and discomforts of a voyage to the antipodes are neither few nor small, and the last, to the missionary, are usually more than the first; “the hair-breadth escapes” — now in open boats on the coast by squalls and bores—anon in journeys by land from crocodiles,

serpents, and tigers,—are neither rare nor agreeable; but they are far overbalanced by the pleasure of cultivating the virgin soil, and watching truth develop itself in the untaught mind. In Christian lands, the hand of the artificer is seen in every thing; even in religion. The babes in Christ have the exact features of the stereotyped catechisms. They are Calvinists or Arminians, Baptists or Presbyterians, Methodists or Episcopalians, according to their god-fathers and god-mothers. The church is like the conservatory. The flowers which often call forth the greatest admiration, God never made in the form we see them. They are monsters. God created the flowers with petals, and stamens, and pistils; but man by cultivation has changed the whole to petals, calls them double flowers, and fancies he has greatly improved on the original creation.

The Karen in his simplicity, where “ignorance is bliss,” knows but one gospel, and no sect. He has no word for *ism*, because he has not the thing it designates. Knowing no creed, he believes in the words of Christ and his apostles. Having no commentary, he interprets the Bible by the light of his Christian experience based on his innate common sense. Occasionally the missionary hears of a member of his jungle congregation preaching the truth with power, before he hears of his conversion. The man has become a new creature, determined both on what he believes and on what he can recommend others to believe, received a call to preach, obeyed it, and gathered the fruits of his labors around him, in less time than a “standing committee” would decide on his fitness to enter the church. A Karen never stands doubting. If he believes, there is no question in his mind but he has faith; and unsuggested, he proceeds to show his faith by his works. Should he deceive himself, he discovers it not by reflection, but by action. He says to himself in the language of Goethe: “Try

to do thy duty, and thou wilt quickly know what is in thee." *

Preaching the gospel, with a converted Karen, is a spontaneous act. He no more thinks of asking for a license to preach, than he does for a license to pray. He thinks as little about the duty to preach, as he does of the duty to eat when he is hungry. He does the latter from the instinct of his animal nature, the former from the impulse of his spiritual life. When I took charge of the station at Tavoy, I found, among the first Karens baptized by Mr. Boardman, one man who could read Burmese very well, but had no power to communicate his ideas with facility to others. Another was unable to read, but was "apt to teach," and able to speak with great fluency and animation. Without consulting the missionary, without asking for authority or permission, without soliciting, expecting, or receiving remuneration for their labors, whenever circumstances allowed, they went out together itinerating throughout the region around. Whenever they got together an assembly, the reader read a portion of a Burman tract or Scripture, and the speaker expounded and exhorted in Karen.—Very few men who have left our theological schools have been so successful preachers as these were. They sent to the missionary multitudes of inquirers. This was done by "ignorant Karens," the wholly untaught sons of the forest; but with all the accumulated experience of nineteen centuries, what wiser course, to improve the talents that God had given them, could be suggested by the wisest synod in Christendom?

So soon as Quala had commenced to read, he began to read and expound the Christian books to all he met. His mother and brother engaged his first attention; and when his father listened and opposed, he replied to all his arguments, not in his own language but in the words of Scripture. Could this untutored boy have been counselled to

pursue a more judicious course with a violent, unbelieving father? All whom he encountered, Karens and Burmans, had to hear him tell, "What a dear Saviour I have found!" and have it demonstrated that he was a Saviour to all who believed, by an appeal to the books he carried in his wallet.

I first met him three or four weeks after his baptism, when a party of Karens came in to Tavoy to accompany Mr. Boardman out to the jungles. They were the first Karens I had seen; and whenever we met, in town, by the way, and at our encampment, I improved the leisure moments by asking the Karen nearest to me the names of objects in his own language, and noted down the answers. I soon found that one young man was always near me to reply to my inquiries, and on asking his name was told "Moung Shatoo." This proved in the end to be the Burman name of Sau Quala, and the only name by which he was known in the mission for several years.

While encamped in the forest, examining the candidates who came crowding for baptism—the last act of Mr. Boardman's missionary life, the first of mine—we had three meetings daily; and Quala, his mother, and his sister, were ever first to come, and last to go away.—Theirs was not a transcendental piety, that exhausts itself in sentimentalism, but one of that practical type which seeks to assist its fellow beings in the battle of life, in the thousand and one kind offices immortal in the traditions of man's wants, though no place is allotted them in the pages of poetry. They proved most valuable assistants to Mrs. Boardman in waiting upon her dying husband. When the day arrived that Mr. Boardman's failing strength gave warning he was about to be taken from us, and we must pause in our pleasing labors, for he was literally dying in his pulpit,—so soon as the sun sunk beneath the linden-leaved wood-oil trees, Quala with the other Karens lifted up his couch, and laid him down beneath

* Versuche deine Pflicht zu thun, und du weist gleich, was in dir ist."

their tall shadows. The mountains, which he was first to cross with the message of salvation, loomed up before him as he reclined amid the fragrant koempferas, whose large stemless purple and white flowers rise in crowds from the bare earth without a leaf, typical of the resurrection; while the stream, whose noisy bubbling sources had been his pathway through the gorges, rested at his feet in a quiet cove, and formed a transparent baptistery, encircled by an amphitheatre of floating water-lilies, where thirty-four of those for whose salvation he had prayed and labored, were baptized in his presence,—the largest number that had ever been baptized at one time in the mission—perhaps in India—on a profession of faith.

Another sun; and as another rose, his converts stood with him, a few miles lower down in this stream; but when they looked to place him in the canoe that was waiting for him, "He was not, for God had taken him."

"How doth the image of the past
Through all my dreams in brightness roll,
And, like some pious legend, cast
A veil of sadness o'er my soul." *

The same hands bore him to his garden sepulchre, and laid him down at the steps of his little oratory, where he had prayed into existence the Karen mission, and where he rests beneath the sacred tree, — whose flowers are so deliciously fragrant that they have obtained a place in the quiver of the Hindu god of love, and whose impervious shade is so favorable to meditation that the Buddhists say the next Buddha will obtain infinite wisdom, and enter the divine life, while in contemplation at its foot.

Talleyrand's question was not, "Is he rich?" "Is he learned?" or, "Is he religious?" but, "*Is he any body?*" The ten days I had seen Quala in the jungles convinced me that he was *somebody*;

* "Wie wird das Bild der alten Tage
Durch eure Traume glanzend wehn!
Gleich einer stillen, frommen Sage,
Wird es euch vor der Seele stehn."
Freiligrath.

so I retained him, after returning to the city, to teach me Karen and to study in Mrs. Boardman's school.

During the first year of my residence in Tavoy, I devoted a considerable portion of my time to visiting every house in the city and suburbs, leaving at each a tract and a portion of Scripture; thus bringing into actual use my knowledge of Burman, that I was acquiring from day to day. Sau Quala often accompanied me in these excursions, and, my knowledge of the language being quite imperfect, he would frequently repeat and enforce the sentiments I had uttered, in more "acceptable words," though he often met with the savage rebuke, "Who are you? You are just like that dog there. He knows nothing but what he is taught. He goes or comes just as his master orders him." He was ever unmoved by their cutting sarcasm, and more open abuse. He took the Bible as it said, and Christ at his word. When he read, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake:—Rejoice and be exceedingly glad; for great is your reward in heaven:"—then he rejoiced on finding himself in circumstances which entitled him to rejoice, and he looked heavenward for the reward of his labors.

His father made repeated attempts to induce him to return to the jungles; but having found him to be a young man of promise, and desirous to stay with me, I told him to ask his father what he would ask for his son's services and make no further claim for him. When he told his father, he received no reply, but was never more required to return to his jungle home. "At that time," he says in his reminiscences, "I was very zealous in studying the word of God, and I prayed with brokenness of heart. I thought of nothing else but to be skilled in the books. This occupied my whole mind continually."

As is the Karen custom, Quala had been betrothed by his parents in infancy to a girl in another village; and although



Baptistery in Pagaye river, near where Mr. Boardman died.

they had grown up without any mutual affection, they would, in the ordinary course of things, have been married at the time most convenient for the parents. After his baptism, in accordance with the usual mode of conducting Karen courtship, he had one of the elders of his village visit the girl, and ascertain her sentiments towards him since he had become a Christian. The only remark the girl made, was, "Oh yes: I love Sau Quala amazingly now he is baptized. Had he not been baptized, I should not have loved him at all." This, in Karen usage of language, signifies a decided rejection, and they never saw each other again.

There was in Mrs. Mason's Karen girls' school, a very amiable young woman, whom I baptized, and an attachment was formed between her and Quala. The union appearing a very desirable one for the Christian course of both, and the danger of the elders' coming forward and insisting on the prior engagement being imminent, we encouraged the connection, and they were married at the close of the term.

Several years afterwards, a pious Scotch officer, who was a frequent visitor at our house, accompanied me on a preaching tour of two or three weeks through some of the principal Karen settlements. On our return he remarked to Mrs. Mason, "Sau Quala has got the flower of the jungle. She is the handsomest and fairest native woman I ever saw." She was tall, of a commanding mien, with attractive features, and wore her long tasselled shawl thrown about her person like a Highlander, with an embroidered turban wound around her head, like a coronet; so that on one occasion, when she stood on a cliff above us in our journeyings, "There," he exclaimed, "does she not look like Helen Mac Gregor?" She is as preëminent in her mental qualities and Christian attainments, as she was in her personal charms; and has been a pattern to the Christian women in the jungles, of what a preacher and pastor's wife ought to be.

Like her husband's, her name is indicative of her character — *Muphau*, "CELESTIAL FLOWER."

TELOOGOOS.

REPORT OF THE MISSION FOR 1854-5.

The mission reinforced.

In reviewing the history of the mission for the last twelve months, we feel constrained to acknowledge the interposition and direction of an all-wise Providence, watching over us and prospering the work in which we are engaged.

The most important event to record, in view of its far-reaching results, and as indicative of the future liberal policy of the churches towards the Telooogo Mission, is the arrival in India of br. and sr. Douglass, to join the mission, in February last. In this reinforcement we see the answer to many prayers, offered up by those now in the field, and also by some of precious memory, who have retired from it for a season to recruit exhausted health.

The church—Additions—Order and discipline.

During the year, four persons have been added to the church by baptism; Anama, Canakaya her son, Gangama, the wife of Nersu our native assistant, and Ellen, the wife of Samuel, who was employed for a time by the N. B. Society;—their ages vary from about fifteen to fifty years.

Anama's husband died a believer several years since, after which she was employed by the mission to take care of the chapel, and two of her children were taken into the boarding-school. In the autumn of 1852, Anama took her children from the school, and started for Vizagapatam. When she reached Ongole, she was taken sick; then her mind was aroused to a deep and alarming sense of the sinfulness of her past life,—her long rebellion and unbelief—her long neglect to profit by sanctuary privileges, and the removing of herself and children from them. She felt that

God had taken her in hand, and feared he was about to call her to a fearful account. From that period she dates the change in her disposition, motives and conduct. She returned to Nellore late in the year 1854, with her family; having enjoyed during her absence the preaching of our dear friends, Messrs. Gordon, Hay and Johnston, of the London mission at Vizagapatam, who also received her children into their schools.

Canakaya, her son, made good progress while in our boarding school, and was much liked by all; but seemed to be an utter stranger to religious impressions. Hardness of heart was so prominent a characteristic of the lad, as to form a painful subject of remark by br. Day and ourselves respecting him. In giving the relation of his experience before the church, it was pleasing to hear him bring so prominently to view, his deep sense of the hardness of his heart,—his stout rebellion against God and his truth, so faithfully made known to him by br. Day and others. Of him also we must say, we planted,—our brethren watered,—and God gave the increase.

Gangama has been a subject of anxious prayer and labor to her husband for years. After a severe trial of his faith and hope, the Lord has fulfilled his requests.

Ellen came to us at the age of thirteen. Ignorant and uncared for, she was evidently on the road to early ruin. She made commendable progress in her studies and other improvements, from the first; but did not have any deep religious convictions of sin until her second year with us; then her sense of sin was deep, at times, for many months; but she obtained no peace of mind. Fears prevailing rather than love, she found it hard to give up her sins, especially her besetting ones of lying and pilfering. At last, she was brought into great distress of mind, on account of her long neglect of Christ's mercy, and was brought, as she and we hopefully trust, to receive him as her Saviour.

The present number of church members is ten.

The church has sustained the monthly concert of prayer on the first Monday of each month, and a weekly prayer meeting on Friday evening; also the church covenant meeting previous to the monthly communion. Contributions* after the communion service, about two rupees monthly, are taken up to defray the current expenses of the church; and at the monthly concert, about five rupees monthly, to sustain the Nellore Mission Society.† The church seems to take a commendable stand relative to the discipline of her members. This has been called for in two instances, and was exercised with good results to one of the offending party; the other is still under censure.

Inquirers—Candidates for baptism.

Rangrah, a promising lad of about sixteen years, a member of the day school, has requested baptism. His Christian experience was most satisfactory; but we have judged it best to defer his baptism for a period, believing that the tendency of the present times is to hasten the reception of applicants into the church, rather than the reverse, to the detriment of the purity of the native churches.

Narayadu, who has already been reported as a professed believer, has not been recognized by us in any other character than as an inquirer. Our great anxiety and fear lest worldly motives may have mingled with his better feelings, have induced us to urge him—distrusting the present foundation of his hopes—to dig deeper, till he finds the solid rock.

Poliah says that Christ is his only Saviour, and that he prays to him daily. Perhaps he has made a little progress since our last report.

* These contributions were interrupted by the absence of the principal contributors from Nellore for a season.

† Formerly called "The Nellore Christian Benevolent Society."

Three applications for baptism have been refused.

Mode of labor.

Preaching the gospel in the morning and afternoon of each Sabbath, in the presence of the church of Christ, observing his ordinances, and keeping his Sabbaths, we believe to be the most direct and tangible mode of setting forth Christ and him crucified to the heathen. In addition to this weekly service, there is a daily service every week-day morning, for half an hour, for the benefit of the schools and others in the missionary compound, as well as for those outside. All our religious services, public and private, are accompanied with good singing. When this service is over, we station ourselves in the front verandah of the chapel, to converse with those who are inclined to call, and also to hail the crowds as they pass, and compel them to come and hear the word of God. In the cool of the day, we go out into the streets and suburbs of the city to preach to promiscuous assemblies.

We have five stated preaching places for our evening service; to which we sometimes repair on successive evenings, and sometimes occupy two places the same evening; our catechists affording essential help in these labors. These preaching places are, in the bazaar, on the bridge leading to the bazaar, at Ranganega-pettah, where is situated the principal temple of the Hindoos in Nellore on the bank of the Pennaar river, and in Nabab-pettah, half a mile east of the mission house, where is a police station, with an open room to which we are always welcomed by the native officials.

Itineracies.

The cold season was occupied, as usual, in touring in the Nellore district. We did not judge it best to take up a new portion of this great field, but rather to visit places formerly visited by Messrs. Day and Jewett, and strive to strengthen any good plans that may have been made. For the purpose of reaching as many as possible of both

sexes, we went in a company, consisting of Mr. and Mrs. Jewett, Nersu, Julia and Ruth. After leaving Nellore, our first halting place was Anareddy; where we spent several days among the simple-hearted people of that neighborhood. This is the home of Narayadu, whose house was always open for religious services. He journeyed with us for about three weeks.

At Athmakoor we were cordially received by the headman of the place, who supplied us with such things as we needed, and also invited Mrs. Jewett, Julia and Ruth to come to his house; where they found a large number of females assembled to receive them and hear from them the word of God. Groups of men and women called at the tent, and gave more than ordinary attention to what they heard. Having supplied the village with scriptures and tracts, we left them for Anasamadu-pettah, a village of Mohammedans and Teloogoos, under the Mohammedan rule, but subject to the E. I. Company. By invitation, we went to the cutchery, (native court,) where we were politely received by the headman and his subordinates, composed of Mohammedans and Teloogoos. They suffered us to tell them about Christ, the only Saviour of men, although they evidently had no relish for the truth, and received, we fear, no saving impressions. The lower classes of Teloogoos, especially the women, expressed much joy and surprise at the pains we had taken to visit them with the glad tidings.

At Sakakondah we were kindly entertained by Mr. S. and his mother, and at Garamanapentah by Mr. and Mrs. L., agents of A. H. Simpson, Esq., of Nellore, devoted to raising indigo. Having taken leave of them, we directed our course easterly to Mavilladaroo, on the great northern road, whence Mrs. Jewett and the native girls returned to Nellore, and Mr. Jewett and Nersu went to Ongole.

Having pitched their tent within a few minutes' walk of the centre of Ongole, they had full opportunity to preach the

gospel to the inhabitants of the place ; and also to the travellers who pass through this thoroughfare, to Hyderabad in the northwest direction, and to Guntoor, Masulipatam and Vizagapatam, on the north. Great kindness was shown them here by Mr. W., the moon-sif, (subordinate judge,) at whose request a Sabbath evening service was held at his house, for the benefit of superintendents of public works, who make this their head-quarters.

In this tour, the gospel was preached in sixteen villages ; and scriptures and tracts were distributed to all who called for them and were able to read.

The large festival held annually at Narasimhakondah, in May, was attended by Messrs. Jewett and Douglass, and the two native assistants, who had a good opportunity to preach, and distribute scriptures and tracts to large numbers, who came daily to the tent to see and hear. The native brethren also attended the festival in Nellore, during the absence of the missionaries, and at Janavardu, as in former years.

Native assistants.

Nersu has labored throughout the year, and Jacob five and a half months as a probationer. These brethren have been brought forward more prominently in the work of evangelization than at any former period. Publications from the "Rooms," showing the importance of a native pastorate, stirred us up to take this step. During the last half of the year, the morning services in the chapel have been conducted generally by these brethren, alternately. Their private character, and their readiness in public speaking, and ability to interest a congregation, indicate that it is time to take a step in advance of former years, toward raising up preachers and pastors for the Teloo goo people.

Jacob was trained by the missionaries of the London Missionary Society in Bangalore. Having become a Baptist, he was baptized by Rev. Mr. Page, pastor of the Baptist church in Madras, and recommended by him to us. Though

a Tamil man, he has made such progress in Teloo goo as to be able to read and preach in it.

These brethren reside at present in the mission school house purchased by Mr. Van Husen in the "fort," a few rods from the bazaar. They have constant access to the people of the city, and are able also to labor conjointly with the missionaries. They have distributed during the year 2,260 portions of scripture and 5,050 tracts. The scriptures have been mostly single books of the Old and New Testaments, as in former years.

Printing department.

During the year, we have printed an edition of 10,000 copies of a Teloo goo tract called "Come to Jesus ;" translated from the English by Rev. J. Gordon, of the Vizagapatam mission. The page is of the same size with the English work ; number of pages, fifty-eight, making the whole number of pages printed, 580,000. This work will form a valuable contribution to the religious literature of the Teloo goo people.

The Old Testament in Teloo goo, in one volume, is passing through the American Madras press, in an edition of three thousand copies ; and has already progressed as far as the seventeenth chapter of Deuteronomy. The printing of the New Testament at Vizagapatam, is far advanced toward completion. These are merely tentative versions ; but will be of invaluable service. Fifty-one years of missionary labor have been expended upon the Teloo goo people by agents of the London Missionary Society, to say nothing of other societies ; and the whole Bible is not yet accessible to them, except in rare and solitary instances ! After one hundred and fifty-one years of missionary labor among the Tamil people, the missionaries and native Christians have failed to obtain a standard version. Many among them prefer the translations of earlier date, to the later ones *designed* for a standard version, or, at least, to prepare the way for its speedy realization. As to the Teloo-

goo bible, we look for no version in our time that can be appealed to without qualification, as a faithful and exact translation from the best edition of the divine originals. The brethren at Vizagapatam are trying to realize, as far as possible, this true ideal standard in their present translation of the New Testament, and claim our sympathy therein and therefor.

Boarding and Day schools.

At the close of the mission year, two days were devoted to the examination of the schools. There were present a very large number of parents, relatives and friends; who seemed in a high degree pleased with the appearance of their children. Being themselves destitute of the simple rudiments of education, they could not enter into the spirit of the occasion, or discern the signs of the times, so fully as those who had been personally concerned in elevating those youth to their present stand-point, so far beyond the range of any ideas which ever entered into the heart of their parents or ancestors. The whole number of pupils was fifty-three. Of this number eleven girls and seven boys were boarding scholars, and fifteen girls and twenty boys day scholars. The average number of boarders during the year was sixteen.

Mrs. Gilmore, the matron of the boarding school, has continued to teach English, as in former years. Mrs. Jewett has taught the bible classes, with the exception of one class in the book of Daniel, which was taught by Mr. Jewett.* Mrs. J. also taught Bunyan's Pilgrim's Progress, Peep of Day, and geography, and, part of the year, arithmetic. Mrs. J. and Mrs. Gilmore have taught singing. Mr. Jewett's moonshi was devoted about three hours daily to the pupils, principally to teach arithmetic and writing. Ramasawmy gave his time to the instruction of boys in the day school, who were not sufficiently advanced to join the higher classes.

* The native assistants and normal scholars with others attended this class.

The day school taught by Julia, forms a most interesting feature in our school system. She is the first fruits of our boarding school, and is enriched with abundant precious gifts and graces. To witness her success in training these girls in the first principles of education, to sing our sweet Teloogoo hymns, and to commit to memory portions of God's word, and a synopsis of Christian truth, to witness her untiring efforts to make them know what she knows, and feel what she feels, is enough to stir up the most zealous friend of education to greater zeal; and the most liberal to greater liberality.

The classes in Daniel and Romans displayed a commendable knowledge of those difficult but important portions of God's word. The classes in geography showed that they had been thoroughly trained in that branch of study. The first class read compositions and essays highly creditable to their years.

One day was devoted to the examination of a theological class, taught by Mr. Douglass. The examination showed that it is possible to present the substance of theological science, freed from all technicalities, in such a form as to make it intelligible and attractive to those unaccustomed to abstract thinking.

LETTER OF REV. F. A. DOUGLASS.

Arrival at Nellore—Incipient labors.

Nellore, Nov. 9, 1855.—Through a kind Providence we reached Nellore April 14, in the possession of good health and as much strength as a change of climate and a sea voyage of one hundred and eight days would allow. The day of our arrival was truly a glad day; no more waters to be traversed and no more of wearisome journeying, the people and country of our adoption are here. Soon after our arrival I commenced the study of the Teloogoo language, which I have continued to the present date with but slight interruptions.

About the middle of May, at the request of br. Jewett, I formed a theological class of the catechists and teachers in the

mission schools and advanced pupils in the boarding or normal school. This I did with a view to communicate in a connected form (through an interpreter, of course,) the practical truths of religion, but mainly as one of the most ready ways of becoming able to speak the Teloogoo language. By divesting the instruction of technical and metaphysical phraseology, found in books of theology, the common idiomatic expressions of Teloogoo for Christian ideas have been brought into constant and daily use. With the exception of the month of June, when there was sickness in my family, the class has had from the first four recitations each week.

At the annual examination of our schools, this class was examined by br. Jewett on all the topics which had passed under review, consisting of those usually considered before entering upon the study of the "Scheme of Mercy." Each member of the class read an essay on a topic assigned; which gave also an opportunity to test their personal views. The examination was of such a character as, added to what else passed in review that day, gave us no little joy.

Since our vacation and the resuming of our labors, the class have expressed a desire to put in writing the instruction daily given, so that, to use their own words, "we may have in our own tongue these wonderful truths of God and his Christ, for ourselves and our children." Our catechists have also pleaded, again and again, for helps in the study of the bible, as at present they are destitute in the Teloogoo of so much as a poor concordance; to say nothing of commentaries and other modern helps to biblical knowledge, which are the nucleus and life of every minister's library in Christendom. We have yielded to the request of the class, and hope, with the blessing of God, to give them a complete outline of the truths of the bible; so that others may be led to say as did Nersoo: When I think of God and these great truths, I am lost in wonder. Of course, all that is written will be submitted to the revision

of br. Jewett, before it will be considered trustworthy.

The class and the study of the language occupy at present most of my time.

The examination of all the classes in the schools was truly soul-cheering. The labors of years God has not forgotten, but has greatly blessed. We rejoice to enter into such labors. The Teloogoo Mission cannot die, for God has written it by his Spirit on the hearts of this people.

TAVOY MISSION.

LETTER FROM MR. ALLEN.

Our last previous communication from Mr. Allen was under date of May 29, and may be found at p. 477, last volume. The one before us bears date Oct. 4.

The spiritual interests of the mission remain about as they were when I last wrote you. None have since been added to the church, though one (the moonshee) gives good evidence that he has passed from death unto life, and now stands ready to be received into the church.

Centres of influence — The day-school.

Our efforts for the evangelization of the heathen population of Tavoy have been much as in former years, though on an enlarged scale. During the past rains, in addition to our stated means of grace on the Sabbath and week-day evenings, we have been able to occupy three separate centres of influence, from which light has emanated. The first of these is our day-school, supported by the funds of the Tavoy Mission Society.

The pupils of this school during the rains have averaged about seventy. I cannot give you a better idea of its character than by quoting the language of the report recently presented to the Society. The report says: "The school is in the strictest sense a Christian school. None but Christian books are used, and among these the Bible occupies a prominent place. The first exercise in the morning is the reading of select portions of Scripture, which are explained in simple language to the understanding of

all. The school is then opened by prayer, after which the studies of the day are commenced. Friday and Saturday of every week are devoted to the study of Scripture lessons for recitation on Sabbath morning, when a Bible class and Sabbath School are convened, consisting of all the pupils who have been in attendance during the week. After these lessons are recited, all are required to attend exercises at the chapel. The wisdom and desirableness of such a school must, we think, appear evident to every friend of missions. Here are assembled the children of heathen, Mussulman, and Christian parents, and if we enumerate the different races we shall find Burmese, Chinese, Karens, Hindoos, and Eurasians. Being thus brought together, and taught only that wisdom which maketh wise unto salvation, it is more than incredulity to suppose that they are taught in vain. Those who receive their mental training in this school will go forth with a more thorough scholarship and better developed mind than those who are educated in the kyoungs and monasteries of the priests. And it is but reasonable to suppose that their influence will ever be on the side of Christianity."

The Mission and Boardman sayats.

The second centre of influence is the mission zayat, in the centre of the town, where the pastor of the church has been as regularly as the sun has risen. The attendance at that zayat, however, has not been large. I am at a loss to account for it. It is located in the very heart of the city, where five roads meet; a spot, one would suppose, the most favorable in all Tavoy. At the commencement of the rains I went there regularly for a while, but did not average one visitor a day. Satisfied that this would not answer my purpose, I sought another location. The assistant, however, remained, and informs me that of late he has had more listeners. He is a man who can safely be trusted any where alone. His arguments are clear, forcible

and irresistible. Whoever listens to him, does not listen in vain.

For a fuller testimonial of the assistant's qualifications for his work, see Mr. Allen's last letter, as above, p. 477.

Soon after writing you last May, I adopted the plan of going regularly to a zayat in the north part of the town, usually known as the Boardman zayat. It is the same zayat that Boardman repaired, and preached in, twenty-five years ago. Although exceedingly unpleasant in itself, it is situated on one of the principal thoroughfares of the city, and so located as to catch a great number of people. It stands on a corner where two roads cross each other, and by which all funeral processions must pass to reach the burying ground. It is but a short distance from the court house, and many members of the court, and others who occasionally attend, pass by, and frequently call. From the first to the last, with the exception of occasionally a day, I had as many hearers as I could preach to profitably. At first I supposed it was only the novelty of the thing that drew the people together; but as long as I was able to go, I had no lack of hearers; and among them were several who seemed to make it a point to come daily. For the first two months I made no record, but afterwards thought it might be well to let you know something of the manner of my preaching; and have accordingly drawn off a journal, which I have now the pleasure to send you.

MR. ALLEN'S JOURNAL.

In the letter accompanying this journal, Mr. Allen remarks that we have "only a glimpse of the original. The events of two or three days, if drawn out in full, would exceed the amount now written."

In regard to the frequency of visits to his place of preaching, he subjoins,—"We have had an unusual fall of rain this season, so that some days it has been impracticable to go to the zayat; and again, the zayat being open on all sides, it has frequently been exceedingly unpleasant sitting there. I fear that some days my health has been injured by so doing. In looking back now, I do not see how I could

have done more than I have done. Should I now be called to render up my account, I believe my skirts would be clear from the blood of this people."

Replies to cavillers—A more excellent way.

July 26.—Went to the Boardman zayat. Had as usual a large number of listeners. One man objected to the gospel, on the ground, he said, that it gives permission to take life. Such a religion could not be good. The argument that animals have no souls, that when they close their present life they cease to exist, had no effect upon his mind. "True, grass and such things have no spirit, but all animals have life and spirit."

27.—A large number of people at the zayat to-day. Only one caviller. He argued that we Christians are a set of infidels, for we have no visible God. "If the teacher has a god, show him," he impudently said; then turning to the crowd,—“This man professes to worship a god, and yet he cannot show him.” He could not worship a god unless he could see him. “What god do you worship,” I asked. “The most excellent god Gaudama.” “Did you ever see that god?” “No, but I have seen his image.” “Which, then, do you worship, your god or his image?” “The image,” was his reply. “Very well; then you do not worship a god at all. It is only the image of a god that you worship.” This manner of preaching I do not like. I prefer to dwell more upon the goodness of God, and salvation through Christ, the sinner's only hope. But it is sometimes necessary to turn aside, and show the objector the fallacy of trusting to his images and works of merit.

Hope in death—A contrast—“Jesus and the resurrection.”

29.—Lord's-day. I was called upon very early this morning to go and see a young man, Shway Gong, one of our converts, the son of Ko Kai. He had been sick of fever some time, but not considered dangerously so. On entering his room, I saw at once that the hand of death was upon him. He was

unable to speak, his eyes were set, and he seemed insensible to all around him. He continued to sink until about nine o'clock, when he fell asleep in Jesus. The evidence of his adoption into the family of God is most satisfactory to all. He told Mrs. Allen the evening previous, that he wished to get well, but if it was the will of God that he should be a long while sick, he would cheerfully submit to it. During the night he awoke and felt so happy that he could not go to sleep again, and did not until he slept in death. At about one in the morning he called his father. They sang together and prayed and sang again, and this happy frame of mind lasted as long as he was able to give utterance to the emotions of his soul. He will be greatly missed in the church, as he was a good singer and our principal chorister.

Instead of a meeting at the chapel as usual, we had services at his father's house both parts of the day. The neighbors came in as they do to a heathen funeral, and many of them listened with fixed attention. I preached in the morning from the words of our Saviour, “Let not your hearts be troubled,” &c. In the afternoon the pastor preached from these words, “Fear not them that can kill the body and after that have no more that they can do,” &c. A large number of the heathen were present, and the tenor of his discourse was most appropriate. After some very suitable introductory remarks, he spoke of the dread of death common to all mankind, and the need of a Saviour. “Even Lord Gaudama himself was subject to fear and dread of the future state. He was a king; but he left his kingly throne, and went into the jungle and became a priest. Why did he leave his kingly throne, when he was enjoying all the honors of royalty, and become a priest? He reasoned thus with (his heart) himself: ‘I am now a king. But I may commit sins; and if so, I must go again to hell to atone for them, where I have been time and again and spent millions of years. And if I go to hell, who will save me,

who will deliver me? Alas! there is no one. I will therefore become a priest, get merit, and ultimately arrive at nigan.' Such was the condition of Lord Gaudama. During his existence, he was unable to save himself. Now that he is annihilated, how can he save those that worship his lifeless image?" Such, in brief, was the language of the old man; and then, turning to the Christian system, he preached unto them "Jesus and the resurrection." The old man's argument from beginning to end was closely woven together, and all who listened could but feel its force; for it was most emphatically spoken in "demonstration of the Spirit and of power."

30.—To-day we consigned to the grave all that remained of our dear brother Shway Gong. We carried his body first to the chapel, and after appropriate exercises, which were listened to by a very large concourse of people, we conveyed him to the mission cemetery, where reposes the sainted dust of Boardman, Mrs. H. M. Mason, and a goodly number of disciples, who have died trusting in the Saviour and are now reposing in his bosom. At the grave, again, we had singing, exhortation and prayer. I endeavored to explain to the crowd the doctrine of the resurrection—that all must rise again at the last day. I could but feel that an impression for good was made upon their minds.

Aug. 5.—Lord's-day. Have not been able to go to the zayat for the past week—not since the funeral of Shway Gong. Am recovering from a slight attack of fever, which has confined me to the house for the last five days. I was able, however, with some effort, to preach in the chapel this morning to a good assembly. Text, 1st Cor. 15:16, 17; "If the dead rise not, then is not Christ risen," &c. Subject: The evidences of Christ's resurrection, and the certainty that those who die in Christ shall also rise to reign with him.

7.—Went to the zayat to-day as formerly. It being a very rainy day, but few people were abroad, and but few

listeners. I endeavored, however, to discharge my duty to those who did come; and if they are finally lost, it will not be because they have never heard of the way of salvation through a crucified Saviour.

A company of young men, five in number, in passing by the zayat called for a short time. They were going on a hunting excursion. "What are you going to shoot?" I asked. "Birds," was the reply. "Is your gun a good one?" "Yes." To change the conversation for a moment, I asked if they could read. None could. "What god do you worship?" "Tavoy God."* "What law do you keep?" "Gaudama's law." "Do you strive to keep that law?" "Yes." "What are the precepts of that law?" As none could tell, I repeated one,— "Do not take life." "Now you say you are striving to keep that law, and yet are going about to shoot birds." They looked ashamed, but made no reply.—Much more was said on another subject, viz.: of One who gave up his life to save sinners. But this was not palatable to the young men, and so they went their way.

Seeking "gain of godliness"—"The unknown God."

8.—My zayat hearers to-day may be divided into three classes. Of the first was a young man of about twenty-two years of age. He appeared to be well educated, and at first seemed to listen to what was said; but soon revealed the true object of his visit. He was poor, he said, and wanted I should give him a recommendation to the magistrate, that he might get into government employ. I told him plainly, that was not my business at Tavoy, and I could not do it. He then asked, if by entering Jesus Christ's religion he would become a rich man. I told him Jesus Christ gives a

* This is the universal reply of Tavoyers. They mean the god that their forefathers have long worshipped, Gaudama. Tavoy was formerly an independent kingdom, and many traces of its former independence are manifest.

reward to all his followers, both in the present and the future world — but it is not worldly riches. The reward in the present world is a consciousness of pardoned sin, a contented and happy mind; and the reward in the next world, eternal life. He said, if I would assure him a thousand rupees, he would become a Christian at once. I opened the Testament and read to him the language of Paul to Timothy, "They that will be rich," &c. Seeing there was no probability of getting wealth by listening to the gospel, he bid me a salaam and went his way.

This young man had been gone but a few moments, when another company passed along, the leader being a Malay. He was very finely dressed, and understood Burmese perfectly. I addressed him and he stopped, with several others who were following him; and in a few minutes I had a congregation of about ten or twelve. My remarks were addressed chiefly to the Malay, while the rest paid good attention. He had lived in Mergui from a child, was a Mussulman by religion, worshipped daily, but did not know the name of the god he worshipped. I endeavored to tell him of the only one true God, the creator of all things; to unfold the riches of the gospel; to tell him of the Christian's hope and the Christian's reward. He with all his friends listened without disputing, for about half an hour, and then, giving me a respectful salaam, they went on their way.

A sermon; and an illustration.

I had hardly taken breath when another company, of about ten, stopped at the zayat. Among them was an old man, who seemed to be well versed in Burmese literature; but not wishing to elicit discussion on minor points, I directed their attention to the subject of freedom from sin and punishment in the next world. "We have all sinned. Sin deserves its punishment. How are we to be free from that punishment in the next world? If we trust in Lord Gaudama, we can become free neither from

sin nor punishment. He could not save himself from sin; how, then, can he save others? Our hearts are sinful. Every thing that issues from them must be likewise sinful. Therefore by trusting to our own good works we are trusting to sinful things, that will only drag us down to hell. Is there any one who can save us from hell? Yes, there is one, even the Lord Jesus Christ. He came down from heaven a perfectly holy being, became our substitute, took upon him our sins and suffered in our stead. Being almighty, he can save all who come unto him. Those who trust in that excellent Lord, will, when they die, be borne by him to mansions of everlasting bliss.— Let me illustrate this by a parable (a manner of speech very familiar to the Burmans). If you wish to go to Mergui, there are two ways by which you can go — by land or by water. But if you wish to go to the Cocoa-nut islands, (the Nicobar islands, about eight days sail west of Tavoy,) how can you go? Not by land, only by water. Now if there were no ships on the ocean, you could not reach them at all. If you should attempt to swim to them, you would sink and be drowned. You could not go without a ship. Between heaven and earth there is no bridge; it is like a great ocean. Christ is like a great ship, and will safely carry to heaven all who trust in him. But those who reject him and trust to their own merits, are like the man who would try to swim to the Cocoa-nut islands. He would sink into hell and be lost forever." In this way I preached for three quarters of an hour, until my throat became painful and I was obliged to leave.

Instant "in season, out of season."

9. On reaching the zayat I found a large number of people assembled. On inquiring the cause, was told they were waiting for a funeral procession. I soon commenced preaching, while the greater part paid some sort of attention. Assisted, as I trust, by the Spirit of God, I opened to them the way of salvation from sin and its consequences through a crucified

Saviour. None however appeared serious. Every motion, as usual on such occasions, was that of listlessness. After preaching a half or three quarters of an hour, two priests from a neighboring monastery made their appearance. The crowd opened, and they seated themselves behind me in the zayat. I raised my voice so that they might hear, and continued preaching. One of them made an effort to divert my attention or the attention of the crowd, but having failed he kept silent. After about an hour and a half of continual speaking, the funeral procession made its appearance. I was not sorry, for I was nearly exhausted, the day being very hot and the crowd very noisy.

The procession on passing proved to be two instead of one,—one a Burmese, the other a Chinese, the latter following the former. There must have been in the two not less than 1500 or 2000 people. O how was my heart pained as the crowds passed by. In all this great procession probably not one Christian.

The greater part of my congregation (which had amounted to about 100,) left, but enough remained, and others soon came. I preached another hour, until my voice failed me, and my throat became too painful for articulation. I was obliged to leave the zayat, a number of good listeners remaining.

10.—A goodly number called at the zayat to day. One man, a member of court, with whom I have had frequent conversation, saw me and called a few moments; said he had but one objection to this foreign religion, viz., the permission to take animal life. It was all good except that. I told him if he wished to become a Christian, he would be no more obliged to take life than he is now. I further told him, that their ideas of taking animal life are altogether erroneous. The great Eternal God had created all things. He is their author and disposer. He has given every kind of beasts and birds, and every thing which has life, into the hands of men. He has given permission for man to use them

as instruments of labor, and their flesh for food; that having received this permission, though we kill a beast for food we commit no sin. I reminded him that it is impossible to live without taking life. Every man in walking the streets kills insects daily. As by a telescope we can discern things at a distance, which we cannot see with the naked eye, so with a microscope placed over a globule of water, we can see animalculæ,—and whoever drinks that water, or heats it to cook rice, takes life—not of one only but of hundreds and thousands of creatures; and it must be very foolish to make a law that no one whatever can keep. He said he would consider the subject farther.

Another man who has been frequently at the zayat, and given me some reason to hope that he is inquiring, came again to day. His name is Ko Shway Hmo. He is a Tavoyer by birth, but went to Ava and spent many years at the capital. He had heard of this religion there, but never taken pains to consider it. I noticed from the first his smooth speech, so different from the rough Tavoy dialect. He appears to be a very well educated man, and withal a gentleman. He never cavils, assents to all that I say, and when I am at a loss what word to use, he seems to catch the idea and explains it to others. O Lord, open his heart for the reception of the truth.

MAULMAIN BURMAN MISSION.

JOURNAL OF MR. BIXBY.

(Continued from p. 83.)

Too late — A place of weeping;
John 11:31.

Maulmain, Feb. 7, 1855.—This has been a solemn day to our native brethren, and to us all. We have followed a young woman to her grave, who only a few hours before was in perfect health, surrounded by bright prospects and animated by buoyant hopes. All those delusive prospects and hopes were swept away in an hour, and she was called to meet her judge and receive her final

doom. She now sleeps her last long sleep. O that I could feel assured that she sleeps in Jesus — that blessed sleep. But alas! she was not a Christian! Sad thought! Like thousands in more favored America, she had been instructed in the Christian religion, and had intended to give her heart to God and seek salvation in some convenient season. But before that *convenient* time arrived, her time came to die. All her cries, the prayers of her friends, and the skill of physicians, were utterly unavailing.— Death had marked its prey and would not release her. She died with youth blooming on her cheeks. As she saw death approaching, she prayed earnestly to God and called on others to pray for her, thus evincing her belief in the true God;—she unhesitatingly *declared* her faith in Christ as the only Saviour. It *may* be, she found pardon in that hour, and is now in heaven,—but there is an awful uncertainty lingering about a death-bed repentance. Many heathen men and women followed her to the grave, and Ko Shway addressed them there in a most earnest, affectionate and solemn manner. May this melancholy death be the means of leading many dying souls to the fountain of joyous life.

At the close of this service I witnessed one of the most touching scenes that I ever beheld, which could not fail to soften the hardest heart. The voice of wailing reached my ear from every quarter. As I looked around, I saw remnants of families, and little groups of mourning friends, gathered here and there around the fresh-made graves of departed loved ones, giving vent to their deep sorrow in sighs and groans and tears. As I passed along, my eyes fell on the venerable form of Ko Dway the preacher, as he was bending in silent grief, weeping bitter tears over the graves of his departed wife and daughter. A few steps further along I saw the aged Meh Doke, (the Christian woman who saw the first Mrs. Judson with “her head reclining on her arm” as she

breathed her last,) sitting on the grave of her long since departed husband, pulling up the grass, which was bedewed with her tears. The scene was, at first, overwhelming, and I gave way to a flood of tears. Was it strange? Jesus wept as he stood with mourning friends by the grave of one whom he dearly loved. But as I looked around in this “valley of Baca,” a dark cloud seemed to settle down on my soul. Ah! thought I, this is indeed a “vale of tears.” Soon the following inimitable lines of Cowper came to mind and brought me sweet relief:

“He who knew what human hearts would prove,
How slow to learn the dictates of his love,
That, hard by nature and of stubborn will,
A life of ease would make them harder still,
In pity to the soul his grace designed
To rescue from the ruins of mankind,
Called for a cloud to darken all their years,
And said, ‘Go, spend them in the vale of tears.’”

My mind immediately left this dark Golgotha, and followed the happy spirits of the departed to the world of light above, where

“No sin is found,
And there’s no weeping there.”

After endeavoring to comfort the weeping disciples with the truth that their departed friends are not in nighban, but in heaven, and that we should soon meet them there, I returned home with a chastened and subdued spirit, feeling that it is better to go to the house of mourning than to the house of feasting.

“He that goeth forth and weepeth.”
Ps. 126: 6.

20.—For several days I have been almost hourly employed in visiting such persons in the city as have been more or less favorable to the truth, and in looking after the spiritual interests of the mission, in the absence of br. Haswell. It is of the greatest importance, when we find a man favorably inclined to the truth, that we visit him often and keep the subject continually before his mind. It is not unfrequently the case, that those who appear the most favorable to

the truth will suddenly leave us, and become bitter opposers to the gospel. Sometimes high hopes are thus laid low.

We often go out among them and toil from morning until night, and return in the evening with the anxious inquiry, "Lord, who hath believed our report?" O, they are so blind, so stupid, so deaf to the voice of instruction, entreaty and love, it gives us great heaviness and continual sorrow. As I walk these streets and behold vast multitudes rushing heedlessly along the broad way, my soul is weighed down like an overladen wain under sheaves, and I am ready to exclaim, "O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for these benighted and perishing souls!" What can we do for them? The voice from the excellent glory speaks to them, but they are deaf—how *can* they hear it? A reprieve from the sentence of death has been purchased at infinite expense, and we are commissioned to offer it to them without money and without price, but they utterly refuse to accept it—nay more, they treat it with the utmost contempt. Shall we say, "They are joined to their idols—let them alone?" Shall we shake off the dust of our feet as a testimony against them, and turn to another city? O, how can we endure to see their destruction? How can we give them up to suffer the vengeance of eternal fire? Because they are blind and deaf and dead, incapable of discerning the things which are for their peace, shall we unfeelingly turn away and leave them to plunge into the lake that burneth forever and ever? O my soul, what wouldst *thou* have done, had Christ left *thee* thus?

Thou, too, wast blind and deaf and dead, equally unwilling to yield to the voice of free grace, equally determined on resistance to the offers of love, and equally deserving of everlasting burnings. Why didst thou forsake thy sins? Who broke off thy chains? Who unveiled thine eyes? Who subdued thy proud heart? Who changed thy stub-

born will and vile affections? Ah! it was sovereign grace that did all this for thee, thou chief of sinners! Then is there no grace and no hope for the poor benighted Burmans and Peguans? Surely in the few who have been saved, we have our Father's pledge that our labor shall not be in vain, while we preach to others. We will toil on with courage and hope, while we know the master approves. We will labor, but cast our care on the Lord.

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

Visit to Chusan—Letter of the Catholic bishop.

Ningpo, Sept. 8, 1855.—We returned last week from a month's stay at Chusan. The visit was quite beneficial to Mrs. K.'s health. It afforded me also a fine opportunity for mingling with the people, by which I was enabled not only to improve rapidly in speaking the language, but also to communicate much gospel truth. The station there is prospering, though in the midst of fierce opposition from the Catholics, who have hitherto regarded that field as their own. While we were at Chusan one of our native brethren, who formerly was a leading member of the Catholic church, received the following letter from the bishop:

"L. Gabriel, by the imperial decree of the Head of the Church, governor of the Holy Church of the Tsih K'ong province, to Kwu Kying Long, writes:

"You formerly followed us; had the same faith; received the same holy washing (baptism). Now, you have been deceived by the devil; you believe in another religion; you have received another baptism. Formerly you were a good son of the Holy Church, now you have become the disciple of a bad religion. Alas! do you know the condition of your soul? Do you know that you have exceedingly sinned against the Holy Church? According to the rules of our Holy Church, you ought to re-

ceive excommunication from all the benefits of the church, and also punishment. Now I have not yet condemned you. I pray the Lord of Heaven to pity and have mercy upon you, so that you may repent, and make atonement for your sins. Yet you are not only unwilling to repent, you on the other hand depart but the farther. You yourself not only walk the road to hell, but also labor earnestly to destroy others. You not only visit the men of a different religion, but you also help them teach their religion, and want to lead our church members to believe it. You deceive; and say that the Holy Church is nearly the same as the other church, and that our doctrines are nearly the same. The Lord of Heaven certainly does not allow of such deceptions. You throw into confusion the true doctrines of our Holy Church. Now the Lord does not suffer such deceptions to injure the souls of just men. If I do not explain the matter clearly, the souls of just men must perish. As it is our duty, we now exhort you not to destroy men's souls.

"You yourself ought most deeply to mourn over your sins; you ought to come in your own person, or send a letter of entreaty to me, that I may forgive your sins. If you do not thus do, hereafter you will receive a very heavy punishment. I give you ten days; if in that time you do not heed my instructions, but still transgress the rules of the Holy Church, then I will employ the great power which the Lord of Heaven has delivered to me, in order that just men may not lose their souls, and that all men may understand that the Holy Church is very different from others. On the third day of the seventh month," (the day on which Catholics say the Virgin Mary ascended to heaven) "I will certainly, before the altar of the Lord of Heaven, angels, holy men, and all the members of the church, designate your name and consign you to punishment. Afterwards you will not be able to have recourse to the merit and benefits of our Holy Church, nor to partake of the holy

body (of Christ). You will, also, hereafter receive public punishment from the Lord of Heaven.

"While you still have opportunity, carefully consider that I desire you to so act that I need not pronounce your excommunication. I will again entreat the Lord to have compassion, and give you a penitent heart."

To this, our brother of his own accord, with the aid of the assistant, wrote the following reply:

Reply of Kwa Kyung Long.

"To the Honorable Bishop of the church of the Lord of Heaven (Catholic Church) in the Tsih Kong province:

"I Kwa Kyung Long, by the grace of God a disciple of Jesus, now write an answer to your letter.

"I received your letter yesterday, and appreciate your kindness and love, for which I and my family return thanks.

"I wish to inform you of my whole mind. Formerly I was an ignorant man, daily engaged in trade. Afterwards, thinking that this life is short, and that, should I be taken suddenly sick and die, I should leave all this world's affairs, and did not know whether I should be happy or not; whether I lay down or rose up, I felt very miserable. At that time, though I was moral, yet my way was bad; I only followed the way of the world, and worshipped and prayed to the god Buddha. Afterwards your good religion came to our place. I and two or three friends, not fearing shame, went to your place. I thank you because you did not reject me on account of my ignorance, but taught me the doctrine clearly. I secretly thought in my heart, your religion had idols, and books to chant, like the Buddhists, but much better than the Buddhists. Afterwards I visited your place for several months. Gradually I understood the doctrine, and believed it. I thank the bishop and priests, because you loved me and granted me baptism.

"After having received baptism, I desired to seek continually to be strong,

and to spread abroad the religion; and used all my powers to become a bold soldier of Jesus. These things all the members of the church know. I went into the country and assisted with all my powers in obtaining the temples from the Buddhists, and expended more than 20,000 cash. These things I did that the religion might spread and converts increase, so as to glorify God.—The Catholics, though they promised to refund the money, have not to this day done so. Also you, having heard bad reports, let me go to the magistrate and receive twenty blows. Also many other things, which I have not time to write. What treatment is this? To teach men to love others as themselves, and to treat men in this way, do not agree. From this time I began to doubt the truth of your religion.

"Last year Dr. Macgowan came to this place. I and two or three others went to his place and heard him teach doctrine. He said we ought to worship three persons, one God; and ought not to worship idols, Mary, apostles, the cross, priests, &c. If we worship such things, we transgress God's law. Afterwards I went to Ningpo; there many exhorted me in the same way. I said, 'The priests have power from God; why not worship them?' They said, 'The Lord is omnipresent, he needs not men to stand in his place; God is omnipotent, men are not able to stand in his place; He is omniscient, why does He want men to stand in his place? He is holy, why should men attempt to stand in his place? He is exceedingly great, and is one; men ought not to occupy his place. If we say that the Lord's power is committed to them, are they able to cause the rain? Are they able to awake the dead to life? The priests have not one particle of proof that they have such power; they only deceive men. If they say they are able to forgive sins, they themselves in the sight of God are great sinners. They are not able to forgive their own sins; how can they be able to forgive the sins of other men? Ah! they

speak falsely; they consider themselves to be great. I do not know what condition their souls are in; yet I pity them. They also gave me the bible, which I read and studied, until I understood the doctrine of Jesus to be truly the doctrine of God. I rejected the false doctrine, and adhered to the certainly true doctrine. Now I take the true doctrine, and will keep it till death. This doctrine I increasingly understand; why am I able to stand by in peace, and see men sink to hell?

"Respecting the receiving of merit and benefit from the church; since I already understand the true doctrine, can it be that I wish to receive your merits and favors? I wish them not. If you wish to punish me, the judge of all is Jesus.

"Bishops, priests, and members of the church, you walk in a doubtful road.—Now you are not beyond recall, you may return, but your departure from the kingdom of God by and by will be very great. The most important doctrines among men are of the several relations of life. We know that Buddhist priests do not marry; do they obey God?" (The idea here is, that Catholic priests are guilty of the same fault as the Buddhists, in trampling upon the most sacred relation of life.) "Consider—consider; a moment is precious; the days pass swiftly.

"I cannot repay your great love; I can only every day pray God, with the hope that you will repent; so that at the last you may have peace. These things I will, till death, not forget to pray for you."

The brother who wrote the above letter, is one of three who constituted, at one time, a band of leaders of the whole Catholic church in the island. Now two of the number are members of our church, and the third is an applicant for baptism. The priests are leaving no means untried to bring them back, especially on account of the influence these exert upon others in deterring them from returning to the church. They offer them money and lands, and employ

every falsehood they can invent to injure our influence.

But the truth is working its way like leaven. I had the unspeakable pleasure of laboring with several very interesting inquirers, while at Chusan, who, I trust, will ere long be brought to a saving knowledge of Christ. I had two or three services weekly for the converts and inquirers; four public services, at which the little chapel was filled to overflowing; and one service on the Sabbath for females. At this last service Mrs. K. was present, and usually addressed the women; also Teh-z's wife, who, with her husband, accompanied us for the purpose of laboring among the females.

Teaching English.

I am sorry to learn that there are such

sad differences of opinion and feeling respecting regulations which cannot fail to be of the highest utility to our missionary operations. I believe that had the Deputation accomplished nothing more than to put a stop to the teaching of English, that act would have vastly more than compensated for all the time and expense incurred. It has been tried by some missionaries of other denominations here in China, and, so far as I have been able to learn, it has only resulted in evil. There is a young man in Shanghai who was sent to America to be educated for the ministry; but instead of preaching the gospel to his countrymen, he devoted all his energies to trade and the acquisition of wealth.

MISCELLANY.

RELIGIOUS LIBERTY.

The subject of religious freedom in Europe is at present exciting a deep and unusual interest. The religious portion of the people seem moved in numerous quarters as by a single impulse to combine their efforts for the securing of soul-liberty for the oppressed in every nation. While the kingdoms of this world are waging deadly strife in respect to questions of state policy, and contending either for the integrity or the enlargement of empires, a nobler strife is in progress, whose result will be to promote the reign of peace on earth and good will among men. And, the revivals of religion prevailing in different districts, the waking of many of the people to a new spiritual life, the infusion of the living spirit of the gospel into the forms of a dead orthodoxy and national religion, the combinations of the friends of Christ and of man into evangelical alliances for the promotion of Christian union, that the sacramental host may advance with an unbroken front against the armies of the aliens,—

all these are among the signs of the times which betoken a brighter day for Europe. Governments and state religions, formalism and measures of state policy may retard for a season, but they cannot prevent the triumph of the principles of religious liberty. Persecution, founded on legal enactments, may subject the friends of free investigation and free speech, freedom to think and freedom to worship God according to their own convictions, to a great fight of afflictions; but the temporary delay only makes the inner forces more energetic, which will at last throw off the superincumbent pressure. The incubation has been tedious, and, until within a comparatively short period, unpromising; but the bird will come forth full fledged and strong, prepared to soar aloft in the sight of the nations, and win a peaceful way to her proper element. As it often happens, so here, even the things which to a casual observer seem likely to have a disastrous tendency, and to put farther off the day of deliverance, are employed by God's good providence as instruments

of accomplishing the more surely his wise and beneficent purposes.

It is only a few months since, that public attention began to be directed to the law of Turkey which prescribes the punishment of death as the penalty of abjuring Islamism. At a meeting of English-speaking brethren, held during the sessions of the Paris Conference in August, 1855, memorials were agreed upon to various governments, through the different branches of the Evangelical Alliance, soliciting their influence for the abolition of this law. These memorials were addressed to the emperor of the French, the queen of England, the emperor of Austria, the king of Prussia, the king of Holland, the king of Sardinia, and the president of the United States. A suitable memorial was also sent to the sultan of Turkey. Some of these memorials have been warmly responded to by the proper authorities, with the assurance of their cordial coöperation.—Some of the governments had already of their own motion taken up the subject. The best results are to be hoped from these efforts. But should the intervention of the different governments in behalf of the Mohammedan subjects of the Sultan be even abortive, still public attention will have been thus turned to the matter of religious toleration. And, in contemplating the severer edicts, binding the conscience of the adherents of Islamism to the religion of the state, the governments of Europe may, perchance, see the injustice of all enactments, visiting religious dissentients with civil penalties, and presuming to come between the individual conscience and its sense of duty to God.

In the meetings above spoken of, besides the case of Turkey, attention was directed especially to the state of things in Germany and Sweden. Besides the memorials before alluded to, it was determined to send a deputation to the kings of Prussia and Sweden and to the princes of Germany, to confer with them in person on religious liberty. The object of the deputation was defined in

the following terms:* (1) To express to the sovereigns visited the sorrow with which the churches and religious societies whom the deputation represent, feel at the restrictions put upon religious liberty in the countries they govern. (2) To solicit that all the branches of the Protestant church may be allowed to serve God according to their conscience, and to worship Him peaceably together, each in the observance of its own peculiar rites. And (3) to express the conviction entertained by the Conference, and the churches and societies represented, that no person should be molested for his religious opinions or practice so long as they do not offend against morality or the safety of the State.

At a Conference held at Hombourg in August, 1853, a provisional committee was appointed for the vindication and promotion of religious liberty. At the same time a deputation was appointed to attend the forthcoming Kirchentag † at Berlin the following month, to propose the two following questions: 1. Would the Kirchentag coöperate with the Conference in the defence of those brethren who suffered for the confession of Christ in Roman Catholic countries? 2. Would they use their influence with the Protestant governments of Germany in behalf of their Baptist brethren — one with them in the great evangelical truths of the word of God — that they might enjoy freedom of worship equally with themselves? To the first of these questions the Kirchentag replied in the affirmative. The second was evaded by the answer that “no doubt they would sympathize with all the children of God, but that they must stand upon their own confessions.”

The proceedings of the Kirchentag gave rise to a series of correspondence, conducted by Count de Pourtales, Dr. Merle d'Aubigné, Mr. de Bethman Holl-

* For an account of the interview of the Deputation with the king of Prussia, see the Magazine for January, pp. 15, 16.

† See Magazine, Jan. 1855, p. 25.

weg and Sir Culling E. Eardley.* This correspondence was examined in an able and ingenious article in the London Quarterly Review, in which the author makes all the allowance that could be demanded by the largest Christian charity for the intolerant spirit existing on the continent of Europe, accounting for it on historical grounds, but closes with the significant and noble sentiment,—“We trust it is part of the mission of the Anglo-Saxon race, to teach Germany and the world the recognition of God’s sole authority over the human conscience, and the conscience’s sole responsibility to God.”

Notwithstanding the discouraging attitude thus assumed by the German Kirchentag, instructions were given at the Paris Conference that the “Kirchentag should be specially invited, through its president, to unite in the deputation” to Sweden. “The hope was entertained, that whatever sentiments might prevail in that venerable body in relation to the general subject of religious liberty, they would gladly take part with their fellow-Christians of other countries in a design not only so unobjectionable in itself, but, as they admit, so coincident with their own rule of action, as that of expressing sympathy for their brethren in the faith, suffering under severe persecution.”

That our readers may have a specimen of the manner and spirit of the communication addressed to the Kirchentag, we give the following extract:

“In almost all the states of Germany persons dissenting from the Established Churches are prohibited from meeting to worship God in the way which their conscience approves, from observing the sacraments, from preaching the gospel, and from every public act of a religious nature. In Mecklenburg, in Schaumburg-Lippe, in Hesse-Cassel, and in other parts of Germany, such persons have been visited with heavy and ruinous fines, with the confiscation of their property, and with imprisonment on bread and water, as though they were felons,

and many have left their native soil under the severe necessity of a compulsory expatriation.

“If we speak of Sweden, the persecutions endured in that country have for several years past been matters of notoriety throughout Christendom. Not only persons who have dissented from the Established Church, but great numbers of its godly members, have been subjected to fines and imprisonment under the Conventicle law, which prohibits meetings for religious worship held apart from the Lutheran Church. We believe we speak with accuracy in stating, that in one parish more than 250 persons have been thus punished. In the last Diet, a law was passed which makes it highly criminal to administer or receive the Lord’s Supper, except in connection with the hierarchy. At the present time, a Baptist pastor labors under the sentence of perpetual expatriation, a sentence judicially confirmed by the highest court of justice in the kingdom. We are bound also to state that the laws of Sweden banish Roman Catholics and absolutely prohibit their worship.

“Assembled as the brethren composing the Paris Conference were, to receive intelligence of the condition of the church of Christ in different parts of the world, its difficulties, successes, and prospects, and being made acquainted with these and similar facts, they felt that a solemn obligation rested upon them to adopt such measures as appeared to them prudent and hopeful for the relief of their suffering fellow-Christians. If it was right to send a deputation to Roman Catholic Tuscany to plead for the liberation of the Madii, still more do Protestants owe it to themselves and to the honor of their common Protestantism, to lift up their remonstrant voice against intolerance practised in Protestant countries and by Protestant governments. And if the mission to Florence was ultimately successful, where the principles of an exclusive and dominant bigotry are not denied, much more may we hope, with the Divine blessing,

* See Magazine, April, 1855, p. 121.

to succeed where the sovereigns are Protestants, and are believed to be personally opposed to the infringements of the rights of conscience.

"We go, therefore, to those monarchs, humbly and respectfully to represent the sorrow and the shame which are felt throughout Christendom at the deeds of intolerance which tarnish the honor of their governments, and compromise the Evangelical Protestantism, not to say the advanced and enlightened civilization, of the age in which we live. And we go still further, to lay at their feet the united prayer of many churches and communities of Christians in many lands, that they will so order their laws, and the administration of them, as that all their subjects may henceforth, without hindrance or molestation of any kind, while they 'render unto Cæsar the things that are Cæsar's, render also to God the things that are God's.'

"To his Majesty the king of Prussia, especially, we go as to a monarch who has nobly avowed himself the champion of Continental Protestantism. The distinguished part which he took in vindicating the outraged principles of religious liberty in the case of the Madiai, inspired all good men with sentiments of profound respect and satisfaction, and added to the lustre of a character already adorned with many Christian virtues. His Majesty has only to add, in the present instance, an unhesitating sequel to that noble conduct, and all the lesser powers of Germany will be constrained to follow his bright example. Before, however, Prussia can interpose with other states, she must herself practically acknowledge the inviolability of conscience, and the supreme and exclusive authority of Christ over the faith and worship of men. This done, and the potency of her influence will be irresistibly felt, while she urges on other and minor governments the abolition of laws and the discontinuance of practices which are a paradox in Christian states, the reproach of the Protestant name, and at variance with that eternal rectitude

which is the only stable foundation of thrones."

Much to the regret of the friends of religious liberty, the committee of the Kirchentag declined the desired interference in behalf of the "readers" in Sweden. The ground of this declinature can be best comprehended by a quotation from the letter sent in reply to the committee:

"We take leave, first of all, to observe that efforts which have for their aim the universal recognition of an abstract and unconditional religious freedom * exceed the limits imposed by the

* What is meant by the phrase "abstract and unconditional religious freedom," used by the Committee, may be best understood by an extract from the letter of Count de Pourtales. "As a citizen, I may plead the cause of civil, political, or religious liberty, and labor for its progress and development; as an *evangelical Christian*, I seek only the liberty of the gospel, and do so with regard to God or man respectively, by prayer or exhortation, and by the use of those means which the Lord has directed us in His Word to employ.

"A Christian association such as we desire, and for which I still hope, ought, as it seems to me, to confine its efforts within the limits which the Bible indicates, when it says,—'Pray that the Word of God may have free course.'

"I can conceive of an association formed for the vindication and promotion of the liberty of the press, and can suppose that some Christians would unite in it with those who are actuated by simply political or humanitarian motives. I can conceive further, that the progress which civil and political liberty have made, especially in our times, may and ought to subserve the advancement of the kingdom of God. But I do not think that a religious association of Christians, taking their stand as such on the platform of the gospel, can and ought to labor for the "vindication and promotion of the liberty of the press" in general, or occupy itself in endeavors to obtain it, not only for the gospel, but also for the works of a Voltaire, a Hobbes, an Arétin, or a Sue.

"I can conceive also of a political and humanitarian association, composed of evangelical Christians and Catholics, Rationalists and Jews, united in seeking religious liberty in the widest sense, alike for the chapel and the synagogue, for the pagoda and the oratory. But I do not think that Christians, united together on the foundation of the gospel, ought to seek 'the vindication and promotion of

principles of the German Evangelical Kirchentag. Our rules restrict us to those who stand upon the footing of the Reformed Confessions. The committee, no doubt in contrast to so general a commission, is free to assist Evangelical Christians suffering persecution for the name of Christ and for the profession of their faith in Him, so far as lies in their power.

"The case before us, however, appears not to be of such a kind. As regards the "readers," so far as we know the circumstances, they are Christians of the Lutheran National Church, awakened more or less to living faith, who have been hindered in the work of mutual edification, according to their more earnest views, and especially in the holding of private religious assemblies by the dignitaries of their own church — fallen, in a measure, under the influence of rationalism and indifferentism — as well as by the civil authorities. Much as we could desire that internal revivals should not be suppressed by measures of outward church order, we do not consider ourselves called upon in such a case — the treatment of which is perhaps not without its own difficulty — to interfere in the policy of another church.

"While we are restrained by these obligations of religious liberty in general, and labor to obtain that liberty, not only for the conventicles of sectaries, but still further, for example, for the idolatrous ceremonies of Pagan worship.

"I think on the contrary, that an appeal made to evangelical Christians of all countries, not only in order that it may have a chance of being listened to by all, but in order to its fidelity to that only foundation which, calling itself, and being in reality Christian, it can acknowledge, ought to labor only for the vindication and promotion of the liberty of the gospel, or forfeit those rights and that influence which alone it can and ought to demand."

In adopting any other rule, says the writer, "We do, by that act, morally pledge ourselves to employ our efforts in behalf of all who may claim our assistance. Now, these would be not only all the evangelical sects, whose cause we should have to plead, but Catholics, Rationalists, Pagans, and unbelievers of every degree, who, deceived by our banner, would seek our intervention and aid."

jections from coöperating in this step, we trust that whatever in that movement is of God will survive even in the fire of affliction, and by the victory of a humble, persevering faith, promote the revival of the church."

These proceedings, in connection with the sufferings for conscience' sake endured by the Baptists in Germany and Sweden, have very naturally contributed to keep the subject of religious liberty fresh in the minds of the most enlightened Christians and statesmen in different parts of Europe. Among the fruits of the present state of things is a work by Chevalier Bunsen, written in German, entitled "*Die Zeichen der Zeit*," (The Signs of the Times.) The work has had a rapid sale, and evidently meets the views of an awakened public. Notwithstanding some sinister reviews, the editor of the "*Berlin News*" makes bold to say of it — "It is a language known to all noble minds. It is the original language of the Protestant church and of divine freedom, and is like the sword of the Spirit, drawn against the pretensions of an intolerant theology and a domineering hierarchy."

Dr. Bunsen sums up the past and present evidence in favor of religious liberty in the six following propositions;

"1. Absolutism in the State has strengthened absolutism in the Church — even more by its resistance than by its patronage; the former has never made any effectual head against the latter, but has always yielded in the end.

"2. Protestantism has never developed itself as a powerful and popular institution except where the Reformation has given birth to civil liberty as its logical result. This legitimate development of a great principle, and that on a world-wide scale, has only been made by the churches of the Reformed. It has always been wanting in all the Lutheran churches.

"3. Civil liberty has never displayed any enduring life, except where based on self-government in the masses; and this has never been practicable but with the help of religious liberty. Liberty reposes upon national religious charac-

ter; and this, again, upon free religious choice.

"4. The hierarchy in all churches claims liberty only for itself, but instinctively repels the counterclaim.

"5. Religious liberty has never led to political revolution, which has, on the contrary, been the child of persecution.

"6. Persecuting and intolerant courses have never benefitted any government or nation, but they have been the greatest curse of all to Protestant states, as involving them in fundamental contradiction."

We close this protracted article by two extracts, which cannot be otherwise than encouraging to the friends of religious freedom, and especially to those who have watched with anxiety the persecutions inflicted on our Baptist brethren in Germany. The following hopeful words are from the work of Chevalier Bunsen.

"The entire German people know, and all true statesmen know, that never again will any human power be able to suppress the freedom of the German mind and conscience in an age when even questions of finance are openly discussed, and subjected to the veto of popular censure. Never shall the state of things return, which was possible under Ferdinand II., and which has been the normal state in Russia since 1826, that every fresh throb of down-trodden conscience should be met with fresh dungeons and tortures, and that the calm discussion of public questions affecting the very sanctuary of moral and religious conviction and responsibility should be gagged by brutal force. Not Germany alone, but the whole civilized Christian world rises up in one holy confederacy against such reaction! If this public opinion of mankind, which demands liberty of conscience and legal toleration, had no other force on its side but that eternal truth of man's deepest feelings which is its very heart and soul, none could persist in setting it at naught, but sophists who have lost sympathy with

humanity, or public adventurers who have made shipwreck of character."

The other extract is from a correspondent of *Evangelical Christendom*, — the periodical from which most of the materials of the present article are drawn, — dated Berlin, Nov. 21, 1855:

"It does not surprise us to read in English journals that there are respectable men in England who despair of a favorable development of religious liberty in Germany, and who, therefore, commit the Germans in this matter to the judgments of God. It must be admitted that the present situation of Germany may justify such conceptions, and striking facts may keep down the hopes, especially, of foreigners, who are influenced in their opinions by partial events. But the present condition of Germany may be compared to a deep river, the surface of which shows nothing of the manifold life which lies in its depths. The actual state of this country is covered by a veil, impenetrable at least to those who are far from its scenes. Besides, it is one of the most observable features of the German character to go on slowly in pursuing first-rate objects, while they are waiting for fortunate occurrences, and able leading heads. Long before the great reformation of the sixteenth century, when many attempts were made in England and the southern countries of Europe to emancipate the human conscience, what at that time was seen in Germany? Nobody could then have guessed that Germany was to give rise to the approaching dawn; its people were silent, its princes participated in sentencing martyrs to the fire, and what may have echoed from its interior is scarcely worth being mentioned. Nevertheless, the people's spirit was roused by one man's powerful voice, that became to millions a guide to Christian freedom. Do not despair of Germany's future, nor judge of the original character of the people from those men who labor to reduce the nineteenth century to the shape of the middle ages."

THE CEYLON MISSIONARY CONFERENCE.

It was stated in the Magazine for February, page 43, that the English Baptist Missionary Society had deputed one of its secretaries, E. B. Underhill, Esq., to visit the missions of the Society in India and Ceylon. And in the same number we gave, in part, an account of the proceedings of the missionaries, in connection with the deputation, at the conference held in Calcutta. Before the meeting in Calcutta, Mr. Underhill spent several weeks in the island of Ceylon visiting the stations and schools; and at Colombo held a conference with the missionaries, native pastors and teachers, which lasted several days. Resolutions of great practical importance were brought forward and discussed at this meeting, which have since passed under the action of the Committee at home. Some of the more important are the following.

"That in view of the state of the mission in this island, and the churches which under God's blessing have been formed, the missionaries and their fellow-helpers propose cordially to embrace and carry into effect the views of the Committee on the native pastorate, as expressed in the resolutions of the Committee, under date of April 21, 1852, and June 14, 1853.

"That to effect the object referred to in the previous resolution, it is proposed in the first instance, that every church should be instructed to elect deacons, to hold regular church-meetings for devotional purposes, the admission of members, and for cases of discipline; the management of the affairs of each church being left entirely in its own hands; the missionary, however, not withholding his advice when it may be required.

"That, further, it shall steadily be aimed at, to substitute as soon as possible for the present pastors, who act as evangelists and pastors in their several localities, supported by the funds of the Society, pastors who shall be elected and

supported by the churches themselves; that the native brethren now employed as overseers of the churches may more especially be devoted to the work of itinerant evangelization.

"That with respect to applications from the native churches for assistance from the funds of the Society, it shall distinctly be understood, that aid will not be granted until there is sufficient evidence to show that the resources of the applicants are exhausted, and a case of necessity clearly made out.

"That the missionary take for his guidance in his intercourse with the converts, the principle that he should do nothing for them which it is in their power to do for themselves, nor feel that he has succeeded in obtaining the object he has in view, unless he carry with him their cordial consent and coöperation.

"That to supply the pressing want of men for the service of Christ in the mission and the churches, three men at least be selected, who may in the judgment of the missionaries be deemed to have the necessary spiritual and intellectual qualifications, to be educated under the care and direction of one of the missionaries.

"That the education of candidates for the ministry of the word be carried on in the vernacular language of the people amongst whom it is purposed that they shall labor: a knowledge of English and the scripture classics not being withheld, where time and other circumstances seem to permit its attainment.

"That candidates for the work of the ministry be distinctly informed, that, whilst, during the term of their studies, the Society is willing to bear the charge of their support and education, it is not to be regarded as a remuneration for any services they may then or thereafter render to the cause of the Redeemer, nor will the Society be held as in any way bound to employ or support them, when the term of their studies is closed; but that they enter on the solemn work on their own responsibility, and must look to the providence of God, and to

the Master whom they serve, to provide for their future subsistence.

"That in order that the schools sustained by the Society in this island may become efficient and useful auxiliaries in the great work of spreading the gospel, the teachers who shall henceforth be employed shall be persons of approved piety; the education imparted in the schools shall be scriptural in its character, and in all cases shall be given in the vernacular language of the people, unless by special permission to the contrary from the Committee of the Society.

"That the elements of reading and writing be taught gratuitously in the schools of the Society; but that for instruction in arithmetic, geography, grammar, and other subjects, a small but fixed fee be required, to be regulated by the circumstances of each locality; that if instruction in the knowledge of the English language be given, a considerably higher fee shall be demanded; and that books and stationery be purchased by the parents of the children, excepting the first Reader which may be given gratuitously. Where desirable, payments in kind may be received instead of money fees.

"That the missionaries meet in conference, at least once a year, for special devotion and prayer, to review the state and necessities of the mission; to examine, select, and locate the native agents: to investigate the condition of the schools; and in general to consider all matters affecting the well-being of the mission. Attention shall also be given to the expenditure, its details carefully examined, and an estimate of the next year's expenditure prepared; and the whole transmitted to the Committee of the Society for its information, and approval."

The Committee have expressed their views in the following resolution:

"Resolved, That this Committee, having considered the report sent home by Mr. Underhill of the state of the mission in Ceylon, accompanied with the resolutions adopted at a conference of the brethren held in Colombo, are gratified

to observe the interest indicated by them in the work of evangelization, and their desire to adopt measures of improvement; and, without expressing an opinion on the various points specified in the resolutions, record their general concurrence in the principles on which it is proposed to conduct the mission, only that in reference both to the schools and the education of candidates for the ministry, the Committee are desirous that no unnecessary impediment be thrown in the way of the acquisition of the English language, and, therefore, think that the fees charged for teaching it, should not be so high as to have that effect."

The beneficial results growing out of these resolutions, especially those touching the subject of a native pastorate and the desirableness of rendering the churches, as far as possible, self-supporting, are expressed by Mr. Underhill in a manner calculated to awaken feelings of gratitude for the past, and hope for the future.

"The suggestions and resolutions which have been made, already begin to bear fruit. In various ways the members of the native churches are beginning to exhibit an improved feeling, and I feel hopeful that, by wise treatment, our missionary brethren will be able to establish a more self-reliant practice among them. One church (that at Grand Pass) is already talking of making an effort to support a pastor. Only the day before yesterday, Mr. Ranasinghe told me that, visiting that morning the house of two of his members, he found that they had resolved on devoting the produce of a cocoanut tree in their garden to the cause of Christ in connection with the church. At Byamville, Mr. Melder, the pastor, tells me that the people talk of a native missionary society, and of supporting some station themselves. These incidents, if not of much value in themselves, yet show that the people are susceptible to right motives, and that they have energies to be developed by wise and proper measures. I have told them frankly that they are

not to look to the Missionary Society for any extension of expenditure; that if the gospel is to be spread in the destitute parts of the jungle, it must be by their own efforts. They acknowledge their duty in this respect, and, from present appearances, seem willing to do all they can to meet the emergency."

The harmony of views between the deputation and the missionaries is thus spoken of by Mr. Underhill, in the Baptist Missionary Herald.

"I have great reason for gratitude to God that my mission here has been so kindly received, and its object so fully appreciated. I have not the slightest ground for an exception to this remark. The missionaries, the native pastors, the members of their churches, the congregation in the Pettah, and the missionaries of other bodies, have all most heartily concurred in the views I have expressed and the suggestions I have made. Difficulties are of course to be anticipated in working them out; but there is no difference of opinion as to the principles of action to be employed as guides for the future. This unanimity of sentiment augurs well, and, with God's blessing, gives hopefulness to the endeavor to awaken the dormant energies of the people."

RHENISH MISSIONARY SOCIETY.

We find in the Missionary Herald the following account of the labors of the Rhenish Missionary Society.

A number of the Barmen Missions-Blatt, lately received, contains an interesting sketch of the labors and plans of the Rhenish Missionary Society. Its efforts are directed to three different fields, China, Borneo, and South Africa; its laborers, however, are by no means equally distributed. The China mission consisted of but two ordained brethren, when this survey was prepared; though a reinforcement of one missionary was soon to proceed to their relief. The "middle point" of the society's opera-

tions in the Chinese empire is Saibeong, on the China Sea, not far from Hongkong. Most of the places visited by the missionaries either lie upon the same sea, or look out upon the bay which receives Canton River. Though the field which this mission occupies is territorially small, the population is large, many hundreds of thousands being easily accessible.—The success of these brethren has been gratifying. The statistics of China Missions show that the number of church members whom they had gathered, amounted to eighty-five a few months ago. They have some native helpers, moreover, who render valuable aid in the execution of their plans.

The Borneo mission endeavors to benefit two classes, the Malays and the Dyaks. Its efforts in behalf of the former are confined to Banjermassing, the fortified capital of the Dutch Residency. One ordained laborer and a printer are stationed at this point; still it is not proposed to add to their number at present, the soil being unfruitful. Ascending the large rivers which come down to the south coast of Borneo, the necessity of a larger force becomes immediately apparent. There should be two missionaries at each station; but it has been found almost impossible to adhere to this rule. The brethren in Pulopetak are located at Palingkau and Bethabara, with special reference to rendering each other such assistance as in their loneliness may be needed. The congregations under their care consist of free Dyaks and slaves, the latter being persons who have pledged their freedom for the discharge of their debts. Through the liberality of the friends of missions in Germany, several hundreds of these bondmen have been redeemed, and brought under Christian instruction.

From Pulopetak the Dyak branch of the Borneo mission has of late extended its labors to the west, and also to the northeast. Taking the former direction, we come at length to Pulotelo, which has been occupied some time; and in the same neighborhood a new station

has been commenced quite recently, at which a single missionary resides. Beyond this point, however, almost nothing has been attempted. One brother has advanced alone to a considerable distance, "his life in his hands;" but it is not yet known whether he will be able to retain his position among the peculiarly wild and savage people who inhabit those regions. The society determined, at its last general meeting, to send another missionary to this district.

Turning to Sihong, in the northeast, we come to an entirely different country. We now breathe a higher and purer atmosphere; and we are among a people who speak another language, and who constitute a sort of confederated republic. One missionary has labored there alone, but not in vain. He needs the support and fellowship of one associate at least.

The most important field of the Rhenish Missionary Society, however, is S. Africa. And this again is divided into two parts, the country under the sway of Great Britain, and the regions inhabited by the wild and free tribes north of Orange River. Within the limits of Cape Colony, the society has eleven stations, with four outstations. Only one of these, Tulbagh, needs a reinforcement; and all seem to be more or less successful.

The northern branch of the mission is passing through an interesting and eventful crisis. The gospel has been preached among the Namaquas, Bushmen, Damaras, and other tribes, for a number of years; but such are the habits of the people, that very little has been accomplished. Their life is nomadic, the country being in the main not well suited to agriculture; schools and churches, therefore, cannot prosper. There are also constant feuds and forays in all this region, which exert a very disheartening influence upon missionaries. The discovery of mineral treasures in the country occupied by these tribes will doubtless produce great changes; but whether these changes will be favorable to the

spread of the gospel, is by no means certain.

Still farther to the north there is a people widely different from those which we have now surveyed; and thither the thoughts of the Rhenish Missionary Society are earnestly directed. Save one Englishman, "a bold adventurer," no European has visited this country. But if the accounts which the missionaries have received are trustworthy, here is "a rich, fruitful and well cultivated land, inhabited by a stationary, prosperous, genuine negro people." It is called the land of the Ovambo. The English traveller, just referred to, saw no poverty there. All seemed to be in comfortable circumstances; and the few very old persons whom he met with, were treated with peculiar consideration. "If Africa shall ever be civilized," he says, "I doubt not that the Ovambo country will become a very important point in the civilization of the southern portion thereof. It is extremely healthy; and its position is in the highest degree favorable for the extension of its influence." It is presumed that a society which has pressed northward from the Cape of Good Hope with so much enterprise, will soon enter this field. It certainly has the best claim to it; and the friends of missions, in Europe and America, will rejoice to hear that it has taken possession in the name of the Lord.

DONATIONS.

RECEIVED IN JANUARY, 1856.

Maine.

Kennebunkport, Village ch. 28.50;
Kenduskeag, ch., mon. con., 5;
Rev. T. B. Robinson, 10 per ct.
on L. M., for def., 10; Warren,
Mrs. Eliza A. Kennedy 100;
Bucksport, Henry Darling 20;

163.50

New Hampshire.

Concord, Pleasant st. ch. 40; 1st
ch., of wh. 10 is fr. Isaac Elwell,
being 10 per ct. on his L. M. for
def.; to cons. David Winkley
and David A. Ward L. M., 20;
West Swanzey, ch., of wh. 20 is

fr. S. Parsons, and 10.41 fr. the Ladies' Benev. Soc., with prev. donas. to cons. Mrs. Mary M. Holbrook L. M., 100; Bow, ch., Miss Rhoda Robinson, for the Bur. Miss., 8; Winchester, Mr. Adams 1;

844.00

Vermont.

West Halifax, ch. 15; Swanton Centre, D. M. Walker 5; Wardsboro', ch., Mrs. C. Taylor 1.05; J. B. Davison 1.50; Mrs. J. B. Davison 50 cts; C. Taylor, E. C. Davison, H. Coats, J. Davison, Miles Knowlton, 1 each, 5; J. Knowlton 50 cts; Mrs. E. C. Davison, Mrs. Harriet Ingraham, Mrs. Beeri Converse, Benj. Converse, 25 cts each, 1; Henrietta Ingraham 10 cts; Putney, sundry collections 3.14; Williamsville, Mrs. E. F. Sherman 1; West Topsham, ch., J. Sanborn tr., 10; Wilmington, H. D. Livermore 2; 45.79

Windham Asso. 57.80; Brattleboro', a Congregationalist lady 2; 59 80

105.59

Massachusetts.

Boston, South ch., Young Ladies' Miss. Soc., Miss K. E. Monk tr., to sup. a Karen girl in Mrs. Wade's sch., 12; Mrs. Martha T. Thurston, for the Assam mission, 2; Union ch., G. W. Chipman tr., 79.58; Charlestown, 1st ch., James W. Roberts tr., 75; Cambridge, E. H. G. 10; West Cambridge, ch., F. O. Hutchinson tr., mon. con. 58.95; Newton Upper Falls, Sab. Sch., Eliza Jameson's infant class, for Mrs. Jewett's school, Nellore, 2; Newton Centre, through Miss L. A. Haswell, 1.25; Haverhill, 1st ch., George Appleton tr., of wh. 412.58 subscrip., 87.47 mon. con., 600; wh. with prev. donas., is to cons. Geo. Pettin-gill, Ira Durgin, Leverett W. Johnson, L. Edw. Whittier, J. G. S. Little, John F. Davis, and Saml. W. Duncan, L. M.; Beverly, Bap. Ladies Missionary Circle, M. E. Herrick tr., to sup. of native preachers, and to cons. Mrs. Sarah J. S. Eddy L. M., 100; 1st ch., Geo. Roundy tr., 17; Watertown, ch. and soc., S. Noyes tr., to cons. Jesse A. Locke L. M., 125; Mrs. Maria C. Brown, 10 per ct. on L. M., for def., 10; Granville, John A. Root, for def., 5; West Medway, Mrs. Mary E. Arnold 10; New Marlborough, ch. 12.76; Barre, ch. and soc. 25; Chelmsford, 1st ch. 20; Salisbury and Amesbury, Sab. Sch., to sup. Sarah P. Byram in Mrs. Johnson's sch., Hongkong, 30; Greenfield, ch. 8; Groton, 1st ch., S. Sch. 12;

1110.54

Rhode Island.

State Convention, R. B. Chapman tr.; Lonsdale, Miss Mehitable Tucker 10; Providence, 1st ch., mon. con. in Jan. 16.78; Wm. Andrews, for def., 80; Mrs.

Annie Titus, of wh. 10 is for def., 20; 76.78

Woonsocket, ch. 25.00

101.78

Connecticut.

State Convention, W. Griswold tr., Putnam, ch. 45.00

Norfolk, ch. 8.24

Waterford, 1st ch. 24.12; Norwich, Central ch., of wh. 8 is fr. Sab. Sch., tow. sup. of Miss M. Vinton, and 30, 10 per ct. on L. M. of Rev. F. Denison, pastor, and Mrs. Denison, and R. M. Haven, for def., and to cons. Dea. Isaac Bromly L. M., 120; 1st ch., individuals 2.28; Groton, 2nd ch., to cons. Wm. Henry Randall L. M., of wh. 20 is 10 per ct. on L. M. of Rev. Silas B. Randall and Mrs. Maria L. Randall, for def., 100; Groton Bank, John L. Darrow 1; New London, Huntington St. ch., of wh. 19 is tow. sup. of Miss M. Vinton, 62.50; 2nd ch. 19.45; Greenville, "a friend" 25 cts; East Thompson, ch., to sup. a Karen preacher, 21; Burlington, Wm. Hale 2; Mystic, Dea. C. Colver 1; Wallingford, a lad's bequest, tow. sup. of Miss M. Vinton, 1; Noank, ch., 28.25; of the bal. 100, to cons. Rev. W. A. Smith L. M.; per Rev. J. Aldrich, agent, 382.83

431.07

New York.

Albion, H. L. Achilles and R. S. Burrows, each 10 per ct. on L. M., for def., 20; Staten Island, Rev. S. White and ch., 25; Lorraine, Rev. P. Parsons, for def., 5; Guilford, 2nd ch., 3.40; Fayette, ch., mon. con. 2.60; Syracuse, Rev. J. T. Seeley, 10 per ct. on L. M. for def., 10; Gloversville, Fem. Bap. Karen Miss. Soc., Mrs. C. Sunderlin tr., 35; Keeseville, ch., Sab. Sch., 7; 108.00

Black River Asso., Lyme, ch., 18.50; Dea. F. Epps 5; Le Roy, ch., 7; Watertown, ch. 18.10; Woodville 2.40; with other donas., to cons. Mrs. Nancy M. Wead, L. M., per Rev. H. A. Smith, agent, 51.00

Broome and Tioga Asso., West Nanticoke 5.75; Whitney's Point 2.50; Rev. D. Leach 2; Barker and Chenango 14.65; Owego Creek 18; Candor, 1st ch. 8; with other donas. to cons. Mrs. W. H. Spencer L. M., per Rev. H. A. S., agent, 46.90

Chenango Asso., West Bainbridge 4.07; E. E. Hendrick 1; Oxford 16.55; Preston 13.50; Coventry, of wh. 5 is fr. Sab. Sch., 25; L. Hendrick, to cons. Eli F. Hendrick, M. D. L. M., 100; Pitcher 23.10; Sherburn 13; Plymouth 11.25; Coventry and Greene 34.13; South Otselic 7.30; N. Norwich 5; Greene, of wh. 12 col. at semi-an. meeting, 85.45; to cons. Rev. James D. Webster and Dea. Hixon Jones L. M., per Rev. H. A. S., agent, 289.55

Madison Asso., Cazenovia, ch., per Rev. H. A. S., agent, 22.00

Cortland Asso., Truxton, ch. 45.50; Mc Grawville 17.20; Dryden 24.34; Groton, Fem. Benev.

Soc., to sup. Karen preachers, \$2.10; North Lansing 28.04; McLean 4.25; to cons. Clinton Bowker L. M., per Rev. H. A. S., agent,	151.98	
Oneida Asso., Cassville, ch. 53.25; Whitesboro' 20.50; Amesville 1; Utica, Bleecker st. ch. 85.60; Broad st. ch., to cons. Isaac Maynard L. M., 100; Rome, Court st. ch. 10.55; to cons. Mrs. Eliza Slafter L. M., per Rev. H. A. S. agent,	370.90	
Onondaga Asso., Manlius and Sullivan, ch. 22; Syracuse, 1st ch. 5; Mrs. Della Vanvleet 2; with other donas. to cons. Rev. Anson Graham L. M., per Rev. H. A. S., agent,	29.00	
Otsego Asso., North Burlington 7.78; Brookfield 20; Butternuts 7.50; Edmeston, 2nd ch. 5.75; Jacksonville 18.40; New Lisbon 25; Plainfield 15; Warren 9.25; Springfield 6.05; Rev. L. Bolton 10; C. D. Gillett 2; at semi-ann. meet., 7.57; Cooperstown 11.61; to cons. Rev. Hiram Fisher L. M., per Rev. H. A. S., agent,	140.91	
Worcester Asso., Leesville, ch. 50; Middlefield, ch. 18; Seward and Decatur, ch. 15.21; South Valley, ch. 25; West Worcester, ch. 7; John Cook 25; L. J. Rice, tr. 4; Waterville, ch. 20; per Rev. O. Dodge, agent,	164.21	
Essex and Champlain Asso., Smith M. Mead 25; John Hunter, 10 per ct. on L. M., for def., 10; per Rev. O. D., agent,	85.00	
Franklin Asso., Masonville, ch., per Rev. O. D., agent,	25.80	
Saratoga Asso., Stillwater, 2nd ch., per Rev. O. D., agent,	26.00	
New York Asso., 16th street ch., in part, per Rev. O. D., agent,	35.20	
Hudson River South Asso., Milton Roof 20; Brooklyn, Washington Ave., in part, 46.43; Bushwick Ave., in part, 12.93; Williamsburgh, 1st ch. 100; Stauntou street ch. 100; S. Young 25; H. Crosby 1; per Rev. O. D., agent,	305.88	
Dutchess Asso., Rhinebeck, ch., in part, per Rev. O. D., agent,	8.63	1705.38
New Jersey.		
Newark, A. and C., members of fifth ch. 25; Piscataway Miss. Soc., D. Runyon tr. 85,	110.00	
West N. J. Asso., Weart's Corner, ch., A. J. Wright 2; Hamilton square, ch. 27.47; Roadstown, ch. 49; per Rev. S. M. Osgood, agent,	78.47	183.47
Pennsylvania.		
Damascus, Rev. J. T. Mitchell 2; Library, Peter's Creek, ch., of wh. 7.25 is fr. Sab. Sch., John Simmons tr., 12.25; West Philadelphia, J. M. Linnard 200;	214.25	
Centre Asso., Huntington, ch., per Rev. S. M. Osgood, agent,	11.50	
Clarion Asso., New Bethlehem, ch., per Rev. S. M. O., agent,	8.28	
Philadelphia Asso., Pottsville, ch., Sab. Sch. 25; Upland, J. P. Crozer 200; Philadelphia, 2nd ch. 40; Reading, ch., of wh. 18 is fr. Sab. Sch., 28; per Rev. S. M. O., agent,	288.00	
Tioga Asso., Wellsboro', ch., mon. con. 10; Geo. McLeod, 10 per ct. on L. M., for def., 10; per Rev. S. M. O., agent,	20.00	537.08

Ohio.

Springfield, W. A. Smith, for German Mission, 1; Cincinnati, fifth street ch., of wh. 15 is fr. Sab. Sch., 22; Jefferson, ch., H. Loomis tr., 6; Cleveland, Rev. S. W. Adams, D. D., 6;	34.00
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------

Indiana.

Lima, Rev. E. J. Fish 2; Franklin, Rev. S. Bailey, D. D., 5;	7.00
--------------------------------------------------------------	------

Illinois.

Decatur, 1st ch., P. D. Kline tr., for def., of wh. 10 is 10 per ct. on Rev. J. N. Tolman's L. M.,	35.95
----------------------------------------------------------------------------------------------------	-------

Michigan.

Adrian, 1st ch. 8; Ann Arbor, 1st ch. 80; Walker, ch. 20.29;	58.29
--------------------------------------------------------------	-------

Wisconsin.

Kenosha, "a friend of missions"	2.00
---------------------------------	------

Iowa.

Fort Des Moines, Rev. J. A. Nash, to cons. his wife, Mrs. Mary E. Nash, L. M., 100; Marian, a "young friend" 5; Mrs. Louisa C. De Witt 2;	107.00
-------------------------------------------------------------------------------------------------------------------------------------------	--------

Maryland.

Baltimore, Mrs. James Wilson, for German Mission,	200.00
---------------------------------------------------	--------

South Carolina.

"A lady," for Mrs. Mason's sch.,	2.48
----------------------------------	------

Kentucky.

Louisville, Walnut st. ch., for German Mission,	111.50
-------------------------------------------------	--------

New Brunswick.

Dalhousie, Charles B. Lloyd, for Mrs. Mason's sch.,	26.67
-----------------------------------------------------	-------

Canada West.

Paris, ch.	27.00
	5399.15

Legacies.

Stoughton, Ms., Hannah Briggs, Rev. A. Briggs Exe.,	50.00
Woodstock, N. Y., John Goodell, jr., per Maria H. Goodell, Ex'x, by Alvah Pierce, in part,	68.38
	118.38
	45412.48
Total from April 1, 1855, to Jan. 31, 1856,	\$73,663.18

Donations in Goods.

Derby, Vt., 1 box clothing by the Ladies' Sewing Circle, for Rev. and Mrs. M. H. Bixby,	21.21
-----------------------------------------------------------------------------------------	-------

THE

MISSIONARY MAGAZINE.

VOL. XXXVI.

APRIL, 1856.

No. 4.

AMERICAN BAPTIST MISSIONARY UNION.

SAU QUALA:

THE SECOND KAREN CONVERT.

(Continued from p. 70.)

First preaching tour.

A morning early in the dry season within the tropics, has no parallel in other climes. The mountains and meads exhale exhilarating gas, the lotus opens its petals to breathe fragrance, the streamlets sing chorus in their crystal beds to the matins of the chattering starlings and the large black-headed golden orioles; while the hornbills beat time with their giant wings to the organ tones which proceed from their grotesque heads, as they fly in flocks from the hills to the islets; and a hundred gibbons, in the distant forests, scream with delight a shrill treble that may be heard for many miles. The mists, that canopy the river from bank to bank, rise majestic with the sun, hang half an hour, like the precursor of the storm on Table Mountain, and then melt away into transparent vapor, as the eye gazes on them, leaving the sapphire heavens without a stain. It was one of those mornings in January, the coldest of which has the thermometer up to 55 or 60 degrees; the tall talipot palms, and Siam Hill in the suburbs, were fast lessening in the distance, and

the beauties of a rural semi-civilized land were rapidly unfolding to the view, as a little band of recently converted Karens and Burmans hastened over the wide checkered paddy fields south of Tavoy, laden with the message of salvation to the southern villagers, who had never heard the gospel, nor learned to recognize in the magnificent mirror of nature, on which they were ever gazing, the lineaments of nature's God. At the base of a long chain of evergreen hills on the left, clothed with laurel-leaved gamboge trees, fragrant gum-kino trees, yellow-flowered cassias, purple lagerstroemias, and white jasmines, the buffalo was seen treading out the corn in the open field, or drawing large sleds laden with sheaves for the threshing floor. On the right ran the river, marked by a thick border of the tortuous hibiscus with its large red and yellow blossoms, and beyond, in the misty distance, was a range of precipitous hills from five to fifteen hundred feet high, that stand an eternal barrier to the ocean, whose baffled waves have never ceased to fret and foam at their feet since the days of Noah.

When I found myself alone in charge of the mission at Tavoy, I found myself without any knowledge of the interior of

the country. No one could tell where the brooks that flowed on the eastern side of the mountains had their outlet, till I stood on the banks of a large stream, which I judged at once to be the Tenasserim ; though that river had been heretofore traced on the maps as having its sources much farther south. The correction subsequently made in all the maps was made on the authority of an exploring tour, commenced as above in 1832, accompanied by Sau Quala.

When I came to mix with the people, I soon found that the reasoning which silences a Buddhist, or a wild Karen, is not always that which was taught in the halls of the Sorbonne. Quala remarked to an idolater : " Can the image save those that worship it ? Think ! How can it possibly save them ? How many trees have sprung up that the image created ? How many clumps of bamboos are there, that the image has made ? How many men has it formed ? Where are the animals, or even insects, that it has brought into existence ? It has done nothing. Nor is the image self-existent ; it was made by man. Rather than worship the image, ought we not to worship the man who made it, for his superior power ? But the maker was a thief.—Do you doubt it ? Consider ! Earth, wood, stone, gold, silver, lead, and copper, are because God created them. He who makes an image, takes God's earth, God's wood, God's rocks, God's gold, God's silver, God's lead, God's copper. Does he ask for it ? No ! He takes it without leave, says he will form an image and worship it ; thus making himself a son of folly. Were we to disobey our parents and treat their commands with contempt, following our own will in every thing, would they not be angry ? Now, He who is greater than father, greater than mother, the only true God, who cannot die, nor cease to exist, commands : ' Make no image, worship no image, worship me.' Against this God have we all sinned, in all our thoughts, in all our deeds. There is no part of us free from transgression. The hand has

transgressed, the foot has transgressed, the eye has transgressed, the ear has transgressed, the mouth has transgressed, the mind has transgressed, the heart has transgressed. Our transgressions are greater than the hills, loftier than the mountains. It is not fitting we ascend to the presence of God. It is fitting we descend to the lowest depths of hell ; and the great grace of God alone still keeps us here. These heavens so wide, this earth so great, every thing in the many waters and numerous lands, God created. He formed man holy, exempt from old age, sickness and death ; but he disobeyed God, obeying Satan ; and thus brought misery on himself and all creation. Still God did not give us up. He had compassion upon us, and sent his only Son to save the slaves of Satan, who had no rest in his service. To deliver us from the hands of Satan, and to give us rest, He bought us with his own blood. He had no compassion on his own great life, but he had compassion on men who were going down to hell. He died on the cross for us, on account of our sins ; and thus drew open the gate at the foot of the road, so that man is made again acquainted with God. Surely, the children of earth ought to worship God, ought to perform his work, ought to observe his word, ought to follow his path, ought to obey his will ; but man makes himself obstinate, and his ears crooked. He worships not, he serves not, he obeys not his word, follows not his path, submits not to his will. But he thus fulfils the language of the Elders, who said, ' Children and grandchildren ! Words good and white are scarcely received. Rottenness has many associates, sweetness few.' "

When addressing Karens who expressed their determination to follow in the path of their ancestors, he remarked : " Some of you object ;—' The tortoise dying, dies in its shell. Mother dying, occupy mother's chamber ; father dying, take father's hall. The tigress striped, the cubs striped. Let not the tree depart from its shadow. If mother has

gone to hell, we will go after her; if father has gone to hell, we will go after him.' Let those who speak thus, think of suffering on earth, not to speak of hell. If a tiger devoured mother, dare we go out and give ourselves to be devoured by tigers? If a crocodile killed her, or fire devoured her, or she was drowned, dare we go out and give ourselves to die by the crocodile, fire, or water? We can be very bold while the tiger is out of sight; but when we meet it face to face, we are panic-struck, and scatter, one one way, and two two ways. Our fathers and mothers did not hear what we hear, did not know what we know. It is of God's special grace that these things have come unto us. The elders of antiquity yearned to hear the Word of God, but heard it not. That blessing was reserved for us. Still it is according to the saying, 'Lake pleasant, fish remain.' In a large lake where there is nothing to devour the fish, and its waters never fail, the lake is pleasant.—Yet if there be no fish in it, it does not call the fish to come unwillingly. If the fish wish to dwell in it, they remain; if not, they depart. God is the lake, and we are the fish. Unless we are in God, ere long something will come and devour us. The fire of hell will devour us.—Then dwell in God."

A caviller remarked: "God is possessed of infinite power, and has a perfect knowledge of all things. Why did he create Satan? Did he not know that he would come and deceive man? If he knew that he would come and destroy, why did he create him? If God compassionates man, if he loves him, why did he create the tree of temptation? Did he not know that if man ate of it, he would die? And if he knew, why did he create it? Why has he made men so that some come forth from the womb blind, some hump-backed, some with dead limbs, some with twisted limbs, some with crooked limbs, some white, some black? And why are some born dead? Why do some die in infancy, some in childhood, some in youth, some

in manhood, some in old age? Why are some insane, some idiots, some fools, some wise? Why are some masters and others slaves? Some rich and others poor? Could not God make them all alike? Or is it because he loved some, and did not love others?"

Quala replied: "God is above man, above kings, above all. Kings are obeyed without asking for reasons. We ought not to reply against God. He is our father. The child understands not what the father does. The axe and the knife kill, yet without them the father could not obtain food for the child. He does not permit his child to handle them, but one with crooked ears, when unobserved by its father, takes hold of them and cuts itself. Parents give children many playthings; but because they love them, they do not allow them to play with the axe and the knife. God acts according to his own will. The house-owner builds a house, and decides in relation to all its parts. He disposes of the timbers or bamboos according to their proper positions. That which is too short, he lengthens; that which is too long, he shortens; that which will not answer his purpose, he throws away. That which is shortened, does not say to the builder, 'Why hast thou shortened me?' Nor that which is lengthened, 'Why hast thou lengthened me?' The timbers or bamboos do not say, 'Make us this way, or that way—make us not that way, or this way.' The materials know nothing, but the owner of the house knows, and directs every thing according to his own will. He is the owner of the house, and we ought to submit to his dispensations in silence. Then he will use us as parts of his building; that is, we shall become his children and servants. But if we murmur and complain, and abuse God, we become like the bamboos and timber, which, being unsuitable for the building, were rejected by the builder and thrown away. Some of God's judicial arrangements are in order that we may praise him, some that we may repent of our sins, some that we may discern between

good and evil, some that we may not hope in transitory things on earth, some that we may avoid hell, and go to heaven. None are made for the disadvantage, but all for the advantage of man. To those who murmur, the Holy Book says: 'Who art thou, O man! that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?'"

To nominal believers, in the Christian settlements, he said: "Not having become true Christians, your profession of faith, and your avoidance of external vices, are of no avail. When you are with Christians, you do as Christians do; when you are with the world, you do as the world does. You regard yourselves as worshippers of God, and still in heart you follow the will of Satan. You do not love God, you do not fear sin. You say, 'Ah, we have not been baptized. If we do sin, it is of no consequence. The sin will be done away when we become disciples.' Think, and repent of your sins quickly. The Scriptures say, we cannot add a cubit to our lives; so, that death may not take you in your sins, avoid iniquity, and first of all things, put your trust in the Lord, accepting cordially his commands. The Bible says: 'Blessed are those who die in the Lord.' Wherefore, to obtain this blessedness, let it be the first thing with you to rouse yourselves with energy from your lethargy. Remain not between Christians and the world, ever vibrating from one side to the other. The Holy Scriptures say we cannot serve two masters;—so choose the master who is able to save, and confide in earnest in him.

"Go till you arrive in the presence of God,
Rest not between.
Go till you reach the feet of God,
Rest not away.
I pray to God, pray with the heart;
Hereafter you will be happy.
Should you vacillate to and fro,
The coming state will be misery.

Act for the future,
That you may obtain grace.
Jehovah is the God of grace,
Trust ye in him."

The remarkable success of the Karen mission has created the impression that the Karens receive the gospel readily wherever it is preached; but nothing can be farther from the truth. The first Karen settlements south of Tavoy were visited by Mr. Boardman, and by nearly every Tavoy missionary since, without the slightest measure of success. The assistants and myself were never treated more uncivilly than there, by either Burmese, Karens, or Talaings; and they could never be persuaded to send a single pupil to our schools, nor receive a school teacher to their villages. Nor is this a solitary or rare instance. In the Tenasserim provinces, at least, such has been the rule; the ready reception of the truth, the exception. The missionary in his sketches has thrown the former into shade, because none love to contemplate them; and brought the latter into the sunlight, like the traveller's picture of the desert, with the oasis in the foreground.

Idolatry seems to have a singular power to stultify the mind in the reception of truth. In proportion as the Karens have received Buddhism, in the same proportion is the difficulty of bringing them to Christ increased. Hence the reason so few Pwos have been converted. Some have attributed it to the less labor bestowed upon them; but this is the effect, not the cause. When the missionaries first went among the Karens, they preached in Burman, and knew no distinction between Pwos and Sgaus. Of the first seven Karens baptized by Mr. Boardman, one was a Pwo, and the other six Sgaus. The Sgaus being the readiest to receive the gospel, naturally received the most attention.—When missionaries were appointed to the Pwos exclusively, the results proved that the most indefatigable labors among them brought scarcely "thirty fold," to the full hundred when directed to the Sgaus.



On reaching Tamenmatsa, a Pwo settlement a few hours' walk south of Pyeekhya, we found one or two men who had visited Mr. Boardman in Tavoy and returned with the report that all the people were directed by him to build zayats, and worship according to the Christian books. They had therefore built a very fine chapel, with a graduated pyramidal roof, after the model of the finest Buddhistic religious buildings. The interior had a double court, one elevated a few steps above the other, and a central room; each separated from the other by a partition of mats, three or four feet high. A model of a smaller temple stood in the central *sanctum sanctorum*, in which was placed a bundle of Burmese tracts with a copy of Matthew's Gospel. One of their number had taken the office of teacher upon himself, cut his hair short, wore a close cap decorated with rows of the golden-green wing-cases of buprestis beetles, and dressed himself in a long white robe like a Mohammedan imaum. On their worship days, the teacher, or some other of their number, who could read Burmese, read a portion of Matthew or one of the tracts, and they were then laid in the little temple; when all prostrated themselves and worshipped the books. The teacher prayed before us most eloquently for the spread of Christianity, and readily agreed, as did his people, to purge the chapel of everything objectionable, and render his worship more like the teaching of the Scriptures. Next rainy season this teacher called on me in Tavoy, professing himself a sincere believer; but he said, when he began to require the people to act in accordance with the Scriptures, they drove him out of the settlement. They were all ready to worship the Bible, prostrating themselves and knocking their heads on the ground, but not one was willing to obey the precepts it enjoined. Every year, for more than a dozen afterwards, the gospel was preached to that people by myself, or my assistants, or both, in Pwo, Sgau, and Burmese, without ever gathering a sin-

gle convert into the fold; while about twice the same amount of labor bestowed on Pyeekhya, close by, brought in the first hundred members of that church. For the last fourteen years before I left Burmah, the Pwo missionary and his assistants had frequently visited and preached in the settlement, but with no better success. The last notice in his published journal says: "Tooprooe is at present employed in establishing a new interest at Mamaza [Tamenmatsa]. He has just come to town with two of the principal men from that region to pay us a parting visit. The people there have just completed a new meeting-house, to be devoted to the worship of the eternal God." We may indulge the hope that the time to favor this Zion has now arrived; but more than a quarter of a century ago "two of their principal men" visited Mr. Boardman, and, as we have seen, they had in 1832 a splendid meeting-house, built in obedience to his orders.

Those who condemn the Burmese missionaries for lack of success, should study cases like these. Some of the brethren in the Burmese department have suffered no little injustice in the estimation of many, from a misunderstanding of this matter. The history of the missions shows that every Sgau missionary has been a successful preacher, while every missionary to the Burmese has had but a very moderate measure of success. The difference is not in the cultivators, but in the soils they cultivate. It requires far more labor to obtain thirty fold from the rocks of New England, than one hundred from the rich bottoms of Illinois and Missouri.—This is proved, if proof is required, when the missionary turns from one people to the other. Judson, Wade, and Boardman had "apostolic success," when they labored for the Sgau Karens; but when they preached to the Burmese, they were no more successful than their associates in the Burman mission. The difference is not in the men, nor in the measures; but in the minds of the Sgau

and the Burmese. "Brother Mason," remarked Dr. Judson to me, on coming up from the baptism of two Burmans, "when I labored among the Karens, at the commencement of that mission, I baptized about a hundred converts, and the whole of them did not cost me as much labor as it has to bring in those two Burmans."

We walked on this journey more than two hundred miles, going through the principal Burmese villages to the southern boundary of the province, on the lowlands, and returning by the Karen settlements among the mountains. Exclusive of the sections where Christianity had previously taken root, we left inquirers at Palouk and Pyeehaya, that formed the nucleus of future churches. These journeys formed a part, and a most important part, of Sau Quala's education for the ministry. For fifteen successive years, if I recollect right, he accompanied me in my annual preaching tours, extending sometimes to three or four hundred miles, till we visited together nearly every nook where Karens could be found in the provinces of Tavoy and Mergui. Besides the usually travelled passes, we crossed the main chain of mountains in four or five different places where none have yet followed us, descended the Tenasserim on bamboo rafts three or four times, being occasionally carried over falls that turned over the raft and all its contents into the seething waters beneath; have slept under the same broad-leaved plantains or clumps of bamboos, where the tiger's new-made foot-prints were seen in the morning within a few feet of us; and laid together the foundations of a dozen little churches in different sections of the country, where we were first to preach Christ. Thus travelling and preaching from hamlet to hamlet, and glen to glen, watching the evidences required of converts before, and the discipline exercised on transgressors after baptism, he was well prepared to take upon himself the sole responsibility of the pastorate, when

he was ordained fifteen years after this first preaching tour.

TOUNGGOO MISSION.

JOURNAL OF SAU QUALA.

Two years in Toungoo.

In the Karen periodical, "The Instructor and Morning Star," published at Maulmain, we find in the number for October "Rev. Sau Quala's Journal," in the introduction to which he gives a brief view of the commencement and progress of the Toungoo mission, just two years from its foundation. He writes:

God ordained the commencement of the mission to Toungoo thus:—Teacher Mason and his wife from America, the land of the west, came up to Toungoo in the year of Christ, 1853; and subsequently I, teacher Quala, a Sgau and a son of Tavoy, came and reached the city on the twenty-fourth of December.—Though the teacher was unwell and had not much strength, his wife received a number of Bghais, Pakus, and Mauniepgphas, taught them to read, watched over them, provided for them, and instructed them in the things of God. At the same time the Pakus, Mauniepgphas and Bghais, came to visit them in flocks. I lived with the teacher and teacheress in the same house; and in the year 1854, on the twenty-fifth of January, two young men, Sgaus, whom God had converted, received baptism at my hands. On the twenty-seventh of the same month teacher Mason with the teacheress left for America, the land of the west, on account of the teacher's failing health.

Then I was left alone; but I had three associates, and I placed Sau Pepau among the Sgaus, Sau Shapau among the Bghais, Sau Pwaipau among the Pakus; while I went among the Mauniepgphas myself. Because God worked with us, and enlightened the hearts of the sons of the streams, and the sons of the forests, people have become Christians and received baptism at my hands, at one place after another place, one company after another, in rapid succe-

sion. Still, those who first sowed the seed were teacher Mason and Mamma Mason; for all the people of Toungoo, whom I have baptized, appear to have gone and seen and heard at the presence of the teacher and teacheress, and they ceased drinking spirits and offering to demons immediately. When I questioned them before baptism, they believed on the very first announcement of the gospel from the teacher and teacheress. Thus has it happened according to the Holy Scriptures, "How beautiful are the feet of those who go preaching!"

Sau Quala furnishes the following list of eleven churches, with the number of members in each, that he has founded among the Bghais. Besides the division of Bghais into three great tribes, each tribe is subdivided into clans, speaking dialects differing considerably from each other. The Bghai-Mopgha is a clan that has received the truth with great readiness.

Names of Villages.	Baptized.
1. Kathaupghai, - - - -	7
2. Keupho, (of the clan Mopgha,) - - -	21
3. Kheuwai, - - - -	100
4. Kheuwaidnka, - - - -	28
5. Khuthekho, - - - -	18
6. Khuthekhié, - - - -	9
7. Khaumiekho, - - - -	9
8. Sateu, (of the clan Mopgha,) - - -	40
9. Htidu, (two have died,) - - -	180
10. Deumukha, (of the clan Mopgha,) - -	58
11. Thugheden, (one suspended,) - - -	213
Total, - - - -	673

The following is his list of the sixteen Paku and Mauniepgha churches. The tribes, being nearly related, and often being mixed in the same village and church, are united under one common head.

Names of Villages.	Baptized.
1. Kanthe, - - - -	66
2. Klaumié, - - - -	120
3. Khupghai, (three excluded,) - - -	82
4. Kholu, - - - -	21
5. Khleula, (the name of a district embracing several villages have died,) - - -	406
6. Sukhai, - - - -	10
7. Saupen, - - - -	50
8. Sauthe, - - - -	90
9. She, - - - -	12
10. Plomu, - - - -	59
11. Baumu, (Bghais, Pakus, and Mauniepghas, mixed,) - - -	12
12. Maupha, - - - -	26

13. Manthe, - - - -	26
14. Leukia, - - - -	100
15. Wathokho, - - - -	9
16. Humu, - - - -	65

Total, - - - -	1184
Add to these one Sgau church, in the western mountains, — Kahsaumai, - -	23
Total number of churches, - -	28
" " of persons baptized, - -	1880

Besides the villages in which these churches are located, Quala and Shapau, the Bghai assistant, furnish the names of more than forty villages in which sayats have been built, and the villagers profess to believe in Christ.

LETTER FROM DR. MASON.

We are indebted to Dr. Mason for the following supplement to the preceding article, as also for the translation of the extract, and for the subsequent notices of the spirit which characterizes Karen preachers.

Sau Quala's helpers.

In addition to the preachers that were left with Sau Quala, he has been assisted in carrying on the work by a number of young men, who either studied in Mrs. Mason's school, or under some of the principal assistants, till they were able to teach village schools. Pwaipau mentions eight of his pupils thus employed.

More recently assistants have been sent him from other stations. Two or three from Maulmain, and two from Bassein, are still with him, and are doing good service; — but of a large number that have been sent from Rangoon, only one remains. Many of these have been reported to me as being "scarcely able to read;" and their moral fitness to endure the self-denials required, appears to have been as inadequate as their intellectual qualifications. In Quala's printed article, he says: "Though many assistants have come up from Rangoon, they have all gone back again except one. (One died soon after his arrival.) If things happen thus, what shall we do? If people come in this way, it were far better for them not to come at all. If they will do thus, let them not come to tantalize us. (lit., 'to tickle our loins.') People that clear a field, or cultivate cotton, or undertake any work, perse-

vere with patience till the thing is done. Should they not persevere till the work is completed, is there cause for rejoicing? Children of God, pray consider these things, and look at James 5: 7, 8: 'Be patient therefore, brethren, unto the coming of the Lord. Behold! the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh.'

Neither Quala, nor his associates, nor the teachers he has employed, have called on the Executive Committee for a single dollar, though he was authorized to draw a small stipend for himself and the other preachers. He says the churches and the congregations have administered to all their necessities.*

Pioneer laborers;—their qualifications.

Thirty years, one generation of men, are just closing upon us since the conversion of the first Karen; and with thirty years more, the blessing of God, good government, and a good school, one man might be instrumental in evangelizing all the wild tribes of Farther India through Karen assistants; but he must select for pioneers, in each new district, to ensure success, tried men; men, who having endured hardness, and knowing what it is, are willing to endure it again for Christ's sake. The consciousness of suffering for Christ makes the weak strong, the dull intelligent, and ennobles the serf. Money moves the world; but it cannot buy a man to lay himself willingly a living sacrifice on the altar, as the love of Christ does — the strongest power that impinges on the human heart.

* I have had to supply funds to support in part their absent families, and furnish them with a few articles of clothing from this country:—and they write for pen-knives for the numerous school-teachers. A donation of pen-knives would be very gratefully received by the school teachers of Toungoo.

Illustrations of Karen training.

The men who have endured at Toungoo, were trained to endure before they went there. The journal of a fellow student of theirs has just come under my notice, in the Karen periodical; and I will translate a portion, to shew the spirit of the men. Mr. Cross had employed him to itinerate among the heathen Karens of Tavoy and Mergui.

In his report to the churches, the evangelist remarks:—"When we travel among the unconverted, sometimes we are starved, and sometimes we are sick, and then our hearts are troubled. Why is it so? Because we lack love. Brethren! We ought to think of the work of the Lord Jesus, who possessed love.—How did he show his love, the greatest possible exhibition of love? By his sufferings. Now he hungered forty days, and anon he suffered pain till the perspiration rolled from him like drops of blood, and in his final exhibition of love he suffered death. All his sufferings were for our sins. Our Lord's love extended to the sacrifice of his life. Now we ought to contemplate these things minutely, definitely, and tread in his footsteps all our lives. We should consider that he loved us unto death, and thus be led to love each other. We ought, each and every one of us, to arm ourselves in the Lord with the doing of his work and prayer. The Holy Scriptures say, 'The righteous man's supplication from the heart overcometh much.' Now we must go among the heathen, and as the disciples prayed and exhorted on the day of Pentecost, and the Holy Spirit was poured out, converting three thousand persons, so let us call out aloud and in earnest, like the apostles of old, that the people may become Christians."

Quala writes: "I dare not rest, neither in the rains nor in the hot season. God has shown me my work, and I stop not. I go hither and thither, up the mountain, down into the valley, one night in a place, two nights in a place, continually. Still, I know I do the work of God imperfectly, and my heart is

exceedingly sad. Some come to me from a distance and reprove me, saying:— 'Teacher! Thou sayest thou comest to exhort men, and thou hast never been to our streams, to our lands. Dost thou not love us?' Then I feel unable to open my mouth, for I know when the judgment day arrives, many that know not God will charge sin upon me, and I can only stammer. Though my flesh be tolerably comfortable, I count that nothing. I desire that the kingdom of God may be established among these ruffian slayers of men, and all over the land of Toung-oo, far beyond what I can express; because God has given evidence that he purposes to save them. My flesh is weak, but my heart is strong. Brethren, teachers and teacheresses, pray for me!"

When I look at the treasury, the thermometer of missionary feeling, and see the frozen interest taken in this most Christian land for the conversion of three-fourths of the inhabitants of the globe, I feel like a living dead man; but when I hear bugle notes, like these, from my companions in the field of contest, like the dead man that touched the bones of Elisha I spring to my feet again, with renewed youth like the eagle's.

Mr. Whitaker's being on the ground at this juncture is most opportune. He will be able to afford Quala efficient aid.

TAVOY MISSION.

JOURNAL OF MR. ALLEN.

(Continued from p. 80.)

Labors in the zayat — Funeral procession.

Aug. 16. — Having heard the death-drum in the direction of the zayat all the morning, I expected to find a large concourse of people assembled, nor was I disappointed. On coming within sight of the zayat, I saw that it was nearly full, and others were coming from all directions. I took my seat and commenced preaching. One man pressed his way up before me and began a sort of wrangling talk, interpreting my words to the crowd, making them mean just the re-

verse of what I intended. I bore with him patiently, until I turned the conversation in such a manner as to bring upon his own head the laugh and ridicule of the whole company. He soon retreated and molested me no more.

The crowds continued to assemble until the zayat could hardly hold one half. They became very noisy, and I had to raise my voice to a very high pitch in order to be heard. Among the crowd I noticed some who had been there before, and they now seemed to drink in, without opposition, the word spoken. During my discourse two priests, the same mentioned the ninth inst., came up to the zayat, the crowds opened, and they took their seats behind me. I continued my discourse without any regard to them. One of them, however, set up opposition preaching; but I had the pleasure to observe that I had the attention of by far the greater part of the congregation.

It was one of the most oppressive days I have ever seen in India. My throat from the first, was exceedingly sensitive, and I feared I should not be able to continue my discourse until the procession arrived. After preaching to this assembly for nearly an hour, I was so nearly exhausted that I began to think I should be obliged to stop, and let the priest have all the hearers to himself. But just then I was relieved by seeing a stir in the congregation, and looking down the street I saw the procession coming. First, an ox-cart, with its band of music; then, eighty-eight females in single file, bearing offerings on their heads for the priests. Next came two cart-loads of other offerings for the priests, and still behind them several men, with a quantity of costly offerings too sacred to be heaped upon a cart; then followed a number of priests; next after them, the coffin, placed upon a number of bamboos and borne upon the shoulders of fifteen or twenty men, and finally, the motley crowds. The procession must have been nearly a mile long, and was full half an hour in passing the zayat.

While the procession was passing, I

turned and addressed the elder of the two priests, who sat thumbing his beads. After the exchange of a few words, I asked him if he would not like to examine this religion, at the same time offering him a tract. He looked up most significantly, and, addressing me by the inferior pronoun, "Do you, my inferior, wish to become a dog?" (According to their system of belief, those who preach against Lord Gaudama will in the next state become dogs, monkeys, &c.) I replied that as I did not worship a dog-god, I did not in the next state expect a dog reward. The God I worshipped was an eternal God, and the reward He gave was an eternal reward,—a reward of eternal life. If he wished to worship a dog-god, a monkey-god, he could do so; but in the next state must expect a dog's or a monkey's reward. I urged him to examine this religion, reminding him that he must soon die, that the god he worshipped was not able to save him from hell, that the Lord Jesus Christ could, and that there was salvation through no other. To all this he turned a deaf ear, and kept thumbing his beads. That part of the procession assigned to the priests having now arrived, he was called, and left me without even bidding me farewell. The people looked on with wonder that I dared to speak so plainly to their priest, and when he was out of hearing, some asked what he had said.

After the mass had gone, several still remained and others came, to whom I spoke the words of the kingdom until my throat became too painful for the utterance of another word, and my voice almost failed me. I then left the zayat, with a number of good listeners remaining. On my way home I called at the other zayat, and found the assistant sitting alone, with none to molest or listen. I asked if he had had many hearers during the day. He replied, "one." I told him I had over one hundred, and invited him to accompany me to the other zayat on the morrow, to which he assented.

17.—The assistant sent me word this

morning that he could not accompany me to the zayat, as a man had died in his village,—the father of a young, and he must attend the funeral. He, however, sent one of the oldest and best members of the church to accompany me. We went together, and had as many as we could preach to profitably. To husband my strength and save my voice, I had one and another read and the rest listen. The old man rendered me some assistance, though he seemed to avoid collision in argumentation.

18.—Saturday. Spent the day at home, making preparations for the Sabbath. Feel the effects of a hard week's labor. Although detained at home, my heart was at the zayat, where I knew there must be crowds waiting for the funeral procession which was to pass that way.

19.—Lord's day. Preached in the chapel from these words,—“I am not ashamed of the gospel of Christ.”

20.—On reaching the zayat to day, I found the assistant there, ready to render me any needed aid. For an hour or so but few came. After many comers and goers and many passers-by had looked in at the zayat, an old man, bent over with age and leaning on a staff, whom I had frequently noticed at the zayat, came and seated himself near me. We entered into conversation, and after a while touched upon the authenticity of the Betagat, the Burmese scriptures, which the old man affirms was as worthy of belief as the gospel, though he acknowledged that it was not written until four hundred and fifty-eight years after the death of its author. The discussion became animated, and was brought, as usual, to the great theme of salvation from hell. The old man contended with great warmth that no being could save another from the punishment of his sins, and we, on the other hand, that “one Jesus,” who had borne our sins upon the cross, could do it. Before the discussion closed, a large number, probably twenty-five or thirty, assembled in and around the zayat; some listened, others disputed.

But, alas, I have reason to fear that the very best are but stony-ground hearers. O Lord, when will this people hear and live?

26.—Lord's day. A large and deeply solemn assembly at chapel to-day. I preached in the morning from the words, "Behold the Lamb of God, which taketh (Burmese, beareth) away the sin of the world." I could not but feel that good was done. In the afternoon the pastor preached on loving one another.

29.—For the last eight days we have had one continual pouring down of rain, so that I have not been able to go to the zayat at all. During the last eight days 25.11 inches of rain have fallen, or two feet one inch and 41-100. To-day I was happy to find opportunity between two showers to get to the zayat, and was favored with a few transient listeners. To each and all I endeavored to point out the only Saviour of sinners.

Reasoning with a sceptic.

One young man attempted opposition to this religion, on the ground that if we do not see God, we cannot know that he exists. I replied in this manner:—You are going through a jungle. In the path you see the recent tracks of a tiger; but the tiger himself you do not see. Do you know there is a tiger in the jungle? "Yes." How do you know it? You have not seen him. "But I have seen his tracks." Then you think there could be no tracks without a tiger. Very well. You go on a way farther, and you come to a house with doors and windows (holes); but you see no person. Do you know that any person has been there before you? "Yes." How do you know it? "If there had been no one there, the house would not have existed."—Very well; so I know there is a God. Who made the world and all things thereon? Men could not do it. If so small a thing as the tracks of a tiger, or a house, could not come into existence of its own power, how can this great world, with its islands, seas, mountains, &c.?—No man, no house. No God, no world. This is an argument or manner of rea-

soning I often employ, and which none have tried to answer.

30.—As I knew there was to be a funeral, I expected to be crowded to-day. On reaching the zayat, none had yet arrived, and I spent a few moments in imploring divine assistance. Soon, one after another dropped in, and in less than an hour the zayat was overflowing. Among the crowd I noticed a man, Ko Shway Hmo, mentioned on the 10th, who had often been at the zayat, and whom I was always glad to welcome. I had hoped he was beginning to inquire, but to-day I thought he seemed rather distant.

After the crowd became so large that they could not all be sheltered under the zayat, they grew so noisy that it was difficult to retain their attention. But to keep them a short time longer, I commenced reading a tract prepared by br. Comstock, on the sufferings of hell.—"What hell?" asked Ko Shway Hmo. I told him that according to our system of belief there is but *one* hell, and all who violate the law of God will go to that hell, unless saved by the Lord Jesus Christ. But he replied, "According to the Buddhist system of belief there are eight hells, differing in severity. If a man's sins are small, he will go to a hell where the sufferings are light; if his sins are great, he will go to one where they are more severe." I replied that in the sight of God all sins are great, and even the least sins are worthy of the severest punishment. He thought the Buddhist system preferable, and that it is very hard to go to hell forever for the breaking of a single law. I replied, I will illustrate this by a parable. You are in a ship on the ocean in a furious storm, and are in danger of being driven upon the rocks. What do you do? You cast out your anchor and try to ride out the storm. The anchor is connected to the ship by a chain, consisting of a series of links. Now it is not necessary that all should break, to make sure your ruin; if one only break, your anchor is separated from the ship, and you go upon the

"rocks and perish. "I understand, I understand, teacher," said he, and then, turning to the crowd, he explained more fully and in much better language than I could, the nature of the parable, and added, "If we break one law of the Eternal God, we must go to hell forever."

After he was through, I told him, Not exactly so. There is still a way to be saved, and, to make it plain, I will use another parable. I then explained the nature, construction and object of the life-boat, and made the application to Christ, the Saviour of shipwrecked sinners. With this he seemed much pleased, and, turning around, again explained it to the crowd.

The funeral procession now came in sight, and, passing by, left me but two or three hearers. Ko Shway Hmo stayed, and said he had not given up his old religion yet, nor embraced the new, but was considering the merits of the two. But, alas! I fear he is far from the kingdom of heaven.

Queries of a heathen mind.

Sept. 2.—About one hundred at the zayat to-day. So large a number is not desirable, neither do they all pay attention to the word spoken. The greater part only stop for a moment to wait for the funeral procession, and when that arrives the greater part fall in with the crowd, and I am left nearly alone.—To-day, after the procession had passed, some five or six remained, among whom was the old man, Ko Hminge, mentioned August 20, who has frequently been at the zayat since. He would hardly acknowledge himself to be an inquirer, and yet I could not but think he manifested some symptoms of uneasiness. I was not a little amused at the questions he asked, and especially one, "What will become of the country of America, after all the people have died and gone to heaven?"—supposing that all are Christians, and when they reached heaven their spirits could not return to people other bodies.

3.—But few at the zayat to-day. The old man mentioned yesterday, came again, and had a great number of questions to ask; such as, "If a man gets in to jail and there becomes a Christian, whether God will immediately release him?" O, how blind! I feel more and more that this people must have line upon line, precept upon precept.

4.—Quite a number at the zayat to-day. Ko Hminge came again with his string of beads, and seemed pleasant and sociable. Had a great number of questions to ask about spirits, and the mode of their existence in heaven. I cannot but think he is uneasy about his present condition, though he does not wish me to consider him an inquirer. He told me to-day that he had known Boardman more than twenty years ago, and heard him preach in this very zayat.

The case of another man, who professed a wish to believe in the Eternal God, is worthy of a passing note. His name is Myat Phyu. I liked his appearance much. He seemed to be frank, and manifested an open-heartedness such as I seldom see in a Burman. Said he would like to embrace this religion, but the opposition he must expect from the world would be very severe. He was a poor man, and had ten children to support. If he became a Christian, his relations would cast him off, and he knew not how he should be able to support his family. I tried to tell him of the support we might expect by trusting in God,—that it is better to trust in Him than in man, &c. He appeared honest, and promised to consider farther and come to the chapel next Sabbath.

The greater part of the people at the zayat to-day have been thoughtless, reckless young men, to all appearance perfectly invincible to truth and regardless of their own welfare. Every thing of a serious nature they would turn into ridicule. I therefore ceased to cast pearls before swine, and in a few words showed them the folly of worshipping a dead god, and what reward they might expect from the worshipping of such a god.

Another funeral procession.

6.—One of the largest funeral processions I ever saw, or rather two in one, passed the zayat to-day. For half or three quarters of an hour before the procession arrived, I had a good opportunity to preach, which I improved to the best of my ability, until the crowd became so large and boisterous that my voice was entirely drowned.

As the procession came in sight, I perceived that it was no ordinary one. First came two ox-carts loaded with offerings for the priests, consisting of mats (for beds), umbrellas, cocoanuts, plantains and all sorts of eatables. Next followed eleven of the yellow-robed gentlemen, in single file; next, a band of music, placed in an ox-cart; then the coffin with all its paraphernalia, borne on the shoulders of twenty-four men; next, a number of men with more offerings for the priests, consisting principally of yellow cloth; then the mourners and the crowd. Immediately behind the crowd came more ox-carts with loads of offerings for the priests, and, looking back, I saw another procession in the rear. As the zayat stands on the corner of the road, they had to turn at right angles to pass to the burying-ground. When one procession had reached the front, and the other the right of the zayat, they stopped for several minutes, the drums and kettles beating, and the people laughing and shouting like a set of maniacs.

The coffins, for I know not what else to call them, were the most richly adorned of any I had ever seen, — the one in advance being more so than the one in the rear. It extended some fifteen feet above the corpse, and consisted of one house upon another in imitation of the nat country, each house diminishing in size as it ascended upward. The roof of each house was made of window glass, and the sides painted in the most fanciful manner.

The pall-bearers pulled some one way and some another, now making as if they were going to cast the coffin to the

ground, and then in an instant lifting it again to their shoulders. Those on the one side let theirs down, while those on the other kept theirs up, and thus tipped it at an angle of forty-five degrees. They whirled first one way, then the other, while the lookers-on shouted at the top of their voices, and thus the whole affair seemed more like a bacchanalian revelry than a funeral. In this manner, after dancing, yelling and hooting for about ten minutes in front of the zayat, the two processions moved slowly on to the burning ground, and all my congregation followed. I could not but ejaculate, — "O God, save! O God, save!"

The questioners again.

7.—I have had one of the most interesting days at the zayat I have ever experienced. Ko Shway Hmo and Ko Hminge were both there a long time. I cannot but think they feel interested in the gospel, and uneasy about their present condition. I tried by illustrations to show them the fallen condition of our nature, and the necessity of repentance and faith in Christ. They both had a great many questions to ask about heaven, and what would be the occupation of the saints there. They have, no doubt, had a distant view of the goodly land; but whether they will ever enter, is known only to Him who sees all things from the beginning to the end. Both Ko Hminge and Ko Shway Hmo promised to come to chapel next Lord's day.

9.—Sabbath. Preached this morning from 2 Cor. 5:1, 2, — contrasting the difference between the present dwelling-place of the soul and that which is to be its dwelling-place hereafter. Not one of the three who had made a fair promise to attend chapel was present.

10.—Burmese worship-day. Went to the zayat as usual, but not a listener (worthy of being so called) came. All are off to the kyoungs and pagodas.— After spending a long time at the zayat, with a burning sun over my head and poisonous vapors arising on every side, I returned home, dejected and with a

heavy heart. O, when will this people become interested in the great salvation?

11.—About fifty different persons at the zayat to-day, and several listened well. A few opposed. With this class of people I now have but little difficulty. It is not difficult to answer their objections, nor is it hard to make them see and acknowledge, at least with their mouths, that their religion is without foundation. But to make them see the justice of God's law, and acknowledge the necessity of seeking help through the merits of Christ, is difficult. I am more and more convinced that without the Spirit of God, all labor is bestowed in vain. Among those present to-day was Ko Hminge. I reminded him of his promise to attend worship on the Sabbath, and his neglecting to do so. He seemed ashamed, and made no excuse. Said he went to the kyongs yesterday.

Another individual, who has been frequently at the zayat and twice to my house for books, is a young man of about eighteen or twenty years of age,—Moung Shway Tha, by name. He has read several of our books, and professes to be very much pleased with them and with this religion. I do not know that I have any reason to hope that he is an inquirer, but there is an open-heartedness about him, so unusual to Burmans, that I cannot help admiring him. O that the grace of God may reach his heart, and make him an humble follower of the meek and lowly Jesus.

Encouraging tokens.

12.—The waters are evidently troubled. Had about fifty at the zayat. Ko Hminge came as usual, thumbing his string of beads. He has entirely ceased to dispute, and listens with great attention,—a great contrast this to his behavior a month ago. One man attempted to dispute to-day, and did so resolutely for a while; but by God's help I removed his foundation, and left him looking with amazement upon his former system of belief. He begged ear-

nestly for a volume of bound tracts, which I gave him. Although his heart is like the hard rock, it is not too hard for God to subdue. I preached about three hours, until my throat and lungs admonished me that it was time to stop. Gave away a great many tracts to-day. There is one tract,—“The Golden Balance”—that always awakens an echo. If read, it is not read in vain.

13.—About fifteen at the zayat to-day. Ko Shway Hmo, who had not been at the zayat for several days, came and seated himself in my presence and seemed pleased to be with me again. He listened while I read the entire tract entitled, “Glad Tidings”—and assented to it all. He said he was still considering this religion, and that it was the subject of his meditation by night upon his bed. It may be that the Spirit of God is working upon his mind. I exhorted him to the best of my ability to seek the Saviour and the pardon of his sins.

Another man, seventy-three years old, came and listened for some time. Said he had heard the great teacher (Boardman), who lived just across the road yonder, preach in this very zayat over twenty years ago. I hear something respecting Boardman almost daily. O that his mantle may rest upon his unworthy successor.

Suspension of labors—Parting reflections.

21.—Since my last date I have been to the zayat nearly every day, at least as often as I could go out; and as often returned with an aching throat. To-day it pained me more than usual, and on my way home I called to consult the physician of this station with reference to it. He says I must give up preaching for a while and have medical aid, or it will be past remedy. This is indeed hard; for I fear that before I am able to resume my labors again at that zayat, much ground now gained will be lost, and perhaps some, who have listened attentively to the word, will have passed to the eternal world. But God's will be

done. The people have surely heard enough to become Christians if they were so disposed. I have not shunned to declare the whole counsel of God. If they perish, my skirts are clear from their blood. I know not what more I could have done than I have done.

Providence permitting, I hope to go to Mergui in about two weeks, for a month or two, and look after the seed sown there last year, and on my return, to commence jungle travelling again, as by that time the rains will be fully over. I fear that many months will pass before my labors will again be renewed at the Boardman zayat. To the care of God do I now commit the people who have so repeatedly listened to me there.— They have come to seem like the people of my charge, and I to feel an affection for them such as I never felt for a people before. But, alas, I fear their blind guides will lead them into error's bewildering maze, and the great mass of them will perish in their sins. They shall not, however, cease to have my prayers, and, as opportunity shall permit, I shall like to wander over thither and give them a word of exhortation and advice. For nearly four months I have been there almost daily, Saturday or Sunday excepted, and I cannot now recollect one unhappy incident, or harsh and censorious expression. Triflers have been admonished and objectors silenced, but I am not aware of a solitary instance in which an individual has gone away angry. The grace of God has been abundant, and to his name be all the glory.

HONGKONG MISSION.

REPORT OF THE MISSION FOR 1854-5.

External influences.

The political changes that have been going on in China for the past two or three years, have affected more or less our operations in Hongkong and vicinity. The influence has been to unsettle the minds of the people, and to create and keep up a degree of excitement un-

favorable to missionary work and progress.

The waters around us, too, have been so infested with pirates, that our ordinary missionary tours have been attended with difficulty and danger. But the great Head of the church has watched over us, and in all our dangers, some of which were imminent, has provided a way of escape.

Peril of A Tui — Native assistants.

A Tui, our oldest and ablest assistant, has just returned to us after an absence of nearly four months, three of which he spent in travelling and preaching through the Tie-chiu district. He was several times mercifully delivered from perils both by sea and land, "perils of waters and perils of robbers." For three weeks we were very solicitous about him, and gave him up for lost. During this time several boats were lost in a typhoon. Others fell into the hands of pirates that left Tie-chiu for Hongkong about the same time with A Tui. The boat on which he took passage was attacked by pirates, but escaped after being nearly riddled with shot, and took refuge in Kap-chu, a port about a day's sail from Hongkong, and was detained there three weeks. The intermediate villages were all engaged in internecine strife, so that he could not get to Hongkong by land; and Kap-chu was so blockaded by pirates that no single boat would put to sea. So that he was obliged to wait until trading junks enough were ready to sail, to form a fleet sufficient for mutual protection. We knew that he had sailed for Hongkong, as boats had arrived which left the same place at which he embarked, several days after he took his departure. The general impression was that he had perished. We knew that one boat had been taken and destroyed by pirates, only one person out of a company of twenty-one escaping with his life. This boat, we supposed for a while, was the one on which A Tui had taken passage. Our distress, during the period of uncertainty, was very great.

The church had several special seasons of prayer. And though my heart was weighed down with grief, I was greatly strengthened and encouraged as I witnessed the fond attachment of all to the faithful brother, as well as the love and faith developed during the period of suspense. But, as A Tui remarked to me on his return, "these pirates, though wicked men, God has used both to try our faith and to send good to the poor people at Kap-chu and vicinity;" for, during the three weeks that he was detained, "the gospel was preached from village to village, to thousands who never before had heard of Jesus and the resurrection." A Tui represents the people as having, with but few exceptions, listened gladly to the truth, and urged him to visit them again. I have received a letter from a literary and influential man at Kap-chu, in which he expresses the joy it gave him as he listened to the new doctrine from A Tui's lips; and also his intention of visiting Hongkong soon, to be taught "the way of God more perfectly." "Surely the wrath of man shall praise thee, and the remainder of wrath shalt thou restrain."

As soon as it can be done, we intend to add Kap-chu to the number of our out-stations. Let "the heathen rage." God will set his king upon his holy hill of Zion. China, now one vast Acedlama, in which is exhibited the most frightful picture of pagan rage and hate the world has ever witnessed, shall acknowledge and bow humbly at the feet of the "God of love"—the "Prince of peace." "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

The native assistants have worked diligently both at Hongkong among the shipping and tradesmen, and at the out-stations, in preaching the gospel "in season and out of season."

The church—Candidate for baptism.

Good numbers have generally been present at the services on the Lord's day, and a marked attention has been paid to

the preaching of the truth. And, though we have added none by baptism the past year, I believe essential progress has been made in diffusing the knowledge of Christ and his salvation among the people. Much of the precious seed of the kingdom has been cast abroad in faith, and will, we are sure, yield its sheaves for the glorious harvest. At present we have one applicant for baptism, and others give us hope that they are earnestly asking for "the way to Zion, with their faces thitherward."

Out-stations and schools.

The same out-stations have been occupied as heretofore. At each of them, regular services and itinerant labor have been sustained, and schools for lads have been supported. Small schools for girls have been supported also at Tung-chiu and at Tu-Kia-wan, the former under the management of A Tui's wife, the latter under the care of A Bak's wife.

The schools at Check-chiu and Chiem-ta-chiu have been disbanded. Indeed, so far as support from the mission is concerned, all the schools have been dismissed. But those at Tung-chiu, the largest and most important of the schools, Mrs. Johnson has undertaken to provide for the coming year, proposing to support them by the earnings of her girls' boarding-school and her own needle.

A female helper.

Mrs. Johnson, on her return from Siam, re-assembled her school, and has had the satisfaction of seeing it even more prosperous and efficient the past summer than ever before. The following incident shows its wide-spread and salutary influence in regions where we have not yet personally had access. One of the girls, now fifteen years old, the youngest of the two I baptized in November 1853, returned home to the Tie-chiu district about six months ago, having completed the period for which she was taken into the school. Her father came and took her home in April. Letters have recently been received from her native village, in which she is spoken of as exciting an unusual interest

by her fidelity in her Christian profession, and earnestness in instructing others in the truth. She daily reads to her mother and grandmother, and other female friends, from her Chinese Testament, and explains it to them. Such an anomaly, a woman, and, comparatively, a child, avoiding the slightest connection with idolatrous observances, and reading and explaining Christian books, a thing contrary to all custom and the most established ideas and principles, has excited a great sensation throughout the whole community. "Women from far and near come to see and hear," one man writes, "and all the villagers as one man, wonder and admire, and desire to have teachers come and explain fully the doctrine of Jesus." Who can estimate the good this child may do in recovering her own sex around her from their abject state and the degrading servitude of pagan customs, giving to them in the stead of these, the ennobling and purifying principles of Christianity, and guiding them in the way to eternal life?

We shall watch her course with no ordinary prayer and solicitude. Mrs. Johnson's girls are instructed entirely in their native language, which they learn both to read and write. They also receive instruction in sewing and knitting, and in those domestic duties which are adapted to fit them to discharge their duties as Christian women and wives, among their own class in society. Labors, having such an influence, can only be appreciated by those who know something of the humiliation and wretchedness to which woman is reduced in China, the pitiable condition that seizes upon her in the cradle, and accompanies her relentlessly to the tomb.

The wives of the native assistants, when in Hongkong, attend the school, and receive instruction with the children. I have baptized three of the pupils, one of whom is the wife of the assistant A Ee.

Book distribution—Oral preaching.

We have not done so much as usual the past year, in the distribution of

Scriptures and tracts. We have distributed but twenty-five hundred portions of the New Testament, chiefly the Gospels and the Acts, and about thirteen hundred tracts. But more, probably, than in any previous year, have been made acquainted with the gospel by the living voice. Some of them, we may hope, have listened unto everlasting life.

I have less and less confidence in the distribution of tracts, and even the Scriptures, to any great extent, unaccompanied by explanations and oral preaching. Important and necessary, in their place, they are and ever must be, in spreading abroad a knowledge of the truth. But I am persuaded there must be a radical change with missions in general, in respect to these instrumentalities; and preaching, communicating the gospel by the living voice, must be put far in advance of every other means, before missions will have the greatest efficiency in the conversion of men to Christ.

The members of the church, with one or two exceptions, have been steady in their confession of Christ, and have given evidence of growth in grace.

The present number of church members is thirty-four. The contributions at the monthly concert for the year, amount to \$40.71.

GREECE.

LETTER OF D. SAKELLARIUS.

It was stated in the journal of Sakellarius, employed as colporteur in Greece, (Magazine for January, p. 22,) that he expected to receive from the ministry a license to travel throughout the kingdom. Such a license had been applied for in his behalf by Mr. Buel, and under its authorization, Sakellarius was hoping to visit the Peloponnesus, and some remote islands.

Interdiction of religious books.

Volo, Nov. 15, 1855.—My letter of recommendation from the English Consul had induced the Aga, or provincial governor, to promise me a letter, by means of which I might travel where I pleased without being molested by any one. November 13th, — about midday, I went

for the promised letter; but instead of finding it, I found a Mentzilitz (provincial council), assembled for the purpose of trying me. This tribunal was composed of the Aga, his secretary, and three of the prominent Christian inhabitants. The Aga, who presided, began to ask me anew, whence I came, whither I was going, and what was my occupation. I immediately comprehended, that since yesterday, the Aga had had his mind changed, and filled with prejudiced accounts in regard to me by the so-called Christians. After I had answered his questions, the Aga added, "As your books belong to the Anglo-American missionaries, they are not allowed to be introduced into this country." I then asked him to inform me, if there were any law or governmental order, by which the introduction of such books into the kingdom was prohibited? The Aga could make me no reply.

The Christians then took up the subject, as it belonged to them to do, for they were probably the persons who had calumniated me to the Aga, and said to me: "Sir, since this is a religious matter, it belongs to the bishop to determine it. He is at Constantinople; but we can invite in his deputy, that he may tell us what we ought to do." When they proposed the subject to him, he said without further inquiry, which indicated that a previous understanding existed, "I learned two days ago, that such a person had come hither, and I have taken adequate measures." After asking me where my books were, he addressed himself to the council, saying, "We must not allow these books to be sent to any port in the province; for as soon as they are sent to any place, they will be immediately distributed." The whole Mentzilitz then turned to me, saying, "Since the holy father so commands, we cannot do otherwise." One of them added: "As for ourselves, we wash our hands of the business."

I then asked them to give me a statement in writing, that they forbade me to circulate the books; but they refused to do this, saying that they would write to

Larissa, and then act according to the instructions they should receive.

At length, after I had represented to them that I could not leave the books in the vessel, they ordered me to disembark them at the Custom House, to count them, and to leave them there, sealed with my own seal and that of the collector. The Consul could do nothing in the case.

The public sentiment.

As soon as the council broke up, many persons pointed at me, and spoke to each other, saying, "That's he." A great excitement arose, and the report spread, as I heard afterwards, to all the twenty-four villages. They vexed and troubled my brother not a little, whom I had not yet seen. Many tried to dissuade him from receiving me; in-somuch that I began to think he would not receive me, after things had come to such a pass. Indeed I thought I should be obliged to return without seeing him. Then I felt greater need of earnest prayer and supplication for the help of God, and the strength of his Holy Spirit; for I was not a little cast down. After two days, I determined with the help of God to go to my brother's. As I was walking, a man advanced in years spoke to me, and taking me to a retired spot, said that he had heard what had happened, and was sorry for me. He then invited me to his house, and seemed to talk to me with some sincerity. At evening I arrived at my brother's, whom I found much alarmed. But after he learned fully my belief, he was encouraged and cheered, and united with me in evening prayers and seemed much gratified. I remained with my brother two days and two nights, and returned on Saturday evening to my house to keep the Lord's day, for I foresaw that I should not have any quiet if I remained there.

Merciful preservation — Public denunciation.

To day I received a letter from my brother, who wrote me that Divine Providence, as by miracle, had saved

both me and him; for, had I not departed, we both should have been stoned. Letters had been read in the churches in the presence of the bishop, and also in all the twenty-four villages of Volo, denouncing both me and my books, and threatening with excommunication not only those who should buy my books, but even those who should take them in their hands, or so much as look at them. He added, moreover, that I must not come there again lest it should endanger both me and them.

The people here are in the same superstitious state with those in Athens; both

here and there, however, there are minds susceptible of receiving the truth; but they keep their sentiments secret through fear. Although I could not distribute my books, yet there has been, and is, and will be, much discourse about me and them, and from this a little good will ensue.

Prof. Arnold, who communicates the preceding letter, writes, that six weeks had elapsed, since the above letter was received at Athens, and in the mean time no tidings had been received there from Sakellarius. Anxiety was felt lest some evil had happened to him, and letters of inquiry had been written to the English Consul.

MISCELLANY.

GENERAL BAPTIST [ENG.] MISSIONARY SOCIETY.

At the first annual meeting of the General Baptists in England, in the year 1809, the Rev. J. G. Pike submitted to the associated brethren the desirableness and importance of establishing a missionary society. When there appeared little prospect of the formation of a separate organization, a correspondence was opened by the same gentleman with the Rev. Andrew Fuller, then Secretary of the Baptist Missionary Society, proposing that the General Baptist churches should form an auxiliary to that institution. Mr. Fuller not being favorable to such a union, Mr. Pike again urged the formation of a separate society, which was accomplished in the year 1816. Mr. Pike was elected to the office of Secretary, and discharged its duties with unwearied devotion until his death, which occurred Sept. 4, 1854. Five years elapsed before the first missionaries were sent out, and six more before the first convert gladdened the hearts of the laborers. The first missionaries, Messrs. Bampton and Peggs, were instructed to consider it a leading principle, in deciding on their sphere of labor, that it should

be one where the field of usefulness appeared wide, and unoccupied by others. Associated in the early labors of the stations in Orissa were Messrs. Lacey and Sutton, the latter of whom was well known and highly esteemed by many in the United States. He was publicly designated to the work of missions, at Derby, Eng., June 23, 1824, and rested from his labors, Aug. 17, 1854, after an honorable and successful ministry of thirty years. He was an instructive and impressive preacher to the natives, and a diligent teacher and superintendent of the Mission Academy. But his labors in the translating department were most abundant, and were pursued from year to year with untiring zeal. Among his works are the Oriya translation of the Bible, in four volumes, Oriya dictionary in three, Pilgrim's Progress, Companion to the Bible, Hymn Book, parts of Doddridge's Rise and Progress, and of Baxter's Call, General History, three volumes of Oriya tracts, and several elementary books for schools. Mr. Lacey, who was associated with Mr. Sutton for many years at Orissa, was "in labors more abundant" in preaching to the people in their own tongue the gospel of Christ.

The labors of the one were prosecuted for the most part in the study and in the school ; of the other, in the bazaar, the Christian village, or with the native preachers. The preacher could not say to the translator, nor the translator to the preacher, " I have no need of thee ! " The labors of each were equally necessary. Mr. Lacey died three years previously to his excellent colleague.

The principal scenes of the Society's labors in Southern India are Berhampore, Piplee, Pooree, Khunditta, Choga, and Cuttack ; some effort has also been expended in Northern Orissa and in China.

In connection with the station at Berhampore is a male and female asylum, containing thirty-four boys and thirty-nine girls. The number of church members is sixty-three. Four were baptized last year, and there are several inquirers. The population of this district is nearly a million, and there is but one Protestant missionary.

The number of communicants at Piplee is twenty-six, of whom three have been admitted to the church during the past year. Various tours have been undertaken from this station, and many evidences exist that the Christian books distributed have been extensively read, that idolatrous prejudices are greatly diminished, and that, to a very gratifying degree, the way of the Lord is prepared. The accounts of these tours, says the annual report, " cannot but leave on thoughtful minds the impression that the knowledge of the way of salvation thus widely diffused, may, by the grace of the Eternal Spirit, guide many to Christ and heaven, of whom we may never hear upon earth. Some among the heathen seem to be standing on the very threshold of Christ's presence chamber, while a few appear to have entered in, gazed on, and communed with the Lord of glory."

Two vernacular day-schools are connected with this station, under the instruction of Christian masters. The people, however, are indifferent to the

education of their children, and few beyond the children of Christians have attended. A school was commenced in an adjacent native village ; but when it was ascertained that no heathen books were to be read or taught, the parents objected, and all the boys returned to their homes.

Pooree, being one of the centres at which the car festival of Juggernaut is celebrated annually, the missionaries embrace the opportunity to go up with the deluded pilgrims to their shrine, and, while they throng around their unknown God, to preach to them Jesus and the resurrection, and to distribute among them in their own tongue the word of life.

At Khunditta, thirty-two miles from Cuttack, on the road to Calcutta, the work of God commenced in a remarkable manner fifteen or sixteen years since, and the early converts were called to endure many sacrifices for their religion. Some of the most valuable native laborers have come from this region. It is regarded as an out-station of Cuttack, and is visited periodically by one of the pastors, when the Lord's Supper is administered and the general business of the station is attended to. A village school is sustained, in which the pupils exhibit a commendable degree of Christian knowledge.

Choga has been in past years the scene of many pleasing displays of the grace of God. It is a Christian settlement, and has been for two or three years so inconveniently crowded, that space cannot be found for another house. A new piece of ground, however, has been purchased at the distance of half a mile, where another Christian village is to be commenced. It has been erroneously supposed that this station had become independent of European aid. The truth is that thirty-one of the members of the church at Cuttack, having their residence here, requested of the church permission to be formed into a separate community, to be viewed as a distinct church, with the privilege of

holding their own meetings for business, and having the Lord's Supper administered regularly among them. But they do not support their own ministry, nor have an independent pastor. The pastors at Cuttack are also pastors at Choga, presiding at the church meetings, and administering the Lord's Supper. "We should be much rejoiced," say the mission, "were they able to stand alone; but this is not the case, and we fear is not likely to be at present."

Cuttack is the oldest station of the Society in Orissa. The church numbers 138. During the last year, fewer have been added by baptism than in many former years, and some, it is to be regretted, have been led astray by the Mormon delusion. In a review of his thirty years of missionary life, the late Dr. Sutton remarked: "Our church at Cuttack is by far the largest in the Bengal Association, and we have not one church merely, but half a dozen in the province." The mission say, in their report, "Many of our people have conducted themselves with great consistency, and amidst surrounding temptations and prevailing wickedness have evinced a steady and growing attachment to the truth as it is in Jesus. The voice of prayer and praise ascends as daily incense before the throne of God." Both the missionaries and the native preachers have done much in preaching to the heathen the unsearchable riches of Christ; and various incidents, occurring during their tours, indicate the gradual progress of divine truth, and show that the religious tracts distributed are carefully read by numbers of the people, and are exercising an important influence on the minds of many.

There is a male and a female asylum in connection with the station at Cuttack. The former numbers forty-five pupils. Ten of the boys are learning English, the remainder are instructed in Oriya. The desire among the people to learn English is intense, and many applications to be taught are received. The female asylum numbers sixty pupils. Nine of them are members of the church,

of whom two were baptized the last year. Each of the elder girls has charge of a younger one, over whom she is expected to exercise a kind and general superintendence, take care of her clothing, &c.

There are two English day schools, one for girls, supported by the private liberality of the late Dr. Sutton, and numbering thirteen pupils; and the other for boys, supported partly by the fees of those who attend, and partly by the school-fund. The number of pupils is thirty-six. The school was intended, at its commencement, mainly for the children of the native Christians, and for some of the more intelligent boys in the asylum. But the anxiety of the children of heathen parents to attend is so great, that some have been admitted on condition that they cheerfully comply with the rules of the school. The exercises are opened daily with prayer, reading the Scriptures in class, &c., and the moral influence of the school is found to be good.

The Mission Academy is a school for native preachers, and was under the superintendence of the lamented Dr. Sutton until his death. It has hitherto received its support not from England, but from a fund raised in India. At the last examination, the students—three in number—exhibited a pleasing proficiency in biblical and other studies, suited to prepare them for the work of the ministry.

Eleven native preachers are laboring in the service of the mission with diligence and fidelity. They are acceptable and useful preachers, and the Lord honors their efforts with his blessing.

At the annual meeting of the Orissa Conference, held in the month of February, 1855, it was resolved to restrict somewhat the profuse gratuitous distribution of religious tracts, and to "endeavor to effect the sale at a nominal price of the larger volumes." It was also determined to print a new edition of the Oriya New Testament, and five thousand copies each of the gospels of

Matthew and John. At this Conference, besides the business transacted and the devotional exercises, the ordination of two native evangelists gave additional interest to the meeting.

The receipts of the Society during the year ending June 30, 1855, were £2056 4s. 5d., and the expenditures £2260 10s. 9d.

The last annual report of the Society closes with the following stirring words:

"Changes most delightful to think of have taken place since the first missionaries landed in Orissa. The fires of the anttee, witnessed again and again with indescribable feelings by the elder missionaries, have long been quenched. The horrid immolations under the wheels of Juggernaut's car, the sight of which lacerated and agonized their feelings, have for many years been suppressed. Female schools, a thing unknown through all the centuries of Orissa's history, have been established by the wives of the missionaries, and the progress made is steady and gratifying. Young persons rescued from the murderous knife in Khondistan—a country which the early friends of this Mission knew not, and which was unknown twenty years since to the civilized world—have been trained in the schools, and some of them are ornaments of the church on earth, and others are singing the song of the ransomed in heaven. Christian sanctuaries have been erected where tigers and other savage beasts roamed at pleasure, or where abominable gods and goddesses were once adored; and Christian villages have been established in places covered a few years since with dense jungle. Churches of the living God, acknowledging with us "one Lord, one faith, one baptism," have been formed, comprising 353 members.* Converted heathens, whose forefathers for unknown generations were vile idolaters, are em-

ployed in preaching the gospel, and eleven are thus "taking heed to the ministry which they have received in the Lord;" and three others are receiving instruction, preparatory to engaging in the great work. In addition to baptized believers, hundreds of nominal Christians, emancipated from the shackles of caste, on every returning Sabbath hear the word of the Lord. Other results in relation to the diffusion of knowledge, the shaking of idolatrous prejudices, the loosening of the fetters of caste, and the exciting of inquiry in the minds of many, cannot be included in any statistics, but are important beyond expression. The press and the pulpit have worked in harmony in Orissa against the common foe of God and man; and the press was never known in that land, till introduced by Christian missionaries; nor does anything exist in heathenism analogous to preaching. The "Pilgrim" of the wonderful tinker of insignificant Elstow has helped pilgrims on their heavenward journey in a land where pilgrimages to idolatrous shrines abound; and the fearful war against "Mansoul" has declared the devices of the great foe, and the love of the divine Immanuel to those whom the grace of Christ had rescued from the power of Satan. The book of God is daily read in many families, and its truths prized more than thousands of gold and silver by those whose fathers knew it not.

The mighty power of the gospel in effecting through the Spirit of God happy transformations, which no other system known in the world can accomplish, has been remarkably seen in Orissa. The haughty brahmin has been humbled; has sat at the feet of Christ; has received the emblems of redeeming love with those, whom, as a heathen, he would have died rather than mingle with; and has eloquently preached the faith of Christ.

The oppressed and down-trodden sudra has learned at the cross of Christ the real dignity of humanity; and woman, once untaught, and regarding herself in heathenism as incapable of un-

*Of this number, 286 are in fellowship with our churches; the remaining sixty-seven form the churches at Balasore and Jellasure, under the superintendence of our Freewill Baptist brethren from the United States.

derstanding religion as a brute, has learned from the word of God that male and female are washed in the same purifying fountain, and will through Christ find their common home in his presence. Many a precious testimony has been borne in death as well as in life to the support and consolation yielded by the gospel of Christ. And in all this there is reason for thankfulness and encouragement. Hundreds have found salvation; but where are the *millions*? Alas! multitudes of pilgrims still throng the road to the shrine of Orissa's hideous idol. Millions in that unhappy land are still enslaved by the most puerile and loathsome superstition that the world has ever seen; and thousands of emissaries of Satan are still employed in deceiving and ruining the people. Great as is the work already accomplished, it is as nothing compared with that which awaits our consecrated zeal. To this enterprise of hallowed interest and peerless grandeur, we would this day give ourselves afresh. Voices, speaking to us from the graves, rather may it be said, from the thrones, of holy and devoted men of God taken from us during the year, bid us faithfully carry forward the work in which they fell; nor can the weighty words of one of these honored friends, written since the last meeting, be forgotten:—"We pass on; we hand down our appointments to our successors; we go to meet our Lord, and render up our account."

No doubt, as to ultimate success, beclouds the minds of the faithful friends of this Society. Engaged in common with all other Christian denominations in the blessed work of evangelizing the heathen, the promise, yea the oath of God, assures them of universal triumph. "For as truly as I live, all the earth shall be filled with the glory of the Lord." Brighter scenes than earth has seen—than paradise even displayed—wait to crown their sanctified toil; for the unsullied joys that Eden yielded were tasted by only a single happy pair, while the consummation for which "the holy church of God throughout the world" is

waiting and praying will gladden a regenerated world.

And now, taking up the work from which our fathers by death have retired, we would, as is most fitting, solemnly commend it to the blessing of the Eternal Jehovah. Holy Father! Saviour of lost sinners! Spirit of the living God! to thy blessing we commit this great enterprise, and pray for grace to be faithful in it to our dying day. "Blessed be thy glorious name forever; and let the whole earth be filled with thy glory. Amen and amen."

MISSIONARY SUCCESS IN THE SOUTH SEAS.

I believe that the triumphs won by the gospel in the islands of the South Seas have never been outdone in the past history of the church. There have been triumphs more extended, but there have not been triumphs more complete. There have been no triumphs more complete in any past history of the church, than those which have been gained by the missionaries of Christians of every denomination in those lands. I sometimes think that if we could gather together in one assembly all the heathen that have died in Christ since this society was instituted, the effect would be most astounding. But although we cannot gather them together, there they are; the fact is still the same; hundreds and hundreds of men who were born heathens, and were idolaters and cannibal savages, have been converted by the Spirit and teaching of God, and are now in heaven. But could you gather all the witnesses now living from the heathen world, connected with our various denominations! O, what a glorious array should we have of the black men, and the red men, and the men of every shade of color, now living, I say, in India, and China, and Africa, and the South Sea islands, who but a few years ago were heathen, savage men! The Scriptures also have been translated into nearly all the languages of these islands.

Thirty-one years ago the first missionary landed on the island of Rarotonga. Twenty-nine years ago the first European missionary landed on the group of islands from which I come. In the year 1834, the first Christian church was formed, six in number. Since then, in that small island — and Rarotonga is one of the smallest groups in the South Seas — one thousand members have died in Christian communion, concerning whom we have as much hope as your ministers can have of you when you die. Last year, before I left Rarotonga, we thought we should like to have a united communion service. We gathered together the communicants from the different villages, and altogether about fifteen hundred or sixteen hundred persons assembled. Nearly one thousand of them got into the chapel, which is one hundred feet long, sixty wide, and twenty-four feet high, neatly pewed and seated — the work having all been done by natives, who, thirty years ago, did not know the use of either a saw, a plane or a chisel. About seven hundred and fifty communicants were seated in the body of the chapel, the spectators sitting at the side.

We commenced our service about nine in the morning, and concluded it between three and four in the afternoon. After the elements had been distributed, the people got up and spoke, for we have there what you call "experience meetings." Some old men rose, and I shall never forget them. Their faces were wrinkled with age, some of them had passed their sixtieth year. They told us that they had been heathens, and savages, and cannibals, and we could see what they now were. And then the young people got up — they are called the "gospel-born generation," having been born since the gospel was introduced into the islands. They declared that they would maintain the profession their fathers had made, and many of them said, "Here are we, send us among the heathen." Last of all a man, amidst a noble band of deacons, got up. He

was the first native Christian who landed on Rarotonga, thirty years ago, to tell the people that Jehovah is the true God, and Jesus Christ the true Saviour. He rose up, and he pointed to an old man, and said, "O, I remember the day I landed thirty years ago, when you tore my shirt from my back, and wanted to tear my flesh from my bones. O, what have I lived to see! Then you were naked, savage, cannibal men; but now ye are clothed, and in your right mind." He then pointed to a man at his side, a fine, tall, athletic fellow, some fifty years of age, and he said, "Rei! O, brother Rei! Do not you remember when you stood on yonder reef, and poised your spear at me when I landed? You meant to thrust it into me, and you did not then know why you did not. But here we are." He then took up a Bible which had just come from England, and which had been printed by the British and Foreign Bible Society, a complete Bible from Genesis to Revelation, faithfully translated into the language of the island. He held it up in his hand; tears ran down his cheeks. He could not speak for a minute or two; but at length he said, "O, when I look at this book, I feel as good old Simeon felt, when he said, 'Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.'" — *Rev. W. Gill — at Wesley. Miss. Soc. An., 1855.*

MISSION IN RAROTONGA.

"The islands of the Pacific, if reliance may be placed on the estimates of the early navigators, were, at the time of their discovery, far more populous than they have been at later periods; and, even since the introduction of the gospel, owing to causes which the missionaries have been unable satisfactorily to explain, the population has continued to decline. In none of the islands has this mortality more lamentably prevailed than in Rarotonga, which is not more

remarkable for its beautiful scenery than for its delightful climate.

"The total number of church members, in connection with the London Missionary Society, admitted from the year 1833 to November 1854, is 1,666; of these more than seventy have become native evangelists; some have died in the field, a few have dishonored their profession, and many are still laboring in various groups of Polynesia. Nearly eight hundred church members have died, and in the early part of the mission, we have reason to believe that more than double that number, while candidates, died in the faith, and are now united to the church triumphant. Thus the great Head of the church has permitted us to reap a harvest of immortal souls, and the object of the mission has been abundantly answered, even should our most gloomy prospects respecting the population be realized. But though the population be small, the Rarotongian mission, in connection with the institution and printing press, is still an important one, and sufficient for the energies of at least two active missionaries.

"The institution for training native evangelists at present is quite full. The zeal of the young people for missionary work by no means abates, and there are at each of the stations many candidates for admission to the institution.

"Tinomana, the excellent old chief of Arorangi, has been taken from us. He has been one of the most conscientious and exemplary worshippers of the true God, of all those who, like himself, were found in blind idolatry. He was the first chief who destroyed his idols in opposition to his own family and people; he was also the first to abandon what was to them a prolific source of war and bloodshed—polygamy. Being hunted and driven to the mountains by parties stronger than himself, he and his people have enjoyed the blessings of Christianity more than any others on the island. I have frequently seen him point to that part of the mountains where they were driven, where they had to remain for

years, and where they were watched by their enemies, to catch those who ventured either to seek food from their lands, or to get a little fish at the sea-side; and in the most feeling manner he has attributed not only their spiritual, but also their temporal salvation, to the introduction of the gospel. I have often wished that those who talk of the primitive happiness of these islanders, and who question whether or not Christianity has been a blessing to them, could have heard his opinion on the subject.

"In 1836, he joined the church at Arorangi, and continued a consistent member until his death, which took place in October last. He had, for some time previous to his being attacked with measles, felt the infirmities of age, being perhaps not far from eighty, and more than once during the present year his friends have been assembled expecting his death. He never absented himself from the means of grace, except from illness. Finding him absent, on one of my visits, from the morning service and ordinance of the Lord's Supper, during the interval between the morning and evening services I went to see him, and found him by himself, reclining on his couch in the verandah of his house, leaning on his elbow, intently looking at his Bible. 'What! all alone?' 'No, I am not alone—God is here with me.' 'What have you been reading?' Having adjusted his spectacles, he took up his still open Bible and read, 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens;' and, looking up, said, 'That's what I am expecting. It will not be long ere this earthly house will tumble down, and then I shall have that not made with hands, eternal in the heavens.' 'Did your heathen gods ever promise you such happiness?' To this question he laughed heartily at the idea of wooden gods being capable of such things, and then his countenance assuming a look of intense concern, he exclaimed, 'O, how foolish! O, how

foolish the young people are to think so lightly of the great things God has done for us.' This was said in reference to some of his children, whose conduct was a cause of much grief to him.

"At another time during the prevalence of the measles I called on him, and informed him of the death of Kakai, a man so much older than himself, that when a child he was in the habit of riding about on his shoulders. I informed him of a conversation I had with the poor old man a short time before his death; that, having supposed him to be very near his end, I asked him if he was prepared for the great change he was so soon to experience. He replied, 'My heart is fixed on God.' 'Do you believe your sins are all pardoned?' To this he hesitatingly replied, 'Perhaps they are; perhaps not;' and then added, 'I have cast them on Jesus, and I expect they are pardoned. This is my only hope.' Tinomana listened in silence, and after some time, alluding to Kakai's first expression, he exclaimed, in the words of the Psalmist, 'My heart is fixed, O God, my heart is fixed.' In this happy state he continued to the day of his departure, taking every opportunity of exhorting those who were about him to be diligent in their attention to the things of eternity. He also made every arrangement respecting his funeral, requesting that he might not be taken to Avarua, as had been the habit from of old with the chiefs, owing to a superstitious notion that if the remains were not taken there a dreadful hurricane would be the consequence. This was mentioned to him by one of the old men; to which he replied, 'That season of darkness is past, and a different dispensation now exists.' He was accordingly buried on the spot he himself pointed out, on the top of a little hill, just a little way in from the settlement, where also rest the remains of one of his principal people. There we assembled to place all that remains of Tinomana in a walled grave, where he will rest till the resurrection morn. A monument has since been erected by

his people over his grave, and a coral slab, bearing his name and death, and the words, 'Blessed are the dead which die in the Lord,' cut out by Mabeaiti, his grandson, has been placed against the chapel wall. He is succeeded by his son Setephano, who promises fair to walk in the steps of his honored father.

"Our schools are progressing.

"The native churches present an encouraging aspect. The members are active, and desirous of seconding every effort of the missionary for the moral welfare of the island. The gracious Saviour continues to give us proofs of his faithfulness, and that he is 'working with us.' To his name be the glory."—*Lond. Miss. Mag.*

THE CHINESE IN AUSTRALIA.

It is well known that the spiritual welfare of the Chinese, who have crowded in thousands to the shores of California, has awakened the interest of American Christians, and that missionaries have been sent to labor among them. Mr. Shuck, formerly a missionary of the Southern Baptist Convention, is engaged in this service in behalf of that Society. The Presbyterian Board of Foreign Missions has also had its missionary there for several months. A native Chinese church was formed in California, under the auspices of the latter body, in the year 1853, five of its constituent members being young men who had been members of a church at Hong-kong.

More recently, as we learn by the *Missionary Magazine and Chronicle* of the London Missionary Society, a way has been opened, in the providence of God, for the organization of a mission among the Chinese emigrants in Australia. This important movement was chiefly stimulated by the arrival of two pious Chinese youth, educated in a mission seminary in their own country.—And thus by the natives themselves the Christian doctrine is conveyed to their heathen countrymen, not only at home, but even in remote regions.

It appears from a letter of the Rev. Mr. Poore, of Melbourne, Australia, dated July 16, 1855, and published in the *Chronicle* for December last, that in the outset of this movement he received from Hongkong two thousand copies of the New Testament in Chinese. But, inasmuch as the Chinese emigrants ordinarily pass only two or three days in Melbourne on their way to the mines, procuring for themselves the requisite outfit, it was thought that they would be unwilling to burden themselves with books, even if given to them gratuitously, of whose value they knew nothing. In view of this difficulty, the books for a season remained on hand. At length, however, Mr. Poore ventured to send to Castlemaine, in the neighborhood of the mines, a box containing two hundred of the Testaments. Shortly afterwards, a paragraph appeared in the shipping intelligence of the newspapers, announcing that two Chinese evangelists had arrived from Hongkong, with letters introductory to Rev. J. L. Poore. On finding the young men, Mr. Poore learned that they had been under the care of Dr. Legge, a missionary in Hongkong, more than ten years; that they were persons of undoubted piety and of considerable literary attainments. They both speak English readily. Ho-a-Low has a scholarly knowledge of the Canton dialect, and is able to translate Chinese into English and English into Chinese. He is twenty years of age, and nephew of a Chinese preacher in Hongkong. Chu-a-Luk is twenty-three, and the son also of a pious man, and a member of a church at Hongkong. They had been advised to go to Australia, because, on account of the insurrection, free evangelical labor in China is for the present greatly restricted. It was hoped that they might be useful as interpreters, or be engaged as evangelists to their countrymen. But there was no society to sustain them with its funds, and no feeling of interest existed on their behalf.

In this exigency the question was suggested whether a general Society might

not be formed for the purpose, composed of the several evangelical denominations in and near Melbourne. A circular was printed and sent to the evangelical ministers, stating the case, asking what is Christian duty, and inviting them to meet and consider the matter. Representatives came together from all the denominations, all were cordial, and the Chinese young men were welcomed with joy. It was agreed that something must be done, and a committee was appointed to make arrangements for a public meeting to be held the next week. The time of meeting arrived; five hundred pressed into the hall, and it was supposed that a thousand more were excluded for want of room. Another meeting was appointed to be held the following week to designate the missionaries to their work. At this meeting there was an immense attendance, and every thing passed off satisfactorily. The service partook very much of the nature of a regular missionary ordination, though the young men, for prudential reasons, were only styled Scripture-readers or lay-agents. After reading the Scriptures, prayer and an address, Ho and Chu were introduced by Mr. Poore, who received their profession of Christianity and motives for wishing to teach their countrymen, and charged them to be earnest and faithful. Deep and fervent feeling was manifested, and all augured well. Mr. Young, a missionary of the London Missionary Society, temporarily absent from his station in China, and staying in Australia for the benefit of his health, was engaged by the committee to enter also into their service for the welfare of the Chinese population, with an understanding that the requisite funds were to be secured for the support of the two assistants and himself. At Castlemaine, which is in the more immediate neighborhood of the labors to be undertaken, a meeting was held to bid them God-speed, and a committee of control was appointed, auxiliary to the committee at Melbourne.

It said that the Chinese are viewed among the miners with feelings of preju-

dice; but the whole Christian community seems to be pervaded with a tender concern for their salvation. Hence it was that in so short a time, and without any previous arrangement, so happy an issue was reached. The agents are now at their work, fully equipped for their duty; Mr. Young labors among the Hoken people, Amoy district, Ho and Chu among the Canton men, who are by far the most numerous. They have at their command two thousand Testaments, many Christians interested in their work and praying for them, an open door, and no adversary to resist their efforts.— Every expense thus far has been met; and should God seem still to smile on the work, two more native Christians will be sent for from Hongkong, that the work may be pushed into the gold fields wherever the Chinese are found.

Who can calculate the results, should the Chinese from the mines of Australia be sent back to their native land, with the word of God in their hands and in their hearts, to teach and to preach in every city and town to which they may come? The prospects of good to be accomplished are highly promising. The Scriptures may be scattered advantageously, and will in all probability be read. Every man is free to read, to hear, and to worship as he will. No mandarins keep the abject crowd in fear, and no penal enactments visit the disciples of Christ with excommunication or tortures. And when the people return to their native soil, their mouths open and their hearts enlarged, divine grace, it is hoped, will make them instruments of diffusing abroad the knowledge of the gospel, which in their voluntary exile was made to them the power of God unto salvation.

LOO CHOO KINGDOM.

An article on this island-kingdom was published in the Magazine for September, 1854, pp. 391-394. It was briefly stated at that time that no mission had been successfully established at Loo

Choo; but that Dr. Bettelheim, who is a Hungarian Jew, a physician, his wife being a native of England, had taken up his abode there, receiving his support from the British Naval Missionary Society. Dr. Bettelheim reached Loo Choo May 2, 1846. In the "News of the Churches," we find the following additional information.

The mission originated with Lieut. Herbert John Clifford, R. N., who was on board the *Lyra*, when, in 1816, that ship, in company with the *Alceste*, visited the great Loo Choo island, on the occasion of Lord Amherst's embassy to China. Lieut. Clifford endeavored for nearly fifteen years to prevail on some of the great missionary societies to establish a mission in Loo Choo; and failing to do so, he, with a few other naval officers, established in the year 1845 the 'Loo Choo Naval Mission.' Sufficient funds having been raised, they sent out Dr. Bettelheim, with his wife, to Loo Choo. About seven years before his engagement with the committee, he had been converted to Christianity, and had been employed in missionary work among Jews and Gentiles.

In harmony with the general policy of the Japanese towards foreigners, the Loo Chooan government at first pursued a system of reserve and distance towards Dr. Bettelheim. In order to restrict intercourse, they found him a house and part of his provisions; set a guard and erected a guard-house near the entrance to his residence; supplied him with servants; and in order that these servants and guards might not be converted, they were repeatedly changed. Efforts were also made by the governments of China and Loo Choo to induce the British government to remove Dr. Bettelheim from his post. These not only proved unsuccessful, but were the occasion of visits being paid by men-of-war, to see that due protection was extended to the British residents in Loo Choo, and of a despatch from Lord Palmerston in 1852, bearing the following passages:—

"Her Majesty's Government, having learned with regret that a system of annoyance and persecution has been practised towards Dr. Bettelheim, apparently for the purpose of compelling him to leave Loo Choo, have, accordingly, deemed it advisable to despatch a ship of war on a friendly and amicable mission to Loo Choo, in order to ascertain the actual position of Dr. Bettelheim, as well as to afford him that countenance and support to which, as a British subject, he is fully entitled. . . . For the purpose of ascertaining that that missionary is treated with kindness and hospitality by the Loo Choo authorities, a British ship of war, from time to time, will visit their islands."

In 1853 the missionary staff at Loo Choo was increased by the addition of a Chinese teacher and Chinese servant, and towards the close of the same year, by the addition of the Rev. George Harman Moreton, who had served seven years as a city missionary in London. About five months after the arrival of Mr. Moreton, the mission was deprived of the services of Dr. Bettelheim; but his coadjutor has continued to labor on, and the society states that he has devoted himself to acquiring a thorough and grammatical knowledge of the language; and has, moreover, by his judicious conduct, obtained from the government of Loo Choo the assistance of four of the literati, called Todzies, to join him in his studies; so that by the time another missionary could join him, he will, if his life and health be preserved, have acquired a sufficient knowledge of the language to be able to instruct a fellow laborer, and to enter more fully upon direct missionary work.

Dr. Bettelheim compiled a grammar and dictionary of the Loo Chooan language, and translated into it parts of the New Testament and of the liturgy of the Church of England. He also compiled a manuscript of the Four Gospels, in which the pure Japanese and Chinese translations are arranged in parallel columns. The Society for Promoting

Christian Knowledge made a grant for the purpose of enabling these translations of Scripture to be printed at Hongkong; and in the middle of last year 100 copies of Luke, John, Acts, and Romans, in Loo Chooan, and 50 copies of the Gospels in the languages of China and Japan were sent to Mr. Moreton. 'The workmanship and materials,' wrote the Bishop of Victoria from Hongkong, in February, 'are exquisitely fine. It has been very expensive, through the present high charges for paper and labor, through the disturbed state of this neighborhood. But I thought, that as Mr. Moreton's opportunities of distribution may be limited, it was better to give the Loo Choo mandarins and scholars a book attractive in appearance, as well as precious in its doctrinal contents.'

'Captain Rodgers, of the *Vincennes*, speaks very highly of Mr. Moreton's fluent utterance of the language, and conciliatory demeanor to the people and their rulers. He seems admirably adapted for his post.'

We have been thus particular in our narration of the Loo Choo Mission, not merely on account of its intrinsic interest, but on account of the importance which it derives from its situation. The Loo Chooan is, according to the testimony of the missionaries, a mere dialect of the Japanese, and a dialect differing in no very great degree from the main language; and when Japan is fairly opened to missions, there will be books and trained men ready to enter and take possession. In the meantime, Japan may be reached indirectly through the merchants that frequent the ports of Loo Choo; for through it passes part of the traffic between Japan and China. Besides, the soldiers and garrison are Japanese. The enemy has not been slow to seize this opportunity of obtaining a footing in Loo Choo. A French captain has lately landed five Roman Catholic clergymen there, of whom three are to remain, and two are destined eventually for Japan.

ANNUAL MEETINGS.

The forty-second annual meeting of the Board of Managers of the American Baptist Missionary Union will be held in the meeting-house of the Oliver Street Baptist Church, New York City, on Tuesday, May 13, 1856, at 10 o'clock, A. M.

SEWALL S. CUTTING, *Rec. Sec'y.*

Rochester, N. Y., March 12, 1856.

The American Baptist Missionary Union will hold its ensuing annual meeting in the meeting house of the Oliver Street Baptist Church, New York City, on Thursday, May 15, 1856, at 10 o'clock, A. M. The annual sermon will be preached by the Rev. Robert W. Cushman, D. D., of Boston, or by Rev. Nathaniel Colver, of Detroit, Mich.

WILLIAM H. SHAILER, *Rec. Sec.*

Portland, Me., March 12, 1856.

LETTERS, &c. FROM MISSIONARIES.

Burmah.

MAULMAIN.—M. H. Bixby, J. Feb. 7-20, 1856; Nov. 9.—C. BENNETT, Nov. 9.—D. WHITAKER, Oct. 22.

TAVOY.—T. ALLEN, J. July 28—Sept. 18, Oct. 4, 18, 24, Nov. 1.—E. B. CROSS, Nov. 24.—Mrs. S. H. KNAPP, Oct. 24, Nov. 1.

RANGOON.—L. INGALLS, Nov. 1, 8 (8), 10 (2); Mrs. I., Nov. 10.—D. L. BRAYTON, Nov. 8.

HENTHADA.—B. C. THOMAS, Nov. 4.

BARSEIN.—H. L. VAN METER, Sept. (?) Oct. 28, Nov. 9 (2), 10.

SHWAYGYEEN.—G. P. WATROUS, Oct. 23.

Assam.

M. BRONSON, Oct. 31, Nov. 1, 5, 6.—I. J. STODDARD, Oct. 22, Nov. 6.

Telooagoos.

L. JEWETT, Jan. 9, 1856.

Siam.

MISSION.—Sept. 30.—W. ASHMORE, Sept. 27.

China.

HONGKONG.—J. W. JOHNSON, Nov. 7, 9.

NINGPO.—M. J. KNOWLTON, Sept. 8, 17.—E. C. LORD, Sept. 29, Oct. 1, 9.

France.

E. WILLARD, Dec. 31 (2), Jan. 18, 1856; Feb. 7.

Germany.

G. W. LEHMANN, Feb. 13.

Cherokees.

E. JONES, Jan. 11, 12, 15, 23.

Shawanoes.

J. G. PRATT, Jan. 12.

Ojibwas.

J. D. CAMEBON, Jan. 3.

DONATIONS.

RECEIVED IN FEBRUARY, 1856.

Maine.

Jefferson, a Life Member's 10 per cent., for def., 10; Lewiston Falls, 1st ch., to cons. Rev. Jacob Golder L. M., 100;

110.00

New Hampshire.

Great Falls, ch., Juvenile Soc., Caroline Fielden tr., 50; New Boston. Rev. John Atwood, of which 10 is 10 per ct. on his L. M., for def., 11; Contoocook, Benj. Smith, deceased, for Bur. Miss., 20; Deerfield, ch. 8; Coos, E. A. Baldwin 4; Lyme, a friend 1; Northwood, J. L. Crockett 10;

104.00

Vermont.

Chester, ch. 20; Cornwall, Mrs. R. Peet, 2, Stamford, Rev. A. W. Goodnow 1;

23.00

Massachusetts:

A friend to missions,	1000
Boston, Harvard st. ch., Ladies' For. Miss Soc., Miss E. A. Ellison tr., 65 50; Washington St. Sab. Sch., missy box, col's for 1866, W. Hobart tr., 10 57; Rowe st. ch., "a friend of missions" 90; D. T. Smith 2; Charles rt. ch., Fem. Miss. Soc. 76 75; Union ch., Benj. Kingsbury 10; N. Day 25; East Boston, Central square ch., to cons. B. L. Crocker L. M., 100; Brookline, ch., mon. con. for Jan. and Feb. 50; Newton Centre, Rev. A. N. Arnold, 10 per ct. on L. M. for def., 10; Lynn, 2d ch., of wh. 8.28 is fr. Sab. Sch., 40.50; North Adams, 1st ch., in part, of wh. 25 is fr. Sab. Sch., to sup. Duty S. Tyler in Assam Orph. Sch., and 10 fr. Dr. T. A. Brayton, 10 per ct. on L. M., for def., 100; Sandwich, Mrs. J. Melcher, for def., 1; South Braintree, Sab. Sch. 8 50; E. Cambridge, Dea. Enos Read tr., 60; Canton, ch. 5; West Cambridge, ch. and cong., an. col., T. O. Hutchinson tr., 68.05; West Townsend, a parent, for 8 children, for Karen missions, 8; Beverly, a friend 20; Framingham, Sab. Sch., Joel Edmonds tr., tow. sup. of Carleton Parker in Assam, 25; Lyman Tiffany, to cons. himself L. M., 100; Littleton, S. B. 3; Weymouth, ch. 6; Westboro', Caro. B. Gleason 1; 1st ch., Timothy F. Hastings tr., 54.44; Chelsea, ch. and soc., S. Bryant tr., mon. con. 81 32; Princeton, Mrs. Hannah W. Damon 100; A. H. Goddard 50; Danversport, ch., Mrs. Hannah Kent 10; Groton, ch. 17;	1133.72
Belchertown, ch. 15 56; Worcester, Pleasant st. ch., with prev. donations, to cons. Fayette H. Putnam L. M., 28; per Rev. J. Aldrich, agent,	41.56
	2175.28

Rhode Island.

State Convention, E. B. Chapman tr., Providence, 1st ch., mon. con. in Feb. 15 41; collections by J. F. Crooker, collector, 25; Mrs. Louisa D. Mumford, to cons. herself L. M., 100;	140.41
Woonsocket, ch.	10.00
Central Falls, ch. 100; Pawtucket, High st. ch. 11.13; per Rev. J. Aldrich, agent,	111.13
	261.54

Connecticut.

Groton Bank, Dea. W. A. Weaver 10; Mrs. W. A. Weaver 20; Waterford, 2nd ch. 80.37; Montville, Union ch. 10.12; per Rev. J. Aldrich, agent,	70.49
Norwalk, ch., mon. con. in Jan.	6.00
	76.49

New York.

Butternuts, Gilbertsville, ch., with other donas. to cons. Rev. O. F. A. Spinning L. M., 29; Salisbury, ch. 8.09; Hamilton, 1st ch., P. B. Spear, for Eliza Jackson, deceased, 100; Hilledale, East ch. 13; Ashville, ch. 7; Northville, Rev. George Fisher 18; Killawog, Allen Cowdry 1; Loren Sa-	
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--

isbury, M. D. 2; Frewsburg, 2nd ch. 10; a lady 2;	190.09
Ontario Asso., Peter Mitchell tr., Bethel, ch. 8; Orleans, ch. 2;	10.00
Fabius, George Pettie, to redeem pledge, 5; Brooklyn, Central ch. 100; Orange, 1st ch. 30; per Wm. Colgate & Co.,	180.00
Black River Asso., Rev. Geo. W. and Mrs. Divol, per Rev. H. A. Smith, agent,	13.00
Cayuga Asso. 8.91; Auburn, Sab. Sch. 9.28; Sab. Sch. children 35 etc.; Throopville, ch. 21; Jane Chapman 25 etc.; Weedsport, ch. 14.65; a friend 1; per Rev. H. A. S., agent,	55.44
Chenango Association, Oxford and Green, ch., per Rev. H. A. S., agent,	18.00
Onondaga Asso., Elbridge, ch. 37.67; Camillus, ch. 23; Mrs. Hannah McComber 50; per Rev. H. A. S., agent,	110.67
St. Lawrence Asso., Halsey C. Leverett, per Rev. H. A. S., agent, 5 00; to cons. Mrs. Venilia A. Spaulding and Mrs. Almira R. Crane, L. M.	
Hudson River South Asso., New York City, West 23d st. ch. 80; with prev. donas. to cons. S. B. Phillips, M. D. and E. W. Ranney, M. D., L. M.; Cannon st. ch. 22.78; Union ch. 22; North ch. 35; Stanton st. ch. 100; with prev. donas. to cons. Willard Phelps and Frederick Lynde L. M.; North Staten Island, ch. 9.25; Ezekiel Archer 10; Mr. Sawyer 50; New Rochelle, ch. 15; Williamsburg, 2d ch., of wh. 5 is fr. Sab. Sch., 18.73; 1st ch., Sab. Sch. 2; Brooklyn, 1st ch. 210; Atlantic st. ch. 100; per Rev. O. Dodge, agent,	692.74
New York Asso., New York City, Olive Branch ch., of wh. 25 is fr. Sab. Sch., per Rev. O. D., agent,	77.05
Hudson River North Asso., Scho-dack, ch. 12.15; Saugerties, ch. 12; Sand Lake, Charles H. Gregory 25; per Rev. O. D., agent,	49.15
Union Asso., Carmel, ch. 57; Sing Sing, L. H. Miller 5; per Rev. O. D., agent,	62.00
Saratoga Asso., Wilton, Stafford Carr, per Rev. O. D., agent,	25.00
Dutchess Asso., Armenia, ch. 11; Dover Plains, ch. 25.25; per Rev. O. D., agent,	36.25
Franklin Asso., West Meredith, ch., to cons. Mrs. Walter Covey L. M., 110; Croton, ch. 46.56; Oneonta, ch. 25; Otego, Lee Newland 1; E. R. Ford tr., 8 91; per Rev. O. D., agent,	191.47
Cattaraugus Asso., Limestone, Mrs. Lydia Dodge, per Rev. S. M. Osgood, agent,	2.00
Monroe Asso., Rochester, 1st ch., Alvah Strong, for German chapel, 5; Miss M. A. Hamilton, for German chapel, 11; per Rev. S. M. O., agent,	16.00
Yates Asso., Geo. W. Shannon tr., Prattsburg, Village ch. 13 50; 2nd ch. 2; Penn Yan, ch. 28 80; Towlerville, ch. 5 49; Pultney, 2nd ch. 2 65; Italy Hill, ch. 1.50; per Rev. S. M. O., agent,	53.53
	1787.69

New Jersey.

West N. J. Asso., Bridgeton, Co-hansey, 2nd ch., to cons. James Dalrymple L. M., and of which 8 85 is fr. Sab. Sch., Miss S. E.	
---------------------------------------------------------------------------------------------------------------------------------	--

Frithran's class, 166.79; Upper Freehold, ch. 6; per Rev. S. M. O., agent,	172.79
Central N. J. Asso., Flemington, ch. 100; Kingwood, ch. 10; Cherryville, ch. 30; Lambertsville, ch. 10 cts.; per Rev. S. M. O., ag't,	140.10
East N. J. Asso., Holmdel, ch., Mrs. Ann B. Taylor 50 cts.; Piscataway, ch. 66 cts.; Port Monmouth, ch. 20; Rev. W. V. Wilson 25; per Rev. S. M. O., agent,	46.16
	859.05

Pennsylvania.

East Smithfield, ch., of wh. 13.11 is from Sab. Sch., Samuel Farwell tr., 65; South Auburn, a friend 1; St. Clair, Welch Bap. ch. 10; Philadelphia, Mrs. Wm. S. Hansel, 10 per ct. on L. M., for def., 10; Roxborough, Bap. Fem. Miss. Soc., Mrs. Joseph H. Hoffman tr., 85;	114.00
Central Union Asso., Westchester, ch., A. M. Chamberlin 10; Philadelphia, 1st ch., of wh. 100 is from Thomas Watson, to cons. Rev. Lucius Cuthbert L. M., 191.78; per Rev. S. M. O., agent,	201.78
Centre Asso., Huntingdon, ch. 5; Logansvalley, ch., with other donas. to cons. David Henshey L. M., 55; per Rev. S. M. O., agent,	60.00
Philadelphia Asso., Upland, ch. 32.14; Philadelphia, North ch. 18.50; 4th ch. 128; per Rev. S. M. O., agent,	178.64
Pittsburg Asso., Union ch., per Rev. S. M. O., agent,	2.00
	556.42

Ohio.

Homer, ch., a member 2; Granville, ch., S. Spellman tr., to cons. D. H. Austin L. M., and of wh. 10 is fr. Sab. Sch., tow. sup. Burmese boy named Silas Bailey, 112.33; Southinton, ch., tow. sup. of Rev. E. B. Cross, 33; Norwalk, ch., Sab. Sch., for Assam Orph. Sch., 17; Theodore Baker, 10 per ct. on L. M., for def., 10; a friend to missions 30; Painesville, ch., Orin Perry 2; Sewing Soc. 2; Sab. Sch. 1; Piqua, ch., of wh. 13 is fr. Sab. Sch., tow. sup. of E. H. Hamlin in Assam Orph. Sch., 60; Marietta, a friend of missions, for def., and to cons. Prof. A. Ballard L. M., 100; Brimfield, L. Twitchell 5; E. Barber 10;	384.38
Portsmouth, George Heorodh, 10 per ct. on L. M., for def., 10, Circleville, ch. 1.91; Dayton, 1st ch. 26.79; Marietta, ch., of wh. 8.05 is fr. Sab. Sch., 52.36; McConnellsville, ch. 30.93; Newport, ch. 22.12; Cleveland, 1st ch. 100; Madison, ch. 8.01; per Rev. J. Stevens, agent,	247.12
	631.50

Indiana.

Logansport, Miss Sallie A. Werick 1; Covington, ch., monthly con. in 1855, 30; Lawrenceburg, ch. 20; Mrs. Whitehead 5; Manchester, ch., John Stephenson 5;	61.00
Sparta, a lady, of wh. 10 is for African and 20 for Karen missions, 30; a friend 3; per Rev. J. Stevens, agent,	33.00
South Bend, ch., of which 10 is fr. C. Leach, Jr., 10 per ct. on L. M., for def., 21; Rolling Prairie, ch.	

4.25; La Porte, ch. 3.09; Door Village, ch. 3.50; Lafayette, ch., to redeem pledge, 100; Franklin, 1st ch. 10.50; Hurricane, ch. 8; Mt. Pleasant, 1st ch. 3.75; Mt. Zion, ch. 1.85; Morgantown, ch. 2.05; Taylorsville, ch. 1.69; Shelbyville, ch. 3.96; Mt. Moriah, ch. 3.30; Greensburg, ch. 2; Sugar Creek, ch. 7.90; per Rev. A. S. Ames, agent,	182.33
	276.33

Illinois.

Chicago Asso., St. Charles, ch., per Rev. J. D. Cole, agent,	10.00
Fox River Asso., Chicago, 1st ch., Mr. Cameron, per Rev. J. D. C., agent,	5.00
McLean Asso., Bloomington, ch., in part, 5.50; Mrs. Mason 5; Mrs. Wied 5; Atlanta, C. R. & E. W. West 10; Hudson, Mrs. Cox 5; per Rev. J. D. C., agent,	30.50
Nine Mile, ch. 12; Newport, ch. 8.23; Decatur, Mrs. Barnes 1; Alton, 1st ch., mon. con., Richard Flagg tr., 45; Rock Island, Mrs. M. W. Denison, deceased, 8;	74.23
	119.73

Michigan.

Pontiac, ch., Ladies' mis. soc., to sup. Lucy S. Cornelius in Assam Orph. Sch., 25; Detroit, Rev. Marvin Allen, to redeem pledge and to cons. Mrs. Julia Ann Allen L. M., 100; Battle Creek, South ch. 2; Adrian, 1st ch. 33.13;	160.13
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------

Wisconsin.

Dane Asso., Sun Prairie, ch., per Rev. J. D. Cole, agent,	6.00
-----------------------------------------------------------	------

Iowa.

Mt. Pleasant, ch.	21.50
Bonaparte, ch. 6.25; Farmington, ch. 1.50; per Rev. O. Dodge, agent,	7.75
	29.25

Minnesota.

Minneapolis, James Sully	10.00
--------------------------	-------

Georgia.

Savannah, unknown,	1.00
--------------------	------

New Brunswick.

Dalhousie, Charles Lloyd, for the Burmese mission,	10.00
----------------------------------------------------	-------

China.

Hongkong, Tie Chiu ch., mon. con.	40.71
	6783.17

Legacy.

Woburn, Mass., Mrs. Martha Stratton, Benj. Millett, Ex'r.	200.00
	\$6,933.17
Total from April 1, 1855 to Feb. 29, 1856,	\$80,601.30

Donations in Goods.

Vermont, 1 box clothing, &c., for Rev. M. H. Bixby, from the ladies of Fairfax, Hardwick and Jericho,	47.65
Pennsylvania, 1 box clothing, &c., for Rev. J. L. Douglass, from the Baptist ch., Sab. Sch. and friends, in Alleghany city,	74.52
	\$122.17

THE

MISSIONARY MAGAZINE.

VOL. XXXVI.

MAY, 1856.

No. 5.

AMERICAN BAPTIST MISSIONARY UNION.

SAU QUALA:

THE SECOND KAREN CONVERT.

(Continued from p. 102.)

Aids in translating the Karen Bible.

We were seated at tea in the low-roofed upper room of an obscure house, in an obscure part of the village of Serampore, when I remarked: Some three thousand five hundred years ago, the sons of Madai were wending their way through the passes of the Hindu Koosh; and fifty years ago, when Carey, driven from Calcutta by British oppression, took refuge, the first night, in the back room in which we are now seated, those Pali and Sanscrit speaking grandsons of Japheth had spread themselves over Afghanistan and Beloochistan, west of the Indus; over Cashmere, Scinde, and Gujarat, in the region of the Punjaub; over Ajmere, the land of the Rajpoots, and Malwah, the country of the Marattas, in central Hindustan; over Bundelkund and the kingdom of Oude on the upper Ganges; over Behar, Magudha, Bengal, and Orissa, in the lower part of the valley, driving the Scythic race that had preceded them, to the right over the Vinaya into Southern India, and to the left upon the highlands of the Himalaya; crowding themselves forward into Assam and Munnipore, as far as the mountains

which form the western boundary of the valley of the Irrawadi.

More than thirty different written cultivated languages are found within the region whose outlines have been thus sketched; but not in one had a single book of the Bible been written. The brahmins had brought the Vedas from the Imaus to the mountains of Arracan; the Magi, the Zendavesta from Media to Bengal; and the Imaums, the Koran from Mecca to Calcutta; but no one had brought the Bible into any part of this territory, till the Northamptonshire shoemaker ascended those narrow stairs, an outcast from the most Christian nation on earth, because he proposed to do for Christ what the brahmin had done for Vishnu, the fire-worshipper for Zoroaster, and the Mohammedan for the false prophet. Still, before he was laid aside in the little grave-yard near us, he had carried the Scriptures, entire, or in part, through the press in every one of those languages;— unquestionably, the greatest literary work on record; and as good as great; and more glorious in its results than any event since the day of Pentecost.

When Judson was refused a resting-place for his foot in British India, he fled, not knowing whither he went, to idolatrous Burmah, where he rested not

till he had left the Burmese the rich legacy of one of the best versions of the Bible in the world.

The time to take incipient measures for a version of the Bible in Karen had now arrived, but it was first necessary to form an alphabet. The question of the character to be adopted might have delayed the work materially; but when Mr. Wade commenced printing Karen in the Burmese character, I determined to follow his plan without discussion. As he was compelled by sickness to leave the work when just commenced, and to return to America, I took counsel with Dr. Judson, and concluded to send two of my best assistants to Maulmain to study with Panlah,—now pastor of the Karen church at Newville on the Dah-gyne—one of the men who had aided Mr. Wade in the formation of the alphabet, and in adapting Burman letters to Karen sounds. Accordingly, Quala and Kaulapau, now the ordained pastor of the church at Matah, went up to Maulmain in January, 1833, where they remained about three months.

This journey to Maulmain was a great event in Quala's life, and indeed in the history of all the Karen clans in the south, not an individual of whom had been known to pass beyond the uninhabited waste between the sources of Tavoy and Ye rivers, and the Tenasserim and the Attaran, since they first passed it in their emigration from the north, untold centuries ago. Quala had traditions of this emigration which retained the Karen names of Balu Island, the Attaran, and Salwen rivers; so, when he came to Maulmain, he was on classic ground, at the homes of his ancestors, and he loved to walk out at evening on the narrow ridge of hills back of the town, where, looking south-west, the valley of the Attaran was seen on the left, dotted with grotesque piles of mountain limestone, till lost in the misty distance; while on the right, the Salwen, widening its banks towards the sea, was in full view, bounded by Balu Island on the edge of the horizon; and between,

were the pagoda-crowned hills with their sacred fanes, and the scattered town at their feet, with Mopoon Point, a ledge of laterite famous for its carnelians and chalcedonies, pushing itself half across the river to form a quiet bay south of the city.

The first Karens baptized in the northern provinces were baptized by Mr. Wade in the neighborhood of Maulmain, in February, 1831; and when Sau Quala reached that province, the statistics to the close of 1832 show the whole number baptized there to be eighty-three, and at Tavoy one hundred and seventy-four. While Quala was at Maulmain, Ko Thahbyu went over to Rangoon, the first messenger of salvation to the Karens of Burmah Proper; and the first Karens baptized in Rangoon were baptized on the tenth of November of the same year, 1833. This first baptism of Karens in the Burman empire, was signalized by the administrator, Ko Thah-a, being seized and thrown into prison; but the old gentleman has lived long enough to find himself an object of respect to the rulers around him, and to the whole Christian world, as the pastor of the first Christian church in the first city of British Burmah; and to see the four he then baptized, multiplied a thousand fold in his own province.

When my two assistants returned from Maulmain, I placed Kaulapau at Matah, to teach school, and when I went thither, six months afterwards, I found thirty-nine of his pupils able to read their own language intelligibly. Sau Quala was retained in Tavoy, with a class of assistants whom I was preparing to occupy new stations in the south part of the province. He remained with me the ten following years, assisting me in the translation of the New Testament.

In translating the Scriptures into Karen, difficulties had to be overcome, which had not been met in the languages in which Indian versions had hitherto been made. In all the languages of Hindustan and Ceylon, the Sanscrit furnishes the theological, metaphysical, and scien-

tific terms; which it does as perfectly as the Greek and Latin do for the modern European tongues. Indeed, many of the terms in English science may be derived from the Sanscrit, as easily as from the Greek; for the Greek roots are identical with the Sanscrit. For instance, barometer is from the Sanscrit *phara*, weight, and *masa*, measure; hydrogen, from *udra*, water, and *jan*, to produce; astronomy, from *tara*, star, and *nema*, precept; cheiroptera from *kara*, hand, and *patta*, wing.

The Pali, which is a dialect of Sanscrit, furnishes the Burmese, Talaing, and Siamese with terms in a like manner. The word for spirit, throughout the Burmese version, is a Pali Buddhist term, of which the Burmese could have known nothing till after the Pali language was introduced with Buddhism. So is the word for flesh, when this term is used in the signification of man's "carnal nature." Many others fall into the same category.

It is manifest that the common vocabulary of any uncultivated people will pertain mainly to external things, and be confined to the matters with which they are conversant in the little circle around them. It was clear to me then, at the outset, that to be master of the Karen language, so as to be perfectly familiar with all the words and constructions I heard, would only be a small advance towards the knowledge of the language necessary to make an adequate translation of the Bible. To supply the deficiency, I employed Quala to write down all the traditions in prose and verse with which he was acquainted; and, when he had exhausted his own memory, I sent him to different individuals reputed to be particularly versed in these traditions, to collect whatever they remembered with which he was unacquainted. In travelling, I carried a slip of paper, and a pencil in my waistcoat pocket, to put down any new word or idiom that I heard in conversation; and occasionally the people have been aroused in the

middle of the night to procure me a light, when sleeping in *zayats* or in the jungle, on hearing some one repeat a scrap of poetry, or some traditionary reminiscence. As anticipated, I obtained many important words for the translation, that were not to be obtained in any other way, and settled many doubtful terms by authorities that were decisive.

For instance, the Karens were not agreed in regard to the name to be used for God. In some sections one word was in use, in others, another. I found that according to the traditions Yuwah was the omnipotent, omniscient, and omnipresent Creator and Ruler of the world; and he must therefore be, I reasoned, the true God. I therefore adopted the word Yuwah in prayer and preaching, to the exclusion of the other, which they have done ever since.

When we mention Yuwah to a Karen, a being with all the character and attributes of the true God is brought up in his mind; but when we mention Puya, or Puyathakhen, though the best term in the language to a Burman, it suggests a pagoda, or a Buddha, a man possessed of superhuman powers. The term has to be defined, and the signification in which we use it explained, before he can form any idea of the being that is the subject of discourse. The Karen word for Satan is associated with a serpent, that tempted the progenitors of the human race with a "yellow fruit," who is a fallen angel, can take upon himself the form of man or woman, and is constantly employed in injuring men, according precisely with the representations of the Bible; but the Burman name, *mahnat*, is known only to the Burmese as the enemy of Gaudama, who came down upon him with a thousand arms, each carrying a weapon, and riding an elephant six hundred miles long, who, when defeated in his attempt to destroy Gaudama by force, brought forward his three daughters to tempt him. The only point of resemblance between the Burmese and the Biblical terms, is the

very general one that *mahnut* was the great enemy of Gaudama, the Buddhist god, as Satan is the enemy of the true God; and yet it is the best term found in the Burmese language. The term for heaven in the Burman Bible fails, in like manner, to convey the signification of the word in the original Scriptures. It signifies, according to Judson's definition, "the expanse of heaven, any vacant expanse, whether above or below." To the mind of a Burman, it is a vacuum. There is no better word in Burman; but in Karen, the word used suggests the place where God, who created the heavens and the earth, with an innumerable company of angels who never sinned, resides; a place of happiness, free from all iniquity, from all sorrow. These examples, which might be easily multiplied, show how much more difficult it is, in the first instance, to make a Burman understand the subjects of the gospel message than a Karen; and proves, by the way, how very little can rationally be expected from the general distribution of the Bible, without the words of the living teacher.

But besides theological terms, a knowledge of the figurative language of a tongue is indispensable to produce a correct version of the Bible; and *Sau Quala* was therefore employed in committing to paper every poem or story that any one knew. The imagination is as strongly developed in a Karen, as in a Greek. The sun walks the heavens in red garments during the hot season, but robed in white during the cool weather; the winds are a tribe of demigods, residing in a cave; and the thunder is a bird, which produces rain when it screams, and lightning when it claps its wings. Without a written literature, I found they had a mass of fictitious stories in their memories, which, in the long rainy nights, they were in the habit of relating to each other; as idle people in civilized countries read novels.

Thus *Quala* created for me and for others after me, a Karen literature in prose and verse, of several manuscript volumes.

Among the fragments are several singular pieces in relation to the Karen Bible, or book, which have manifestly been composed since Europeans went to India; and, notwithstanding their fabulous character, they show the high estimate the Karens have ever placed on Karen books, how they have occupied their minds, and how well prepared they were to appreciate the Bible, when presented to them in their own tongue.

"The Elders relate," commences one myth, "that formerly there was a truthful white foreigner who went trading. While engaged in his mercantile pursuits, he came to the city of our younger brother Sale.* That city is a city of upright, truthful men. Through the white foreigners coming to trade with them, they had heard that the Karen nation was very poor, whom they denominated elder brother Paku.† Having destroyed the insects in the seeds of black cotton,‡ and red cotton, by putting the seeds into hot water, they prayed, 'If this cotton reaches our elder brother Paku, let it not die; let every seed vegetate. But should it be planted before coming to his hands, let not a single grain grow!' Then they delivered it to the white foreigner, the captain of the ship, and said to him, 'Carry this cotton to our elder brother Paku.' When the white foreign merchant and ship captain had reached his own country, he thought to himself—'We will carry this cotton to its destination after multi-

* The Karens regard this term as used in stories, to designate any foreign nation, Chinese, Hindu, or European; but, originally, it was probably a specific name. An old couplet says:

"Brother Sali came by sea,
None so true and fair as he."

† The name by which one of the Toungoo tribes designate themselves.

‡ "There is an island," say Karen geographers, "in the ocean, under the constellation of the Great Bear," [Dr. Kane's open polar sea!] "where the inhabitants cultivate every species of cotton. They have white cotton, red cotton, yellow cotton, and black cotton, so that it is unnecessary to dye the thread."

plying it.' So he planted it, but all died. Subsequently he went to that city again, when he was asked: 'Has the cotton reached our elder brother Paku?' He replied truthfully, 'No! I said I would multiply it, and so planted it, but all died.' Brother Sali said again: 'I will commit this to you; go carry it to our elder brother Paku. If you do not deliver it to him, then never again appear in this city.' At this time he sent the Karen book in a case of gold; and he also gave the white foreigner a book incased in silver. He charged him as he went away: 'If thou art honest, thou wilt come to us constantly; but if unfaithful to thy trust, thou wilt never more be able to reach our country. Open not your own book even on the way; but open and read it after reaching your city.' When the ship, on its return passage, had reached about half way, the sailors came to the captain and said, 'Sir, permit us to read our book.' After they had come with this request three times, the captain consented, and gave it to them. The book taught them how to obtain a support, and that if they did thus and so, certain results would necessarily follow. The sailors then said to each other—'If our book is so good, the Karens' book will be much better. Let us ask the captain to see the Karens' book.' When the captain positively refused, the men mutinied, cut off his head, and threw him overboard. Then they seized on the Karens' book, and found on examination that those who read and considered it would never die. They immediately determined to retain the book for their own, when the ship foundered instantaneously in the midst of the ocean, and all on board perished. The body of the murdered captain, however, floated back to the place whence he departed, and the king of Sali, being on a tower by the sea shore, saw something in the water in the distance, and ordered his servants to go and see what it was. They returned and reported it to be the body of the ship captain who had carried away the books, and that

it had floated up to the landing-place or wharf. The king commanded,—'Go call him to my presence.' The messengers went, and according to the king's order, said to the corpse: 'Arise quickly! The king calls thee.' He immediately arose to life, and went before the king, who said,—'Did I not send thee with the Karens' book? Why hast thou returned?' The ship captain replied,—'My lord, the sailors asked to see the book, and when I refused, they plotted together and unanimously determined to cut off my head and kill me. If your majesty doubts it, please look at my neck.' He showed his neck, and all were convinced of the truth of his statement. The king said,—'Remain here at present. Thou shalt return hereafter.'

After obtaining all the words that exist in the language of an uncivilized people, and becoming acquainted with all their figurative expressions, on introducing new things and new ideas, it is unavoidably necessary to introduce new words, or use old ones in a new sense, or form new compounds. It became necessary to study the language from this point of view, and ascertain the course the Karens had spontaneously pursued before the introduction of Christianity, as well as the capability of the language for the formation of new words. For example, when a new kind of book was introduced into English, a new and foreign name was formed for it from the Latin, and it was called an *Annual*. When the Germans introduced the same thing, they would have made for it the same name that we did, and with equal propriety; but they chose to form a significant compound from their own language, and called it *Jahrbuch*, which some English writers have imitated in the title "*Year-Book*." In all such instances, I have adopted the German method; for the Karen language is as pliable as the German, and new significations may be communicated by compound words, as easily in one language as in the other; and though they often intro-

duce a foreign term for a foreign article, they more frequently form a significant one from their own tongue. For instance, when the sweet potato, resembling the yam, but much superior to any species with which they were acquainted, was introduced among them, they named it "yam-king." So the South American pau-paw, which the Portuguese appear to have brought to the country, being a tree with a fruit bearing some resemblance to a plantain, they called it "tree-plantain." English dogs, being brought by ships, are denominated "ship-dogs;" and steamers, because they throw out smoke, are called "fire-ships."

There are many specific objects of nature in the Bible, which do not exist in Farther India, while the genera to which they belong do. It was necessary therefore to ascertain the principle of naming species which prevailed in the language; and I found that the Karens, precisely like scientific naturalists, when two or more species are regarded as related, give both one generic name, and distinguish the species by an additional term, which may be a significant one, as "peacock-eagle," for an eagle distinguished by preying on peacocks; "spotted-tiger," for the leopard; "fire-eating rhinoceros," for the Javanese rhinoceros, remarkable for rushing towards a fire and scattering the burning fuel; or the foreign name of the object is adopted for the specific term, as in the names of numerous salt water fish, and some plants.

Again, there are many ambiguous passages in the Bible, especially in the Old Testament; and it is the duty of a translator to present such passages, in his version, precisely in the same dubious light in which they appear in the original, whenever it is possible to do so. It requires far more skill and knowledge of the language to render such passages correctly, than the definite ones; and Quala, after the various aspects of a passage had been shown him, would often exercise his philological skill to discover a word or form of ex-

pression, sufficiently generic to embrace all the specific significations which might be extracted from the language.

Such a course of studies has given him a greater compass of language than perhaps any other Karen; and his preaching commands the greater attention from the copiousness of his language, the variety of his illustrations, and the precision of his expressions. These studies, too, have produced the same effect on him, that they do on Europeans or Americans,—a strong desire, with strenuous efforts, for a full and perfect understanding of the Scriptures.

So soon as the New Testament was translated, he was anxious to have a work in Karen, of which Kitto's Cyclopaedia is perhaps an embodiment of his idea. Then he wanted introductions to the different books, and notes on the more difficult passages. In an article furnished for the Morning Star, a periodical which I commenced in Karen in 1842, and for which Quala often wrote, he says:—"Consider the generation of the fathers. They had no books; they had none to teach them any thing; they had no teachers. Of the things in heaven and the things on earth, they knew nothing; but now, through the grace of our Lord Jesus Christ, the American teachers from the west have come and taught us, and we have obtained books in our own language. Then, when they instruct us, and explain to us the Holy Scriptures, we ought, every one of us, to seize on their instructions and retain them; for, had it not been for the teachers, we should have remained without books, in ignorance and darkness, to this day. Let us then, in the strength of God, put forth strenuous efforts to acquire a knowledge of books; for should the teachers leave, we should be left as orphans. While they are with us, let us make every possible effort to study, so that we may understand for ourselves independently; and, should the teachers be no longer with us, that we may be able to instruct each other.

Teachers, there is one thing I want you

to do for us above all things. I desire it above expression. I wish you to publish notices of the ancestors, and biographies of the persons mentioned in the Scriptures. Were you to explain completely the things in the Bible, there would afterwards be no more room for doubt, or difference of opinion. Then, if the teachers should all die off, or leave us, our means of knowledge would still be full and accurate. We love our children, yet we can only benefit them while we are with them; but the teachers are able to benefit future generations. When our parents died, their possessions were gone; but the possessions of the teachers will remain. Our parents could benefit us in this life only; but the teachers benefit us both for this life and the life to come. Brethren, had not the teachers come to us with the word of God, we should have known nothing, but have been still in darkness."

BASSEIN MISSION.

LETTER FROM MR. DOUGLASS.

The city Bassein.

Bassein, Nov. 23d, 1855.—It is one year to-day, since we came to this place. The next morning after arriving, I took a ramble through different parts of the city. The portion which was fortified under Burman rule is enclosed by a wall about twenty feet high. On two sides, it is built of brick, with an embankment thrown up in the inside. On the other two, there is a double wall of brick and clay, with a deep ditch or canal intervening. The space enclosed is about half a mile wide and a mile long. As I passed along, I went up on the side of the great "golden coated" pagoda. As I was then on a more elevated position than any other within forty miles, I had a view of the city and neighboring country. Around me were about thirty kyoungs, or monasteries, containing, great and small, about four hundred priests. In the immediate vicinity were a number of massive brick pagodas,

while the spires of other pagodas, and kyoungs appeared in view stretching away in the distance, as far as the eye could reach. There is not a Burman village of any considerable size in the province, which has not one or more massive brick pagodas, and a kyoung, the spires of which rise high above the houses and every other object. It is the opinion of every one whom I have heard speak on the subject, that in building in this city the pagodas, gods, kyoungs, and other sacred things consecrated to idolatry, one hundred dollars have been expended, for every dollar that has been expended in building dwelling houses, market houses, and all other things that are of practical use to the people.

As a certain class of people have been exhorted to go to the ant and learn a lesson of industry, might not many Christians at this day be exhorted to look at the liberality and zeal of this people in the support of idolatry, and learn their obligations to Him, whose they are, and who has bought them with a price?

A fruit of the labors of Mr. Comstock.

I made every possible exertion, while stopping in Maulmain and Rangoon, to get a native preacher to come with us. I felt this to be of special importance, as there was not a Burman disciple in the place, and as I had so little knowledge of the language. But I was unable to obtain any one, though I had some encouragement from br. Kincaid, that he would send one of the old assistants from Promé. On our arrival, our principal work was the study of the language; but as we can only learn to talk and preach in Burmese by talking and preaching, I did each day what my knowledge and ability enabled me to perform, daily praying that God would send me an assistant. He, I believe, has sent me one, but in a different way from what I expected.

Last March, a man came here from Bamree. He said he heard teacher

Comstock preach; while the teacher was living, he did not believe what he heard; but after his death, he received tracts that teacher Comstock wrote, and read them, and then he remembered what he had heard. He said he had prayed to God to help him understand, and to forgive his sins; and he believed that God, on account of what Christ had done, had forgiven his sins and given him a new heart. But as there was no Burman missionary in Arracan, hearing that one had come to Bassein, he, in company with a disciple from Kyouk Phyou, baptized by br. Comstock, had come that he might learn more and be baptized. The affectionate manner in which he spoke of brother C., whose remains were committed to the earth eleven years ago in Arracan—the desire he manifested to learn more about Christ—the earnestness with which he begged for a copy of the New Testament, which he had read, but did not possess, and the fact that he had come three hundred miles, to learn more about Christ and be baptized,—presented an incident in missionary life that can be fully appreciated only by those who have witnessed such incidents. Within three weeks, I became fully satisfied that he was a Christian, and on the 25th of March baptized him,—the first baptism ever witnessed by the Burmans of this city. Soon after he was baptized he began to talk about preaching, and wished to consecrate himself to the work.

With my knowledge of the language and of native character, I did not like to encourage him to give up his former business and look to the mission for support; but, as he insisted on preaching, I told him to go to Rangoon and talk with br. Ingalls about it. In four weeks he returned with a letter from br. I., saying, "The man you baptized has been spending a short time with us, and appears exceedingly well. He has obtained an extensive knowledge of the gospel, and manifests a great desire to preach. I am much pleased with him,

and think he would be of service to the cause."

I then told him I would give him no salary, but he might occupy my study, and if he would study faithfully, going out a part of each day to preach to the people, I would give him his rice and clothes. He commenced,—and has worked as faithfully and successfully as I could have expected. He is a fine looking man, about thirty years of age. He has a good mind, is a pretty good scholar, and spends about one tenth of his time in prayer. I have often at midnight heard him in his room, praying for the heathen around us. He started three weeks ago to Ramree for his wife and child, and I expect him back in about a month to remain with us.

The third of July br. Kincaid came down on the steamer and spent two days with us. He brought two men with him whom he had baptized since going to Prome, and who are studying to become preachers. He left them with me and they remained three months.

Daily occupations.

My method of labor during the rainy season was to rise at five A. M., and spend the time from six to seven in active exercise. From seven to nine translating and studying a portion of Scripture. At nine, worship and breakfast. From ten to one, talking and reading with those who came to our dwelling, or making calls. At one P. M., I went to a *zayat* on the principal road, about a mile from our residence. I engaged the two men brought down by br. K. and the one who has been studying with me, to meet me there, and we spent the time from one o'clock to four, conversing and reading with those who came in. From five to seven, exercise. From seven to nine, I tried, in the form of a Bible class, to teach the three men who were with me, the portion of Scripture I had studied in the morning. From nine to ten, English reading and writing.

Religious state of the people.

My principal efforts in instructing the people have been in the zayat. By the time we had sung one hymn, we usually had from five to twenty persons in the zayat; and, though most of them remained but a short time, yet as some went others came, so that we generally had that number around us during the three hours we remained. Many of the leading men in the city frequently came to the zayat to talk, and took away tracts which they promised to read. I have not found one man in fifty in the city who cannot read and write. Every Burman is free to admit that he is a sinner, and to declare that unless he can obtain a sufficient amount of merit by his good works to overbalance his sins, he must suffer in a future state of existence. To talk of the power, goodness, love, condescension, life, sufferings, death, resurrection, ascension and present invitations of Christ, never fails to secure their earnest and undivided attention.

Many have listened for hours, and some for days to these things, and at the time professed to believe them, and joined in prayer to God for forgiveness and acceptance. But when they came to hear, and consider that, in becoming disciples of Christ, they must cease to worship and reverence their gods of gold, silver, marble, &c., must renounce their own righteousness, and all their supposed merit, and must turn a deaf ear to the anathemas of the priests, these things, and, above all, the inclinations of their unregenerate hearts, caused them to turn away, saying: "Very difficult, very difficult; we can not now become Christians." Thus at the close of a day, and even a month, we have been led to say, "Who hath believed our report?" The hearts of the people are hard; they are utterly ignorant of all ideas of salvation by grace. They are superstitious, and are joined to their idols, which are their pride and wealth. We daily realize that "Paul may plant and Apollos water, but God only can give the increase." But some truth has

been imparted, and there are a few hearts in which it appears to have taken root.

From thirty to forty attend worship on the Sabbath, and four of these profess to believe with all their hearts, and have asked to be baptized. They have attended worship for four or five months, and I hope we shall soon see such fruits of repentance and regeneration as will justify me in burying them with Christ in baptism.

Encouraging visitors — Baptisms.

I have travelled but little in the jungle, but one third of those who have visited our dwelling, and who have come to the zayat, live in villages from five to fifty miles distant. A merchant, who lives twenty miles north of the city, has visited us frequently, and taken away tracts and portions of Scripture. The last time he was here he talked like a Christian, and said that a number of families met at his house every evening to read the New Testament and talk about its truths.

The headman of another village, forty miles east, has visited us every month since coming here, and taken away tracts. Day before yesterday he came in and brought five earnest inquirers with him. He professes to be a Christian, and I have good reason to think he is so. He wishes us to go and live in his village, and offers to build us a house. I have promised to visit his village in six weeks from this time, and he promises to come for us with his boat.

The last Sabbath in July, I baptized a Burman, who lives in a large village fifteen miles from the city. The Karen Ministerial Conference met here at that time. A few days before the meeting he came in, wishing to be baptized. He had read, and frequently heard the gospel from a Karen preacher who lives near his village, and who said he had every evidence that the man was a Christian. On Sabbath, at the close of the morning service, the Burman and a Pwo Karen came forward and related their Christian

experience, and were unanimously received for baptism. We went to the water, where, in addition to the Karens present, about a thousand Burmans assembled. One of the Karen ministers, who speaks Burman as readily as his own language, gave a short discourse on the authority and nature of baptism, and, after singing and prayer, I administered the impressive ordinance. The crowd around me, and the solemnity manifested by all present brought vividly to mind similar scenes which I have enjoyed in my native land. These are all I have baptized; and, though I have but little to write that is specially encouraging, yet I do expect to see a Burman church in Bassein.

Mrs. D., in laboring for the females around us, has many difficulties to encounter. But few of them can read; and, as a female is never allowed to visit a priest's residence, comparatively few of them will enter the old monastery in which we are yet obliged to live. Recently, however, a number have come in, and she is now teaching a few of them to read.

LETTER FROM MR. VAN METER.

Quarterly meeting.

Bassein, Nov., 1855.—Our last quarterly meeting was a gathering of much interest at Mee-thwey-dike, a Sgau village, some forty miles above Bassein; it continued through four days,—from Oct. 25th to 28th. The interest of the meeting was not a little increased by the presence and counsels of our dear br. Thomas, from Henthada. Brother Douglass also gratified us much by taking a part in some of the public exercises.

A large number came together, as is usual at these meetings, and besides others forty-three of the preachers. Letters were received from several others, making in all upwards of fifty preachers and churches that were heard from directly at this meeting. One of these preachers was a young man, not

before recognized as such, who has recently taken the place of pastor over the church at Ongkyoung. He appears well, studied at Sandoway, and has a good report of the brethren.

The statistics for the last two quarters, or for the six months closing with October, are as follows:—

Baptisms, one hundred and thirty. New worshippers, (including some thirty reported at former meeting,) about one hundred. Some twenty-five of these are reported by the pastors of the older churches; the remainder by missionaries, or those recently settled as pastors in new places. Another interesting fact also is that forty-six, or almost one half, are Pwos, and what is still more encouraging, twenty-five of the forty-six are reported from two places which lie away beyond most of the other churches, —Aeng Mai and Shwey Loung,—and where, but little more than a year since, there were neither disciples nor preachers.

Six missionaries were appointed at this time, and two others, I am told, have been added since. Four of them are appointed to labor under the direction of br. Thomas in the large and inviting field about Henthada.

Contributions for the quarter amounted to one hundred and eleven rupees.

Schools.

The most interesting report presented at this time was that in reference to schools.

The whole number of schools is thirty-eight, and of scholars one thousand and eight. This exceeds our most sanguine expectations, at the beginning of the school season. We then thought that, adding those in the normal school here and at Rangoon, and the students at Maulmain, the number of scholars in connection with the Bassein churches would reach one thousand. But here we have the one thousand and more in our own village schools. At least fifty more must be added for those studying in the normal and theological schools.

The two academies are included here; both have been well sustained, the older one, at Ko Lo, having for most of the season one hundred and thirty pupils. Sixty were in attendance at the other. Both were continued during the entire rainy season, and the former has just now commenced another session.

Two of the common schools numbered each seventy scholars; but the average would probably be about thirty.

PROME MISSION.

REPORT OF THE MISSION FOR 1854-5.

Native Assistants — Tours.

In the report of the Prome Mission for last year, it was mentioned that among the converts baptized were some possessing promising gifts for usefulness. After having given them a year's trial, and had frequent opportunities for testing their gifts, our expectations regarding them have not been disappointed. We consider them men whom we can trust.

Moung Panty, Ko Kong, Moung Myat Poo, and Moung Yangen, although without the advantages of a regular course of theological training, have made themselves familiar with the Scriptures, and are, we hope, chosen of God to make known to their benighted fellow-countrymen the unsearchable riches of Christ. To these we may add with safety three others, — Moung Shway Tha, Moung Shway Bo, and Moung Youk, making in all, with Ko En, Ko Poo, and Ko Dway, ten trustworthy, faithful assistants. Moung Mhong, Moung Chin, Moung Wike, Moung Nhen and Moung Thab Byau, form another class of younger and less experienced men, who are coming forward.

The ages of the ten assistants are as follows: Ko En, 61; Ko Poo, 52; Ko Dway, 58; Moung Myat Poo, 50; Ko Kong, 49; Moung Shway Tha, 42; Moung Shway Bo, 43; Moung Panty, 41; Moung Youk, 28; Moung Yangen, 23. Ko Shway Bo has recently been

ordained pastor of the little church at Woontenzike. Ko Kong seems to be imbued with the spirit of his Master, in a greater degree than any of the others. He has improved much during the year in Scriptural knowledge, and in the ability to make known to others what he knows and feels. Moung Yangen and wife are stationed at Thayet, assisted by Mong Nhen, one of the men from Ava.

Moung Shway Tha has had literally to forsake all for Christ. His wife, on hearing that he was baptized, went to Capt. D'oyly and applied for a divorce. She said she had no other reason to give than that her husband had disgraced himself and his family by changing his religion, and becoming a disciple of Christ. She was told that if she left him, she must take nothing away from the house except what belonged to her personally. She left him immediately, and took the children, four in number, with her. As she had to depend on her relations for support, she returned home in a little over a month. His aged parents, brothers and other relations are all on the side of the wife. Moung Shway Tha heard the gospel first in the *zayats* at Maulmain.

In the month of November, agreeably to an arrangement which had been previously made, our small boat with Mr. Kincaid and some native assistants, left Prome for Donabaw, where a meeting was held for a few days, and Ko En received ordination as an evangelist. The boat proceeded to Rangoon; and, during Mr. Kincaid's absence in Maulmain, was taken by Dr. Dawson to Pegu, — Ko Kong accompanying him. In the month of March, Mr. Kincaid with Dr. Dawson, Ko En, Moung Panty and Moung Yangen, made a trip to Amarapura, and were absent about a month.

Several trips have been made to Thayet, one to Padoung and Woontenzike, some to Shwaydoug, Enma, Tayokmau and other places by the assistants. Some time next month, Mr. Kincaid will probably make another trip to Amarapura,

and will take some of the assistants with him to assist in preaching at the numerous cities on his way up.

Religious services — School.

At the zayat in the city a regular service has been continued on Lord's days, excepting for a month or two, when it was conducted at the zayat in Mr. Kincaid's compound, whilst the old bamboo building was being pulled down, and a more substantial one, with teak posts and frame, was being built in its stead. The congregation has generally been large. After this service, another has been held in the jail, where over a hundred convicts have listened attentively to the word preached, and there is reason to believe it has not been in vain. Other meetings have been held on week nights by the members alternately at their own houses. Visitors have frequently called for books and conversation at our own residences, particularly at the season of the year when the large boats are down from Burmah Proper for rice and paddy. Some of the members of the Prome church reside at Shwaydoug, and have preaching occasionally at their houses.

The female members, averaging from ten to twenty, have attended with undiminished interest the prayer meeting appointed on Wednesday forenoons for their benefit. Sometimes they have brought their friends and neighbors with them.

A school of promising lads, of whom nine are Burmese, and seven Karens, has been in operation the best part of the year; besides these, for a few months

there have been two Karen girls and four boys. The Karens, being obliged to leave their homes, have been boarded. They are mostly the children of Christian parents.

Churches.

The number baptized, for the year ending Sept. 30, is seventy, making the whole number on the records, with seventeen who are from other parts, one hundred and fifty-six; males, ninety-eight; females, fifty-eight. Of this number, forty-three are Karens; one hundred and eleven Burmese; one a Kyen, and one English. These, as now classified, are in six churches:

Two Karen churches, at and near	
Tayokman, - - - -	43
Four Burmese do. viz: Prome church,	73
Wootenzike* - - - -	23
Ooyingong - - - -	8
Thayst - - - -	10
	156

The Prome church includes two members now resident at Amarapura, one at Pa Khan, one at Menhla, and others scattered in different places near Prome. As most of the members are poor, their contributions have amounted to only twenty-seven rupees, which have been given at communion seasons to the church fund for the benefit of the poor. A few of them have put their names to sums varying from five to thirty rupees on a subscription paper towards a teak chapel, which we contemplate building in the centre of the city, so soon as the funds are sufficient for the purpose.

*Two more have recently been baptized at this point, making the number twenty-four.

MISCELLANY.

AM. BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

REPORT OF THE DEPUTATION TO INDIA.

The Prudential Committee in April, 1854, appointed the Rev. Rufus Ander-

son, D. D., Senior Corresponding Secretary of the Board, and the Rev. Augustus C. Thompson, one of the members of the Committee, agents and representatives of the Board to visit their mis-

sions in India. The immediate occasion appears to have been an application from the Bombay Mission for "permission to institute a High School on the model of certain Scotch and English schools existing in India." "A distinguishing feature in that class of schools is, that the English language is not only taught largely in them, but is made the chief medium of instruction.—The school was urged upon the Committee as a matter of necessity, to save the Bombay mission from extinction, owing to the attractive and absorbing influence of the schools established by other societies." The Committee in sending the Delegation contemplated various important ends; but it was "a leading object with them to ascertain," more clearly than they had been able to do, "to what extent in India the missions of the Board were prepared to rely on the oral preaching of the gospel, and to dispense with the pioneering and preparatory influence of schools, and especially of schools in which the use of the English language is a prominent and characteristic feature." It was time, the Committee said, "to inquire more earnestly as to the place which schools ought to hold in the system of missionary efforts among the heathen." And the Deputation were instructed "to procure an answer, as far as possible, to the inquiry, whether, in general, missionary schools should not be restricted to converts and stated attendants on preaching and their children."

We designedly give prominence to the bearing had in the appointment of the Deputation on the system and working of missionary schools. The report submitted to the Board at their late special meeting, while embracing other matters of great interest and moment, such as the governing object in missions to the heathen, the paramount importance of oral preaching, the education of native pastors, the planting of the gospel in rural districts, &c. &c., has appeared to us worthy of special attention for the facts and conclusions spread be-

fore us with respect to school operations. The Deputation had an ample field. Schools have been a marked feature in some of the missions of the Board, and especially of some in India. Circumstances made educational institutions matters of preëminent concern both to the Deputation and the missions; and the results to which they have come are entitled to great consideration. It is our purpose to devote what space we can command for the present notice, to views and facts presented by the report in respect mainly to

Missionary Schools.

Our first extracts will relate to the use of the *English language* in schools. The Deputation distinguished between teaching English as a study, and using it as a medium of instruction. Their own remarks also were designed to bear on the means to be used in the rural districts of India, and not specially in the large cities. They state further, that while it is a question to be settled by experience, what are the proper metes and bounds to the use of English, "there has not yet been experience enough to harmonize the views even of missionaries." With these qualifications they proceed to say:—

"The Mahratta missions have recorded it as their opinion, that 'there is no reason for the study of English in their schools for catechists and teachers, at least in the Deccan. They should be strictly vernacular schools. Our ordinary catechists and teachers,' they say, 'are to be employed in laboring for their countrymen in the Mahratta language. It is important that their training should be vernacular.' 'The vernacular of any people,' they add, 'is believed to be the most suitable language in which to communicate truth, and through which to affect the heart. Schools [for the higher education] in which the vernacular is the grand medium of instruction, and the English, if introduced, is only taught as a classic, seem to be founded on the best basis, and to promise and produce the best results.' The Madura mission decided that the class of young men of promise and piety between the ages of fifteen and twenty-five preparing for schoolmasters, catechists, and eventually,

in some cases, pastors, should be restricted to purely Tamil studies. But they say, that a part of the higher class 'should, in' their 'opinion, study the English language, both for mental discipline, and that they may have access to English literature. But as a medium of instruction, the English should be excluded where proper text-books in Tamil can be obtained.' The Ceylon mission declared it to be their opinion, that it was not expedient to continue the study of English in the Female Boarding School. They affirm their ability to show by many facts, 'that efforts to evangelize a people through a foreign tongue, have not proved successful.'— They also state, that the system of instruction pursued in the Batticotta Seminary 'has tended to give a prominence to instruction in the English language and the sciences, which has led many of the students to neglect their own language. Though great efforts have been made on the part of the missionaries in charge to give special prominence to biblical instructions in the vernacular, and bring in science to illustrate and impress the truth, the current in favor of English and the sciences has steadily advanced with little interruption.' 'A class of men' too, they affirm, 'has been raised up, who, though well educated, and in some respects well qualified for service among the people, are not in the best manner fitted by their course of training for that kind of humble and persevering labor, which is most needed in making known the gospel, and giving it a footing permanently in the villages, on a self-sustaining basis.' And they add, that the 'missionaries connected with the institution have been hindered in the acquisition of the colloquial language of the country. They have not been compelled by circumstances to speak in Tamil, and the temptation to use their own mother tongue has too often prevailed. The same may be true to some extent of other missionaries, who have catechists under their care that can speak the English language.

"The mission accordingly gave it as their conviction, 'that no instruction in English should be given in the regular course;' and that 'the course of study, being wholly in the vernacular, should be eminently biblical, such as will by the blessing of God prepare the pupils to wield the sword of the Spirit, which is the word of God. Sacred history, geography, and science should be brought in to aid in this work, and all should centre in the Bible, and be made to explain

its truths.' It has been already stated, that we suggested the expediency of teaching the English language to a select advanced class in theology, but that the mission did not deem it expedient at that time to make a formal provision for such an arrangement.

"After so extensive a use of the English language in their school system, none can be more competent than our brethren of the Ceylon mission to judge and speak of its real value as a missionary instrument. How far the mission has had an agency in creating the passion for it, which seemed to pervade the District at the time of our visit, we do not know. We thus wrote to the mission:—

"The declarations we have heard from the most intelligent natives, as to the rush of feeling for English in the native mind, almost exceeds belief; and yet, until quite lately, we have heard no contrary testimony from any quarter. We have heard it affirmed by the highest Tamil authority in the District, that no education is valued by the people except in the English language; that the value placed upon that language is simply as a means of acquiring wealth, office and influence, and not for the purpose of reading English books, and so gaining access to the fountains of English knowledge; that western science is not sought by the people for its own sake, and would not be valued if clad in a Tamil garb; that if English were excluded from the Seminary, the scholars would all flee from the institution; and that if the mission should cease giving instruction in English, and restrict its labors to the use of Tamil, the natives would lose all interest in the mission, and all its schools and congregations would come to an end. We could only reply, that if such would be the consequences resulting from the change, it was high time for us to abandon the English, and restrict ourselves to the Tamil altogether. But the belief that such would be the result, is sustained by no experience whatsoever."

The Deputation subjoin, in their closing paragraphs on this subject,—

"It seemed to us, that the mission acted on the very best reasons in excluding the English language from their schools, and from the course of study in the Seminary. The English language, as acquired by the Tamil young man, found no market in his native village, nor within the territory occupied by the mission, except as the mission became the purchaser by giving him a salary that would meet his

own views. The consequence was that it was needful to give larger salaries than the village churches would be able to pay; and too often the graduate went into the more lucrative service of the government, or of some merchant or planter, and thus his labors and influence were lost to the mission, and to his native village. Were our object merely to educate and civilize the people, this might do; but the churches cannot afford to prosecute their work in this manner.

"The missionaries of the Church Missionary Society, who have long cultivated a district lying between two parts of our own territory, had given up teaching the English language in their high schools before our arrival, for reasons similar to those which governed our own brethren, and declared themselves decidedly against the system of English studies which had been pursued."

The extracts which follow show the conclusions arrived at, and the grounds of them, in regard to the English High School in the Bombay mission, to which allusion has already been made.

"Without going into the question, what sort of a High school is expedient for the Bombay mission, in its future prosecution, the mission and Deputation were clear in the opinion that it was not advisable to continue the *English High School* then existing, beyond its first year. The reasons against continuing it were well set forth by the general meeting at Ahmednuggur. We should add to them the strongly attractive influence such an institution conducted by ourselves in that great commercial city,—stronger than if conducted by others,—would exert on the young converts in our missions of the Deccan, drawing them thither, with little prospect that many of them would ever return; thus creating a demand for similar institutions in Ahmednuggur and Satara, and perhaps even in Kolapur. The reasons stated by the general meeting were as follows:

"What would be expedient and highly desirable, viewed only in reference to a particular station, may be inexpedient on the whole. The following considerations seem to us to weigh against the present High School at Bombay, and to render it undesirable that it should be continued on its present basis.

"1. The English language is made too great an extent the medium of communicating instruction. Past experience has seemed to show that such

schools are not the most efficient instruments in forwarding the great work of missions, that of making known the gospel to the heathen and saving souls.—The vernacular of any people is believed to be the most suitable language in which to communicate truth, and through which to affect the heart. Schools in which the vernacular is the grand medium of instruction, and the English if introduced is only taught as a classic, seem to be founded on the best basis, and to promise and produce the best results.

"2. The expense of such a school as that at Bombay is an objection to continuing it. It must be able to compete with other schools of a similar character at Bombay, or it cannot be successfully maintained. To do this it must have those advantages and appurtenances which money alone can procure. It does not appear that the present expense can be essentially reduced, consistently with making the school what it should be in order to answer the ends for which it was established.

"The funds of the Board are limited; they are not sufficient to carry forward all operations that would seem desirable or highly useful. There must consequently be a choice of fields, and in each field a choice of means. If there are two kinds of labor which promise equally well in all other respects, the selection must be made with a reference to economy. It is known that such High schools are among the most expensive operations undertaken by mission Boards. And with the present amount of funds and a choice of the means to be employed, it does not appear that a due regard to economy would warrant the necessary expenditure for sustaining such a school at Bombay.

"3. The influence of such schools on other mission fields is undesirable. If the High school at Bombay is continued, there are other missions of the Board which will feel that they have equal claims to be allowed such an institution. It will be impossible to convince them that there are good reasons for allowing such a school in one large city and not in another. Thus the decision in respect to the institution involves practically a decision in respect to several other places where the same want exists. It becomes in fact a question of mission policy. Shall a large part of the funds be appropriated to maintain these expensive English schools in the different fields occupied by the Board? The question is not one on which there is no experience to guide us. The experi-

ment has been tried elsewhere, under the most favorable auspices, and the results, if not actually disastrous, have at least proved unsatisfactory. The system seems to be a forced, artificial one, and produces artificial fruits. In view of these facts it does not seem desirable to make it a part of our mission policy, and we think the institution at Bombay should not be made an exception to the general policy of the mission.*

We pass to a more general question, as to "the place which education should hold in the system of modern missions."

The doctrine inculcated by the Deputation in India, and admitted by the missions, was, "that the system of education in all its parts, so far as it is supported by the funds of the mission, should have a direct reference to the training up of native teachers and preachers." And this, it appears, had been the common sentiment "for many years." Neither the missions nor the home executives, it is stated, had entertained "extreme opinions in relation to schools." And the modifications lately effected are understood to regard not so much the received *doctrine*, as its practical application. Some changes it is obvious to notice, however, in reference to principle as well as manner of working, if we go back to the earlier periods.

Originally, one object in the founding

* An additional objection to the study of English is mentioned in another connection, as exerting a *centralizing* influence. "It was found (in Ceylon)" say the Deputation, "that the centralizing 'English Schools' at each of the stations, supported by the government grant of £200, could not be continued in the mission without exerting an influence adverse to the growth and prosperity of the parochial village schools, so urgently required by the progress made in the work. No parent would send a son to the vernacular school, no boy would go there, if he could reach by any means the English school; and the best of the teachers had like aversions and aspirations with the pupils. Both the native language and the vernacular school were in low repute. And as the Christian village schools formed an important element in the village congregations and village churches, the English schools would retard the development of the Christian village system,—the only possible system for rooting gospel institutions effectually in the native soil. An efficient vernacular education there could not be, for the masses, without relinquishing the English schools. This the mission did, and with our approval."

of common schools had been, to gather congregations for the preacher. With what results will be seen from the following extract:

"Much has been said of the importance of common schools in the first years of a mission, as a means of obtaining congregations. Time was, as the history of our appropriations shows abundantly, when we admitted this plea; and we well know that there are intelligent and respected missionaries who would now have such schools. But the large experience of the Board disapproves of the practice. We would by no means pronounce such schools useless; 'but they are in a degree delusive, both to the missionary and his supporters. The size of the congregation, thus constituted, is no index of the real interest in the preaching; and experience has painfully demonstrated, that this is not the best way of obtaining a permanent and valuable congregation, nor converts and churches. The *school* is not a good nucleus."

Like statements are made in regard to the inefficiency of schools as a "productive instrument of conversion."

"The common school with a heathen master, (and even with a Christian master,) has not been a productive instrument of conversion. Such a congregation as the missionary needs, and as will prove an effective nucleus, is the result of a gradual process, and much preaching and painstaking by the missionary. One and another, and yet another, are added to the congregation, and these draw others, until there is a sufficient number of converted persons, through God's grace, to be formed into a church. The *church* is in fact the only effective nucleus; nor will its greatest attractive power be attained till it has its pastor and deacons."

This has been abundantly verified in the Ahmednuggur, Madura and Ceylon missions.

"At the outset, schools for heathen children, taught by heathen masters, were a prominent feature in them all; though there was also much preaching. The number of pupils in the Mahratta missions rose at one time to two thousand; in the Madura, to four thousand; in the Ceylon, to six thousand; and there were select schools and boarding schools. But a period of decline always comes to such schools. This does not necessarily indi-

cate a decline in the missions; it may result from progress. Other instrumentalities come into use. The heathen schoolmaster is a questionable agent for inculcating gospel truth, and it comes to pass that the money can be better employed than in his support. Our brethren in the Mahratta missions declared that they were unable to point to a single case of conversion among the ten thousand pupils, who had been thus instructed in their missions. Our brethren in Ceylon could recollect only about thirty conversions among the thirty thousand children, who had been in their common schools. Looking at the whole working of the schools, we were led to say in our letter to the Mahratta missions, 'Schools, regarded as *converting instrumentalities*, have almost wholly disappointed us; regarded as *preparatory* means, they have not answered expectation; and as *auxiliaries*, they have been expensive.' We added, 'Where there are competent Christian teachers, and funds to spare for the purpose, it is well to have schools in heathen villages. In general, however, and more as missions succeed, the funds to be appropriated to such purposes will little more than suffice for aiding the native Christians in educating their own children, and for educating catechists and preachers.'

The above remarks had respect more especially to common schools, but apply with slight modifications to boarding schools; and particularly as concerns the general evangelization of a people.—Witness the educational system as developed in the Ceylon Mission. Among the 130,000 people under the charge of this mission, the Board have expended on education *alone*, from the beginning, \$250,000. The Deputation, addressing the Ceylon Mission, after its protracted meeting with them, hold the following language:

"Your report on *preaching* shows that yours has been, as you say, 'truly a preaching mission.' The mission, as a body, has from the first been composed of able and faithful preachers. Notwithstanding this, there has hitherto been a failure to obtain reliable *adult* congregations, where the same persons attend from Sabbath to Sabbath. We know of nothing more surprising in our experience of missions, than the result as regards congregations in your five older

stations. For a period of from thirty-four to nearly forty years, those stations have enjoyed the labors of some of the ablest and most faithful of missionaries; and during all this time, there has been every facility which popular schools of varied form could give. Yet, in a population of one hundred and thirty thousand souls, separating from the congregations the pupils in the mission schools and the persons deriving their support from mission employ, only one hundred and twenty-four adults remain, for the whole of these five older congregations, who are not members of the church.—Had so much piety, talent and labor been employed, for so long a time, simply in *direct preaching* efforts to collect congregations, *without the intervention of schools*, we should have been ready to regard this mission as without doubt to be relinquished for some more productive field. As it is, however, we come to no such conclusion. We have supposed that it proves the insufficiency of schools as a means of securing stated congregations, rather than the impracticability of the field. It falls in with similar facts elsewhere to show, that though schools may secure an *audience*, for the time being, they are not the best way of securing a *stated congregation*. They would seem rather to stand in the way of it."

The results have not been more satisfactory in the *character* of the churches and congregations collected "through the intervention of schools." The Deputation state, in connection with the above,—

"The whole number of church members is 376; and of these, including 31 members of the two seminaries, 249 derive their support, in some form, from the mission. This is not mentioned as a *defect* in the churches; for in one point of view, it is certainly well that so large a number of members are worthy of employment, and can find it as preachers, catechists, schoolmasters, etc., or of being educated in boarding schools. Still it is a misfortune that so large a *proportion* of the members stand in just that relation. Now this peculiar constitution of the mission churches in this Province should be viewed in connection with the no less peculiar constitution of the mission congregations; and these again should be viewed in connection with the other parts of the working system. Thus the two boarding schools have been the chief feeders of the church. In other words, the converting influence of the

mission is and has been chiefly through its boarding schools.

"Churches thus formed and sustained cannot become self-supporting, active, united churches, nor give highly satisfactory evidence of piety. We find it hard to trust the motives of the members, and to confide in them, and of course to love and respect them as we should. They cannot be greatly multiplied, and more change is, therefore, needful in our method of operating."

Allusion is apparently had in the above closing remarks, to "the eleemosynary nature of the training" of the converts, which has "somewhat hindered the development of Christian graces among them." As intimated by the late Dr. Poor, in a letter addressed to the Deputation, there was a "peculiar condition of the native churches, resulting from the long-continued predominance of their eleemosynary system." He wrote :

"Our churches, as now constituted, are in an *artificial state*, and appear more comely to a casual observer, than they really are.—For, (1.) they were, as a body, reared in our boarding establishments; which, as we have often remarked, are like unto hot-houses in the frigid zone. (2.) They are to a great extent sustained by the mission, being in mission employment, earning their livelihood, indeed, but envied by the heathen. (3.) As they then are not a self-sustaining church, in the most desirable sense, they are, to a great extent, *disabled* from becoming a witnessing church, which is the grand desideratum in the land.—And (4.) the profession of Christianity, or certainly the *possession* of it, has, under the circumstances of the case, been attended with such worldly benefits, as to have begotten and strengthened a *mercenary spirit* in all around us. In view of these and other collateral circumstances, the native church stands before us under an uncomely aspect, and awakens our deepest anxieties."

The modifications effected in the practical working of the educational system we have, in part, indicated, in the preceding extracts. The most important which remain to be noted, concern the two principal institutions in the Ceylon Mission, the Batticotta Seminary and the Oodoville Female Boarding School.—Of the former the Deputation report:—

"The Batticotta Seminary had been shorn of the great religious strength it possessed in former times, and, under the force of circumstances beyond direct control, was working mainly for the secular advantage of the native youth; and none were more earnest for changes in it than Mr. Hastings, its excellent Principal. Only eleven out of ninety-six pupils were members of the church; and many were looking forward mainly to government for employment, 'and seemed determined,' in the language of the mission, 'to have nothing to do with Christianity.' The introduction of pay-scholars was filling the institution more and more with the sons of rich men, or of men connected with the government, who were preparing for secular posts of honor or profit, and might be expected to prefer heathen wives with large dowries, to a connection with our pious Oodoville girls. The studies, moreover, though adopted with no such intent, fell in with the ambitious schemes of the young men for acquiring wealth and influence. These studies were mainly English, which had gained on the Tamil, until, as we learned from the Principal, the purely vernacular studies of the three classes were only twelve, while the English were thirty-five; and there were fourteen others in which there was a mixture of English and Tamil. The evils of this system are stated by the mission in their report on the Seminary, which is appended to this report. The youth were all drawn from the villages, and their education was such as to unfit them for a return, except upon a high salary from the mission. The mission says in its report, that 'they are so much elevated by their education above the mass, that they feel unable to live on the income they would receive in the ordinary occupations of the country, become discontented, and seek employment in other places.' Few of the graduates have returned to their villages, without employment from the mission, or without heathen wives who have brought them rich dowries,—for it is a curious fact in this District, as already stated, that the land goes chiefly with the females in the form of dowries. Ninety-two of the graduated church members of this Seminary, or a fourth part of the communicants, have been excommunicated by the mission, and chiefly for marrying heathen wives. 'By their education,' says Mr. Spaulding, 'they have raised their worth above their former value in the matrimonial market, and sell themselves for rank and dowry.' The only question in

respect to this institution, was as to the extent of the changes. The Deputation suggested, that were the English language thrown out of the regular course of study, it might be expedient to have a select theological class of graduates who should be instructed in English; but the mission deemed it unwise *then* to make any such provision. The suspension of the Seminary for a time was resolved upon after we left the island, and was not suggested by either of us. One of the older brethren was the first person we heard recommend it. He said they were so well supplied with educated helpers, that they should not need the institution for two years to come, and that there was no one who could be spared to take charge of the Seminary, sufficiently conversant with the native language to make it such a religious institution as it was originally. He was, therefore, for suspending the Seminary, and giving the Principal that opportunity he so much desired, apart from English-speaking natives, to come into a free use of the Tamil language. The Principal himself has since informed us, that this arrangement had his cordial approbation. The institution, when revived, is to be mainly a theological school, with pious pupils, and to have the Tamil language for its medium of instruction.— But we presume the English language will be taught to a select class, at some stage in the course of study.”

The report on the Oodooville Female Boarding School, which had retained its excellencies as a religious institution, was less unfavorable.

“The excommunications have been only twelve, or one in fifteen. The firmness with which the females from this school have adhered to their Christian profession, is remarkable. We saw many of them as wives and mothers at their houses. They were intelligent-looking women, thoroughly Christianized, cordial in their manners, and evidently a blessing in their community. The difficulties to be overcome in female education at the outset, were very great in Jaffna.— It was deemed necessary, for twenty-five years, to receive pupils on the basis of remaining till they were married; and also, when married, to give each of them a dowry of about twenty dollars. Those received after 1849 were to remain only six years, and were to receive no dowry from mission funds. The object of the school is to give to a select number of promising females an education superior

to what they can obtain in the Christian village schools, with a view to their becoming the wives of native pastors, catechists and other missionary agents.— The number of pupils when we were there, was seventy-three, which was much larger than any probable demand for educated Christian wives. Indeed, many of the pupils had been too long in the school. ‘Some,’ says the report of the mission, ‘have remained fifteen or sixteen years, and one over nineteen years.’ Of the two hundred and twenty-two who have been in the school, exclusive of the present pupils, sixty had resided there ten years and upwards. It was the opinion of the mission, that these older pupils should be gradually removed from the school, and that it was not wise to create a supply of females educated in this manner beyond the probable demand. Provision was made by the mission for gradually reducing the number of pupils to thirty-five; and they are to be twelve years old when received, and are generally to give evidence of piety, and to come from the families of church members or nominal Christians.

We have no doubt that these changes resulted from the general and decided convictions of the members of the mission.”

In reviewing the modifications effected in the mission schools, the Deputation state summarily the reasons which led to them, as follows :

• “One of the main inquiries in the Madura Mission was, how to strengthen the large system of vernacular schools connected with the village congregations. It was to invigorate them, and through them the congregations, and thus to lead on to the gathering of village churches, that the boarding schools at four of the stations in that mission were to be progressively relinquished, and that more variety was to be imparted to the studies of the Seminary at Pasumalie. So in Ceylon * * * The Board has seen that the time had fully come for entering at once and earnestly into the only method of planting gospel institutions effectually in all parts of the Jaffna District. Going then, as the mission did, for the establishment of village churches, it perceived the need of having Christian schools, to be under the especial care of those churches, and to look mainly to them for support. Without such, the churches could not live and grow. * * * Nor will it be forgotten that, among the reasons for discontinuing the

English station schools, was their evident incompatibility with the success of the vernacular village schools."

As stated in another connection, the Deputation had one great object in view, "that of promoting the preaching of the gospel with a view to the conversion of the existing generation of heathens, the gathering of the converts into churches, and the ordaining of native pastors over the churches; more especially in the rural districts of India."

"Our efforts, as a Deputation, went mainly to encourage our brethren to carry the gospel into the villages, and in such a way that its institutions may readily take root in them; preaching it especially to the poor Mahars and Pariahs, who are most ready to hear, and with the expectation of converting adults, as well as the youth; and when the converts are sufficiently numerous, to gather them into such churches as the missionaries themselves shall deem most accordant with the New Testament model for mission churches; to ordain native pastors as soon as possible, and to throw upon the native churches the chief responsibility for the education of their own children; — the missionaries themselves, as long as pecuniary aid is required, standing in the relation of counsellors and guides; taking earnest heed, meanwhile, that their own labors among the surrounding heathen lose none of their aggressive character, and that the native Christians be trained to give their hearty co-operation. Indeed, we dwelt much on the importance of that noble determination, which the Apostle Paul says he came to on his way from Athens to Corinth, 'not to know anything' in their labors, 'save Jesus Christ and him crucified;' preaching 'not with enticing words of man's wisdom, lest the cross of Christ should be made of none effect,' 'but in demonstration of the Spirit and of power;' that the 'faith' of their converts 'should not stand in the wisdom of men, but in the power of God;' with the deep, practical conviction, that 'neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.'

"Such was our grand aim, all the while we were in India; and such, we believe, is the grand aim of our respected brethren in the missions."

BATTICOTTA SEMINARY.

Appended to the Report of the Deputation are several Mission Reports, which, as drawn up by missionaries and adopted by the Missions, are to be regarded as embodying their views and conclusions on the matters considered. The most important of these, and showing also most clearly the nature, grounds and manner of the changes effected or contemplated, is the report on the Batticotta Seminary, which we publish entire.

The Batticotta Seminary was established in the year 1823. Previous to that time, boarding schools for boys had been sustained at most of the mission stations, and the Seminary was composed of the most advanced and promising boys in those schools.

The main design of the mission, in establishing this institution, was to raise up efficient laborers, to aid in the work of evangelizing this people. Subsequently it was enlarged, with the hope that it might furnish suitable men to aid in extending missionary operations on the neighboring continent. By a reference to some of the early reports, it appears that the mission had in view also the general elevation of the people and the raising of the standard of education in the country. There are also some expressions which indicate that the fitting of men to act as efficient officers of government was among the minor considerations which influenced the mission to carry on and enlarge their operations in this department.

For the carrying out of this design, it has been a prominent object from the first to give the pupils a thorough knowledge of the English language, and thus furnish them a key to western science and literature, and relieve them from the bondage of Hindoo superstitions founded on false science.

I. *The History of the Seminary* divides itself into four periods.

First Period. — The Rev. D. Poor was Principal of the Seminary from its commencement until 1836, a period of thirteen years. During that time the native practice of studying aloud in school was continued. The proportion of studies in the Tamil language, compared with the English, was greater than in late years, and the desire for mathematical and astronomical studies was

much more developed. Great efforts were made by the Principal to bring this knowledge to bear upon the false systems of the country. Being able to use the native language, his instructions, especially those of a religious nature, were given mostly in that language.

In the latter part of this period, special efforts were made to bring to light the hidden mysteries of Hindoo sciences, and expose their fallacy. High hopes were entertained that the triumphs of European science, in showing the inaccuracies of the Hindoo system, had done much for the overthrow of error, and the establishment of the truth of Christianity. This led to a more vigorous prosecution of the plan which had been adopted, and the desire for education in the English language and western sciences gradually increased.

It should be remarked that during Mr. Poor's connection with the institution, great prominence was given to religious instruction in the vernacular, and the numbers hopefully converted and gathered into the church was greater than during any other period, of equal length, in the history of the mission. In this period the number of pupils increased from 48 to about 150. From 1833 Dr. Ward aided the Principal in the department of instruction. Mr. Eckard also rendered assistance for a short time.

Second Period.—In 1836, Rev. H. R. Hoisington became Principal, and continued at his post until 1841, when he was obliged to return to America, on account of failure of health. During this period of five years, the institution received a new impulse, and the native practice of studying audibly gave place to a less objectionable method. Dr. Ward continued to aid in the department of instruction. The Principal devoted much time to the study of the high works on Hindoo science, and labored zealously to fit the teachers under his care to be efficient in their several departments, without neglecting the religious and moral training of the pupils. While great efforts were made, on the part of the Principal, to give a prominence to the Bible and instructions drawn therefrom, and to bring all their acquisitions in science to bear upon the same points, the desire for scientific knowledge, which was increasingly manifest in the previous period, was more and more clearly developed.

In 1840, the Rev. E. Cope was associated with Mr. Hoisington in the care and instruction of the Seminary. Up

to that time, all the expenses of the students had been borne by the mission, even to furnishing them with cloths and paying for their washing.

Third Period.—Mr. Hoisington left the institution in charge of Dr. Ward and Mr. Cope. In 1842, Rev. R. Wyman became associated with them, and remained two years. Mr. Hoisington returned at the close of 1844, and resumed his position as Principal of the Seminary. He continued in this position until 1849, when he was obliged to leave the country on account of failure of health. Mr. Cope was absent from ill health one and a half years, and resigned in 1847.

Rev. S. G. Whittelsey was connected with the institution about one year, but was at his post only six months.

While Mr. Hoisington was absent, the scientific department did not receive so marked attention from the instructors, yet the same general course was pursued. Those in charge were not able to communicate with the students to any great extent, except in the English language.

In 1843, there were disclosures of immoral practices among the students, in which one, at least, of the teachers was somewhat implicated. This resulted in the dismissal of a large number of the students from the different classes, and all of a select class which had been formed with the design of giving its members a course of instruction in theology and such studies as would fit them for catechists and preachers.

This, for a time, seriously affected the prospect of the institution, and greatly impaired the confidence of the mission in the moral and Christian character of those students who professed to be Christians, and cast some shades of doubt even upon those who were not implicated in the evil practices. The first effect of this gradually disappeared, and confidence was, in a measure, restored.

On Mr. Hoisington's return, in 1844, he brought with him some valuable apparatus for the scientific department, and commenced anew his efforts to raise the scientific character of the institution, while he was equally zealous to have the biblical department well manned, and that prominence given to thorough training in the Bible which its importance demanded. The result of this was the modification of the previous plan, and the formation of three departments of instruction, viz: Scientific, Biblical, and English, and the appointment of Mr. Whittelsey in the biblical department,

who, it was hoped, from his knowledge of the vernacular, would be able to give greater prominence to biblical instruction, and create an enthusiasm in that direction which would check the tendencies in favor of English and science.—These fond hopes were disappointed in the early removal of Mr. Whittelsey by death. Others who were connected with the institution, during that period, did what they could to bring the truth to bear upon the minds and hearts of the students; and by the blessing of God their labors were not in vain. There were several seasons of religious interest in the institution during the three periods above mentioned, and a goodly number were gathered into the church.

At the close of the first period, the number of pupils had increased to about 150. From that time onward to 1845, the number of pupils varied from 150 to 160. At the close of the third period, it was reduced to about 100. At the commencement of the fourth period, Rev. E. P. Hastings, who had been previously associated with Mr. Hoisington two years in the care and instruction of the Seminary, was appointed Principal, and Rev. C. T. Mills was associated with him. In February, 1850, Mr. Hastings resigned, and Mr. Mills was appointed Principal, who continued in office until he left the mission in 1853.

Mr. Hastings, the present Principal, was re-appointed on his return from America. During the past five years, there has been only one missionary connected with the Seminary, with the exception of eight months; and his labors, so far as he has been able to give instruction, have been devoted to the biblical department, mainly in the English language; and special efforts have been made to raise the standard of scholarship.

In the early part of the third period, the practice of furnishing cloths to the pupils was discontinued. Soon after, the parents of the boys were required to give bonds for the payment of board.

A few years later, those who were able were required to pay for board, one term in advance, at the rate of four shillings and six pence per month. Some were received at half that price, and one-fourth of the whole number received were admitted on charity. Even on these conditions, the applicants have been double the number which could be admitted. This practice has continued to the present time; and within a few years an initiation fee of ten shillings has been required to meet the expense of

books. The amount received for board and initiation fees in 1854 was £150.

The result of this practice has been to introduce a class of students from the wealthy families, whose main object is to get an education to fit themselves for government service; many of whom are not only of no benefit to us in a missionary point of view, but are often a hindrance to the work. From this and other causes, the number of pious students in the Seminary is comparatively much smaller than in former times.—There is, however, a redeeming feature to this pay system, viz: there is more room for the development of an independent character, and fewer temptations to a servile spirit. If one of that class is really brought to bow to the convictions of truth, he is usually a more decided and consistent Christian.

The institution has been in operation thirty-one years, and has cost the Board about £20,000, including the salaries of the missionaries who have been connected with it. Besides this, about £1,100 were collected in Ceylon and India, for buildings and apparatus. We might add also some donations of apparatus from America, not reckoned in the above account.

II. Present State.—The present state of the institution, if we look at it in view of some of the objects for which it was founded, is very encouraging. There is a corps of able and well qualified native teachers, fitted to give instruction in all important branches; and the attainments of those under their charge are such as in many cases to do honor both to the teachers and pupils. It has attained a commanding influence in the community as a literary and scientific institution, and is a stepping-stone by which many have been able, at a cheap rate, to rise to posts of influence and emolument.—The mission, through the influence of the Seminary, has had the control of education in the province for many years. Some have regarded this as a reason why the institution should be sustained, lest the power of educating this people should fall into the hands of the heathen, or others opposed to the pure principles of the gospel.

Were our object to educate the community, we should regard our position in this respect as very encouraging.—Viewed as a missionary Seminary, its present state is not so encouraging. The whole number of students is 96; of these, 11 only are members of the Christian church. Many of the older pupils are of that class who are looking mainly to

government for employment, and seem determined to have nothing to do with Christianity. There is, however a redeeming feature in the fact that many in the lower classes are children of church members, who will, we trust, be found on the right side, if not exposed to too great temptations by being thrown in contact with evil influences. In the last class of 30, admitted in 1854, 15 were from Christian families. In the class which graduated in September, 1854, there were six church members; and of the 96, above named, 30 were admitted in October, 1854.

III. <i>The Results.</i> — The whole number who have sustained membership is	670
The whole number of students now living, who have been educated, is	454
Of these, there are in mission service	112
Of whom there are employed by the American Ceylon mission	81
The number in service of government in Ceylon and India	158
The number in different kinds of business, in Ceylon and on the Continent	111
Those whose employment is unknown, or who are not known to be employed in any useful business	73
The whole number of church members	352
Number excommunicated	92
Whole number who have died, [8 of whom after excommunication,]	72
Present number connected with Protestant churches	196
The number now connected with the American mission churches	185

The institution has raised up a class of native assistants who have greatly aided the mission in carrying on their work; and who will, we trust, be of still greater service as preachers and pastors in different parts of the field. Many of them are the fruits of the revivals to which allusion has been made, and are, indeed, the most promising fruit of the institution.

There are also some among those who are not connected with us, but are engaged in government and other service, who, we hope, are Christians, and honor their profession by a humble and consistent life.

Aside from the above results, the Seminary has exerted an influence in the land which cannot be mistaken, in waking up the native mind, in diffusing useful knowledge, and creating a power, which, if directed into the right channel,

will do much for the elevation of this people. There is a class in the community who have, in a measure, been freed from the bondage of superstition, whose views have been liberalized by science, and who may do much for the improvement of their countrymen. Though the Seminary has failed, in some respects, to accomplish all its friends hoped for, it has done a great work in its day, which will yet, by the blessing of God, turn to good account in the establishment of the kingdom of Christ in Ceylon.

IV. *Tendencies of the System.* — The preceding history has, to some extent, presented the tendencies of the system which has been pursued.

(1.) It has tended to give a prominence to instruction in the English language and the sciences, which has led many of the students to neglect their own language. Though great efforts have been made, on the part of the missionaries in charge, to give special prominence to biblical instructions in the vernacular, and bring in science to illustrate and impress the truth, the current in favor of English and the sciences has steadily advanced with little interruption.

(2.) It has also tended to draw the most promising pupils from the village English schools, and unfit them in some respects to return and obtain a livelihood among their own people. By their education they are so much elevated above the mass, that they feel unable to live on the income they would receive in the ordinary occupations of the country, become discontented, and seek employment in other places. Many facts might be adduced to show that efforts to evangelize a people through a foreign tongue have not proved successful.

(3.) A class of men has been raised up, who, though well educated, and, in some respects well qualified for service among the people, are not in the best manner fitted by their course of training for that kind of humble and persevering labor, which is most needed in making known the gospel, and giving it a footing permanently, in the villages, on a self-sustaining basis.

(4.) There is also a tendency to give prominence to other objects than the one which the missionary should always keep in view, viz: the preaching of Christ, and him crucified, to the people in their own language.

(5.) Those missionaries connected with the institution have been hindered in the acquisition of the colloquial language of the country. They have not

been compelled by circumstances to speak in Tamil, and the temptation to use their own mother tongue has too often prevailed. The same may be true, to some extent, of other missionaries, who have catechists under their care that can speak the English language.

V. *Change proposed.*—Such having been the tendencies of the system, as appears from the preceding history, we are prepared for a change. It should not be a partial one. That would not cure the evil.

Our object in sustaining a Seminary is not to educate the community at large. That we do not regard as the appropriate work of missionaries. Nor is it our object to give superior education to all the children of native Christians. They must be instructed in their own village schools; and most of them must there complete their education.

But our object is to prepare a class of young men to be Christian teachers, catechists and pastors, in every village in the land, to which they can gain access—such men as can live on humble means, and will be earnest in their efforts to save souls. This being our object, we think the study of English may be a hindrance, rather than a benefit, and are prepared to recommend,

(1.) That no instruction in the English language be given in the regular course.

(2.) That the number of students be reduced, as we aim to educate only for mission service in our own field. At the close of the present Seminary year, we propose that a number not exceeding twenty-five be selected from the present students, taking only those who, from their connections, attainments and character, give most promise of usefulness in the missionary work. The pecuniary demands of those who have paid in advance for books, should be adjusted to their satisfaction when requested to leave.

As the institution is to be solely for mission purposes, and the students eminently select, it is thought to be unadvisable to require pay for board, or books, in order that we may keep it completely under our control, and avoid the temptation to admit those who can pay when they are not such as we wish to educate.

(3.) That the course of instruction be only four years. A class to be received annually. It is further recommended, that a course of preparation in the village schools be required, and that none be admitted under the age of fourteen;

and that they be Christians, or from Christian families. Only those who bid fair to be useful in mission service should enjoy the privileges of the institution. A committee should make the selections, avoiding as much as possible applications from the people, and should report the same to the mission for approval.

(4.) That one missionary be devoted to the Seminary, aided by two native teachers.

(5.) The course of study, being wholly in the vernacular, should be eminently biblical, such as will, by the blessing of God, prepare the pupils to wield the sword of the Spirit, which is the word of God. Sacred history, geography and science should be brought to aid in this work, and all should centre in the Bible, and be made to explain its truths.

BENGALI LITERATURE.

Very great progress, in many respects, has been made in Bengal during the present century. But in none has that progress been more evident and steady than in the matter of Bengali Literature. The first sheet of the Bengali New Testament was struck off April 14, 1800. Just at this time Lord Wellesley established the college at Fort William, and then it was determined that the future judges, magistrates, and collectors of Bengal, should be instructed in the tongue of the people. But there was not a single prose work in the language; and Dr. Carey, who had been appointed professor to the college, was requested to prepare a series of prose Bengalee works for the instruction of the students.

The first work which was ever printed in Bengal was not of a religious or legal character, but the life of the last Bengalee king of Saugur, before that island became the domain of tigers. It was written by a native, Rambosoo, who had consorted with the first missionaries for several years, but never had the courage to abandon Hindooism, which he heartily despised. This work was published in 1801.

Little more than half a century as passed away since then, and what do we see? "We have now before us a descriptive catalogue of Bengalee works containing a classified list of fourteen hundred books and pamphlets, by the Rev. James Long." Of this catalogue we have a selection of nearly five hundred works in mathematics, natural philosophy, grammar, history, biography, medicine, metaphysics, together with a great variety of elementary works suited for students whose knowledge is limited. Many of the works enumerated in the catalogue are "wretched trash, intended to gratify the depraved taste of the country, and to stimulate the libidinous passions of a warm climate. But even this fact may be turned to account, if it enforces on us the necessity of endeavoring to correct and elevate the national taste, by means of education and the press. But many of the works are of a higher character, and serve to demonstrate the capabilities of the language, which, as a cloak for indolence and inaction, it has been the custom, for more than a quarter of a century, to depreciate." This language, which the advocates of English have represented as without form, rude, and barbarous, the natives themselves have improved, and have enriched it with works in almost every department of literature and science, not even excepting phrenology.

It is a very singular and striking fact that the cultivation of the Bengalee language has increased with this strange rapidity, and within the present century, a period during which education has been confined to the English, and the efforts of the government have been mainly directed to aid its diffusion among the native community. These efforts, however, have by no means weakened the hold of the vernacular on the people. They rather seem to have had a contrary effect. "For one man who receives any mental impression through the medium of English works, there are a dozen whose thoughts and feelings are influenced and wielded by

publications which have issued from the vernacular press. Whilst our attention has been devoted to the progress of improvement through the medium of English, the natives have been employed in creating an indigenous literature, and transferring many of the thoughts and ideas obtained from English works into their own native tongue." It will be easily understood that the works enumerated in Mr. Long's catalogue will not bear a comparison with the great classics in literature, science, and morals of the English language; but the fact still remains, and cannot be disputed or concealed, that the Bengalee language does influence the masses of the people, and is increasingly and successfully used for that purpose.

It has often been asserted, and by many it is believed, that English will supersede the vernacular. But these facts clearly prove the contrary; for the more the former is encouraged, the more the latter flourishes. There are now *thirty-five* native presses in Calcutta alone. During the past year there were printed in that city, in the native language, nearly one hundred thousand volumes, for which there was a ready sale.

Moreover, these facts must have an important influence on missionary operations, particularly in regard to schools. They are known to the brethren in India, and we earnestly hope that as they are sitting in conference at the time we are writing, to consider this among other questions, they will be guided to right resolves. If they see that the time has arrived when English shall be taught in the schools as an accomplishment rather than used as a medium of instruction, and that greater attention shall be paid than in years past, though it has been far from small, to the wider and more constant use of the native languages in all public ministrations and in the schools, they will not only be sustained by the sympathy of their friends at home, but fully justified by the facts which have thus been brought to light. To us it is quite plain

that, both in books and in oral teaching, the natives are to be reached by the vernacular languages of our vast Indian empire.—*Baptist Miss. (Eng.) Herald.*

ANNUAL MEETINGS.

The forty-second annual meeting of the Board of Managers of the American Baptist Missionary Union will be held in the meeting-house of the Oliver Street Baptist Church, New York City, on Tuesday, May 13, 1856, at 10 o'clock, A. M.,

SEWALL S. CUTTING, *Rec. Sec'y.*

Rochester, N. Y., March 12, 1856.

The American Baptist Missionary Union will hold its ensuing annual meeting in the meeting house of the Oliver Street Baptist Church, New York City, on Thursday, May 15, 1856, at 10 o'clock, A. M. The annual sermon will be preached by the Rev. Robert W. Cushman, D. D., of Boston, or by Rev. Nathaniel Colver, of Detroit, Michigan.

WILLIAM H. SHAILER, *Rec. Sec.*

Portland, Me., March 12, 1856.

LETTERS, &c. FROM MISSIONARIES.

Burmah.

MAULMAIN.—BUR. MISSION, Jan. 18.—C. BENNETT, Nov. 20, Dec. 8, 18, Jan. 2, 1856.—J. M. HASWELL, Jan. 14.—PUB. COM., Jan. 15.

KAREN MISS., Dec. 4, 19.—J. WADE, Dec. 10.—C. HIBBARD, Dec. 19, Jan. 7.—D. WHITAKER, Jan. 4, with j. of Dec. 26.

TAVOY.—E. B. CROSS, Dec. 31.

RANGOON.—MISSION, Oct. 1.—L. INGALLS, Dec. 2 (2), 31, Jan. 2.—J. DAWSON, Nov. 8, 6, Dec. 21.—D. L. BRAYTON, Oct. 18.

HENTHADA.—B. C. THOMAS, Dec. 1.—A. R. R. CRAWLEY, Jan. 10, 14.

PROME.—E. KINCAID, Nov.—T. SIMONS, Nov. 22, 25.

SHWAYGYEEN.—G. P. WATROUS, Dec. 24.

BASSEIN.—H. L. VAN MEETER, Dec. ?—J. L. DOUGLASS, Nov. 23.

ARRACAN.—A. B. SATTERLEE, Dec. 16.

Assam.

M. BRONSON, Dec. 7, 24, Jan. 7, 14.—I. J. STODDARD, Dec. 10, Jan. 21.—Mrs. M. S. DAUBLE, Jan. 8, Feb. 6.—A. H. DANFORTH, Dec. 24, Jan. 10 (2).—W. WARD, Nov. 15, 21, Dec. 25, 28.

Telooagoos.

L. JEWETT, Dec. 24, Jan. 24.

Siam.

W. ASHMORE, Oct. 20.—J. H. CHANDLER, Oct. 1.—S. J. SMITH, Sept. 21, Oct. 23, Nov. 5, Dec. 1.—R. TELFORD, Nov. 26, Dec. 11.

China.

J. W. JOHNSON, Dec. 13, Jan. 11 (2).—E. C. LORD, Nov. 19, Dec. 19.—D. J. MACGOWAN, Dec. 24.

France.

E. WILLARD, Feb. 25 (2)

Cherokees.

E. JONES, Feb. 23, 25, March 23.—J. B. JONES, Feb. 18.—W. F. UPHAM, Feb. 12, 15, 22, 26, 28.

Shawanoes.

J. G. PRATT, April 12.

DONATIONS.

RECEIVED IN MARCH, 1856.

Maine.

East Corinth, Samuel Boothby 5; Freeport, Rev. Robert Mitchell 1; Turner, ch. 22; Topsham, ch. 26; Searsmont, George M. and Mrs. Robinson 6; Mrs. Mary Safford 1; Leeds, 1st ch. 7; Belfast, ch. 24.24; Wells Depot, Rev. John M. Wedgewood, of wh. 10 is 10 per ct. on L. M. for def., 20; Camden, a friend of missions 8; Bangor, 1st ch., R. Clark tr., 75; Skowhegan, Rev. C. Miller 10; Portland, Free st. ch. 487; 1st ch. and soc. 606; Cape Eliza-

beth, Mrs. Lemuel Cobb 5; Calais, 1st ch. 75; Baring, ch. 47; to cons. Mrs. Mary Kelley L. M.; Yarmouth, ch. and soc., of wh. 21.88 is fr. the Ladies' Bur. Miss. Soc., 50; Liberty, ch. 11; Rockland, 1st ch., to cons. Henry B. Ingraham L. M., 166; Hebron, ch., to cons. Dea. Alden Bumpus L. M., 100; Corinna, Alvin and Martha Young 5; 1851.24
Saco River Asso., J. H. Gowen, tr., Saco, ch., to cons. S. C. Libby M. D., L. M., 100.00
Bowdoinham Asso., W. R. Prescott, tr., E. Winthrop, ch. 50; Wayne, 25; Hallowell, ch., of wh. 25 is fr. Sab. Sch., to sup. a child in Assam Orphan School, 81.54; Litchfield, Dea. John Dennis 5; 111.54
Penobscot Asso., J. C. White tr., Bangor, 2nd ch. 88.75; Corinth, ch. 7.25; Dixmont, Dexter Howe 2; Rev. David Steward 2; 100.00
— 1862.73

New Hampshire.

State Convention, A. J. Prescott tr., 72.57
Exeter, "a friend of missions" 10; ch., of wh. 72 cts. is fr. Miss L. Merrill and 50 cts. fr. Edw. F. Merriam, Sab. Sch. scholars, 15; Woodstock, Rev. Oliver Barron, for def., 6.50; Benj. Fox, for def., 1; Jacob Sellingham, for def., 1; Thornton, Mr. and Mrs. Wm. Giddings, for def., 1.50; Bow, ch., Dea. T. Hammond 86; Nashua, ch., to cons. Lawrence Barnes, L. M., 100; Mason Village, Mrs. Abr. Robbins 2; Claremont, 1st ch. and soc. 21; South Hampton, ch. 27; Kindsge, Mrs. A. P. Abbott, per Rev. J. Aldrich, agent, 2; 222.00
294.57

Vermont.

Poultney, ch. 80; Plainfield, Miss Lucy S. Perkins 8; Mrs. Jacob Perkins 2; Derby, Lewis Patch 5; Fairhaven, "A." 1; Windsor, ch., John G. Cross, 10 per ct. on L. M., for def., 10; West Hallfax, ch. 8; St. Johnsbury Centre, Joseph Ide 5; Brandon, ch. 100; Grafton, ch. 15; 229.00

Massachusetts.

Boston, Rowe st. ch., H. S. Chase, Chairman coll. com., bal. of wh. 87.72 is fr. mon. con. and 10 for a L. M., for def., 897.72; a friend 1000; Harvard st. ch., of which 95.22 is an. coll. and 81.78 mon. con., 177; Baldwin Pl. ch. 181; 1st ch., C. P. Chamberlain tr., 800; Tremont st. ch. 120; Union ch., Geo. W. Chipman tr., mon. coll. 87.01; Charles st. ch. 124.06; 18th ch., Canton st., mon. con. 12.54; Bowdoin Sq. ch., Board of Benev. Operations, A. Learned Jr. tr., 800; "A friend, for Ger. chapels," 50; Mrs. Jas Fer nald 10; Salem, 1st ch., Mrs. Dea. Joshua Upham, to cons. herself L. M., 100; Central ch. 83; Saugus, J. D. Lawrence 2; Dorchester, 1st ch. 80; North ch., Jacob Davis tr., 53.67; Mrs. Esther Coburn 5; Amherst, ch., for def., 15; Somerville, 1st ch., G. W. Robinson tr., to cons. Robert Foster L. M., 100; Brookline,

ch., Dea. David Sanderson, tr., of wh. 50.14 is from mon. con., 100 fr. Francis Edmond, to cons. his son, Francis B. Edmond L. M., 75.75 fr. "the ladies," 40 fr. Sab. Sch. penny colls. for Indian missions, 480.14; Newton, Theo. Inst., J. A. Clarke 2; 1st ch., of which 23.65 is from Sab. Sch., 355.89; Newtonville, ch. 20; Sterling, Rev. John H. Learned 8; Charlestown, 1st ch., Sab. Sch., W. S. Edmands tr., for Assam Orph. Sch., 25; Judson miss. soc., Mrs. Abby H. Edmands tr., to sup. Emily Waldo in Assam Orph. Sch., 25; Webster, Dea. Solomon Robinson, tow. sup. of Pwailpau, a native preacher in Toungoo mission, 80; Taunton Green, ch., of wh. 100 is fr. Albert Field, to cons. his daughter, Mrs. Abby C. Pike L. M., 200; Malden, 1st ch., E. S. Converse tr., of wh. 60 is fr. ladies' miss. circle, per Miss M. T. Newhall, to sup. a native aeat. under the care of Rev. L. Ingalls, and to cons. L. Stetson Bates L. M., 140.92; Lincoln, Lewis E. Smith 5; South Scituate, Rev. Daniel A. Ford 5; Chelsopee, 1st ch., to cons. Mrs. B. W. Steele L. M., 146; North Brookfield, H. H. Sparks 8; Reading, Salem st. ch., Eben Eaton tr., 20.50; South Reading, ch., to cons. Dea. Manning W. Sullivan L. M., 100; Northboro', "a friend" 5; Middleboro', Central ch., J. W. P. Jencks tr., to cons. Mrs. S. L. Bigelow and Rev. J. M. Mace, L. M., 200; Southboro', ch., an. coll., 18; Laureboro', Rev. J. V. Ambler 5; "a friend" 1; Jamaica Plain, John Newton Croft, a mem. of Sab. Sch., his dying gift, by his teacher Charles Manning, 10.86; Framingham, 1st ch. and soc. 70; South Framingham, ch. and soc. Dea. A. Edwards tr., 27; Barre, ch. 7; Ipswich, J. A. Shores 5; Cambridge, 1st ch. of wh. 59.08 is fr. mon. con. 501.13; East Cambridge, ch., "a friend," for def., 3; New Bedford, Lydia B. Green, to sup. L. B. Green in Karen nor. sch., 25; 1st ch., L. G. Hewins tr., of wh. 80 is from mon. con. and 100 from Susan Tripp, to cons. herself L. M., 130; Fall River, 1st ch., Cook Borden tr., of which 80 is fr. Sab. Sch. Meeahwa ce soc. 500; Canton, ch. 17; West Dedham, ch. 35.25; Feltonville, ch. 18; Methuen, ch. and soc., Lewis Gage tr., to cons. George W. Gage L. M., 100; Woburn, ch., Benj. Millett tr., to cons. Thomas V. Sullivan and Mrs. Ruth Abbott L. M., and of wh. 21 is for def., 221; Hingham, ch. 37; Newburyport, 1st church, of which 80 is from John Currier, Mrs. C. Currier, and Stephen Caldwell, being 10 per ct. on each L. M., for def., 120; Weston, ch. and soc. 83; Lowell, "a friend" 3; 1st ch., to cons. Rev. Alden Sherwin and Rev. J. E. Wiggin L. M., 800; Worthen st. ch., S. P. Sargent tr., to cons. Mrs. Thos. D. Worral L. M., 186; Lancaster, Geo. Cummings, to cons. Mrs. Harriett J. Allen L. M., 100; Fitchburg, ch., of which 10 is fr. "a Congregationalist friend," 210; Shelburne Falls, ch. and soc., 1.

B. Bardwell tr., Wm. Long 8;
A. Williot 2; Dea. E. Gidding
1; Miss D. Homer 75 cts; "a little
girl" 25 cts; Hull, "a friend,"
for the Maulmain Bur. miss. 1;
Agawam, ch. 39.45; Jesse Todd,
10 per cent. on L. M., for def.,
10; Rev. Addison Parker 5; Mrs.
E. B. Parker 5; Miss S. F. Par-
ker 2; Seekonk, ch., of wh. 24 is
fr. Sab. Sch., 48; Roxbury, Dud-
ley st. ch., of wh. 150 is fr. Sab.
Sch., J. G. Shedd tr., 100 to sup.
Ko A Bak at Hongkong and 50
for Mrs. A. Bak's sch., 782; Tre-
mont ch., R. W. Ames tr., 58.25;
Abington, Rev. F. Augustus
Willard 5; Lawrence, Rev. A.
W. Sawyer, 10 per ct. on L. M.,
for def., 10; Holyoke, 2nd ch.,
Warren Chapin tr., 50; Chelsea,
ch. and soc., S. Bryant tr., of
wh. 68.29 is bal. of pledge for
def., 200; 9532.39

Worcester Asso., North Uxbridge,
ch., of which 6 is fr. mon. con.
and 10 is 10 per ct. on Rev. J.
W. Russell's L. M., for def., 21;
Grafton, 1st ch. 40; 61.00

West Boylston, ch. and cong., wh.
with prev. and other donas. is
to cons. Dea. Joseph White,
Windsor N. White, and Eph.
Lovell M. D., L. M., 71.75; Wor-
cester, Pleasant st. ch., mon.
con. with other donas. to cons.
Horatio G. Sanford L. M., 34;
1st ch., mon. con., 2.58; Hon.
Isaac Davis, to cons. Joseph E.
Davis L. M., 100; 3d ch., of wh.
81 by the ladies 70.87; C. Thur-
ber 50; North Oxford, ch. 65;
Holden, ch. 18; Fall River, 2nd
ch., Sab. Sch., Infant dep. 10;
Fittsfield, two "friends" 60 cts.;
per Rev. J. Aldrich, agent, 892.70
9856.09

Rhode Island.

State Convention, R. B. Chapman
tr., Providence, 1st ch., mon.
con. for March 10.87; an. sub.
for 1865, coll. by J. F. Crocker,
28; by A. Woods, 22; by D.
Daniels, 118; by A. Harkness
and others, 19.25; Jona. Pike,
for def., and to cons. Mrs. Cyn-
thia H. Pike L. M., 100—488.12;
New ch., mon. con. for Dec. —
Mar., 87.87; 8th ch., of wh. 25 is
from Sab. Sch., to sup. J. F.
Jolls in Assam Orph. Sch., 49;
Pine st. ch., ladies' for. miss.
soc., Mrs. I. B. Hartwell tr., to
cons. Mrs. John G. Child L. M.,
100; 4th ch., of which 65 is from
fem. for. miss. soc., and 30.75 fr.
Sab. Sch., to cons. William D.
Avery and Miss Harriet Peck
L. M., 207.09; Wickford, 1st ch.,
mon. con. 88; Sab. Sch., to sup.
a Karen preacher, 25; Newport,
2nd ch., to cons. Benj. Marsh L.
M., 105; Central ch., Wm. H.
Barker tr., of which 25 is from
young men's miss. soc., to cons.
Samuel G. Carr L. M., 100; Ex-
eter, ch. 18. 1164.08

A friend, per Rev. O. Dodge,
agent, 1.00

Newport, ch. of wh. 50 is fr. Sab.
Sch., and 10 from Rev. S. Ad-
lam, 10 per ct. on L. M., for def.,
185; Providence, Brown Univ.,
"a student" 5; Warren, ch.,
Nath. Drown, tr., of which 16 is
from Sab. Sch., 118; 806.00
1471.08

Connecticut.

State Convention, W. Griswold
tr., Middletown, ch. 92; Essex,
ch., of which 100 is for German
missions, 91 for Ger. chapels,
50 for def., to cons. Obadiah
Spencer and Jerusha Haydon L.
M., 396.50; Norwalk, ch. 45;
friends of missions 2; East Hart-
ford, Rev. David Wright 5; F.
A. Spaulding 2.50; Stafford, ch.
12; 555.00

Meriden, ch., per Rev. J. Aldrich,
agent, 155.71

Wallingford, ch., 33; Haddam,
ch. 11; Mansfield, ch. 40; Mystic
River, M. L. Randall 10; 3d ch.,
an. con. 22; New Haven, Miss E.
P. Stow 8; Suffield, ch. 338; Bris-
tol, ch., of which 20 is 10 per ct.
on Rev. J. T. Smith and B. F.
Hawley's L. M., for def., to cons.
Julius R. Mitchell L. M., 100;
New London, 1st ch., to cons.
James Newcomb L. M., 168.25; 770.25
1490.96

New York.

N. Y. city, Oliver st. ch., William
H. Chapman tr., of which 205.94
is fr. Fem. For. Miss. Soc., and
994.15 pastor's coll., 1200.09;
Tabernacle ch., per Wm. Col-
gate & Co., 1143.48; Rev. H. T.
Love 5; Albany, William G.
Boardman, for German chapels,
50; Westport, ch., W. J. Cutting
tr., for def., 20; Guilford, 2nd
ch., mon. con. 5.56; Fayette, ch.
46 cts., Trenton, 1st ch. 12; Cata-
kill, ch., for def., 40; Troy, Hiram
Miller, 10 per ct. on L. M.,
for def., 10; Utica, Broad st. ch.,
of wh. 51.16 is fr. mon. con., 25
from "A. M. B." and 28.84 fr.
Sab. Sch., to cons. Mrs. Harlow
Hawley L. M., 100; Welch ch.
25; Ticonderoga, ch. 5; Mrs. E.
A. Dugalls, 2; Tonawanda, Mrs.
J. Vincent 4; Balston Spa, ch. 41;
S. R. Garrett 5.50; S. W. Gar-
rett 1.50; Lockport, 2d ch., of
wh. 25 is from Sab. Sch., to cons.
Rev. B. D. Marshall L. M., 100;
Evans, ch., Lewis Goodrich 2;
Col. James Ayer, to cons. Dea.
Harvey Barrell L. M., 100; Rom-
ulus, ch., mon. con. 1.12; Spring
Mills, J. H. Chase 8; Elizabeth-
town, ch. 7; Braham's Corner,
per Miss C. A. Quick, of wh. 6
is from herself, 1 fr. Mrs. Slaw-
son, 1 fr. Mrs. Earle, 1 fr. Miss
P. A. Jones, 1 fr. Miss Martha
Quick, 1 fr. Mrs. Quick, 5.51;
contribution 16.51; Farmerville,
ch. 50; Steuben, ch. 4; Salem, ch.
14; Albion, ch., with prev. do-
nas. to cons. William P. Mor-
gan L. M., 40; Yates, ch., with
prev. donas. to cons. Chancellor
Ensign L. M., 27; Norwich, ch.
10; North Norwich, Rev. Sidney
Wildner, tow. sup. of a native
Karen preacher to be designated
by Rev. N. Harris, Shwaygyeen,
10; Springville, ch., of wh. 40
is fr. "A debtor to the heathen,"
for def., and to meet the bal. of
his pledge, per Rev. John Smit-
zer, 61; Hamilton, 1st ch., of
wh. 27 is fr. Sab. Sch., Emily
Taylor tr., 177; Newport, ch. 45;

- Hartland, ch. 12.38; Willsboro, 'a friend' 2; North Shore, Staten Island, Rev. Samuel White, bal. of his pledge, 25; Richburg, ch. 5; Fredonia, ch. of wh. 25 is from Sab. Sch., to sup. John Hamilton Jr. in Assam Orph. Sch., and to cons. Emery A. Merrifield L. M., 101.75; Rushford, ch., with prev. donas. to cons. Rev. Ira W. Simpson L. M., 60; York, S. Pomeroy, 10 per ct. on L. M., for def., 10; Ordensburg, Sab. Sch., J. B. Child tr., 14; Frewsbury, ch. 1; Mr. and Mrs. E. Mills 5; Russia, ch. 12; Buffalo Asso., D. W. Williams tr., 150; Buffalo, Niagara Sq., Sab. Sch., of which 50 is to sup. two children in Nowgong Orph. Sch., 77.90; Washington st. ch. 200; Ithaca, 1st ch., of wh. 25 is from Sab. Sch., to support Theopolls Drake in Nowgong Orph. Sch., 30; Brooklyn, 1st ch., for def., 45; Strong Pl. ch., (Geo. Allen, asset. tr., bal. of colls. for def., 30, pledges and contrib. fr. ch. and cong. for 1855, 876, Sab. Sch., to sup. Elisha E. L. Taylor in Assam Orph. Sch., 25, 930; Genesee Asso., A. Watrous tr., Elba, ch. 7.42; 5025.58
- Ontario Asso., Peter Mitchell tr., Canandaigua, Geo. Wilson, an. sub. 10; Benton, ch. 10.50; Manchester, ch., with other donas. to const. Rev. James G. Moore L. M., 55.39; 75.39
- Bethel, ch. 8.50; Benton, ch. 9.94; Junius and Tyre, ch. 1.50; Middlesex, ch., 5.50; S. Jones 5; Mrs. S. Jones 8; S. J. Sweet 18 ots; J. B. Jones 2.50; J. Jones 2.50; Mrs. J. Jones 2.50; Phelps, 1st ch. 2; 2nd ch. 1.92; Orleans, ch. 4.12; Seneca Falls, ch. 7.40; per Rev. E. Sawyer, agent, 58.51
- Buffalo Asso., Boston, ch. 17.78; Springfield, ch. 13.31; Rev. J. Smitzer 10; Arcade, ch. 28; C. Richardson 10; Sardinia, ch. 41; per Rev. E. S., agent, 115.04
- Harmony Asso., 5.75; Frewsbury, ch. 10.25; Jamestown, ch. 14.57; Harmony, ch. 55; North Harmony, ch. 3.50; Mayaville, ch. 29.95; Westfield, ch. 13.38; Portland, 1st ch. 14.75; Sherman, ch. 13.50; Clymer, ch. 19; per Rev. E. S., agent, 179.66
- Erle Asso., Casadaga, ch. 5; Leon, ch. 5.50; Sinclearville, ch. 10; Forestville, ch. 8; Hanover, ch. 8; Stockton, ch. 31.25; Rev. G. H. Varnum 1; H. Wells 1; Rev. C. B. Keyes 1.75; per Rev. E. S., agent, 71.60
- Cattaraugus Asso., Olean, ch. 5; Hinsdale, ch. 3.35; Richburgh, ch. 5.25; Freedom, 1st ch. 4.83; per Rev. E. S., agent, 18.73
- Genesee Asso., Elba, ch. 8.25; Batavia, ch. 27.54; Oakfield and Alabama, ch. 20.50; Le Roy, ch. 50.75; Perry, ch. 27.75, per Rev. E. S., agent, 134.79
- Carthage, Mrs. E. Sawyer, per Rev. E. S., agent, 10.00
- Wayne Asso., Palmyra, ch. 4; Marion, ch. 8; Williamson, ch. 1.25; Arcadia, ch. 25.10; per Rev. H. B. Shermer, agent, 38.35
- Niagara Asso., Newfane, ch. 30.44; Hartland, ch., of wh. 4.22 is for def., 125.94; East Somerset, ch. 11; Ransomville, ch. 16; per Rev. H. B. S., agent, 38.38
- Orleans Asso., Medina, ch. H. Flagler 5; Manly Chase 1; C. Farnham 1; Yates, ch. 40; Rev. H. Blood 1; Carlton Centre, ch. 3.50; Shelby, ch. 58.43; per Rev. H. B. S., agent, 109.93
- Parishville, Rev. J. N. Hobart, 10 per ct. on L. M., for def., per Rev. J. Aldrich, agent, 10.00
- Galway Village, ch., per Rev. O. Dodge, agent, 7.00
- Union Asso., C. Curtis, 10; Red Mills, ch., with other donas. to cons. Mrs. Martha Ballard L. M., 25; James Johnson, with other donas. to cons. James P. Johnston L. M. 50; per Rev. O. D. agent, 85.00
- Saratoga Asso., Broadalbin, ch. 25; J. Kaeson, with other donas. to cons. himself L. M., 25; Amsterdam, ch. 7; Providence, ch. 12; Schuylerville, ch. 9.12; Gloversville, ch., to cons. Mr. H. L. Burr, Mrs. A. C. Churchill and Harvey W. Burr L. M., 300; Saratoga Springs, ch., with N. H. Waterbury's and other donas. to cons. Nathaniel H. Waterbury L. M., 69.50; Isaiah Blood 25; per Rev. O. D., agent, 472.62
- New York Asso., North Beriah ch. 100; Brooklyn, Central ch., to cons. Charles A. Waterman L. M., 150; New York, 1st ch. 500; Hastings, ch. 100; C. W. Thomas, of wh. 100 is for def., and to cons. Mrs. Joseph Burnett and Oscar Payne, L. M., 200; Henry Volk 50; Bethesda ch. 18.84; William M. Dodge, with other donas. to constitute Cyrenius N. Dodge L. M., 25; Norfolk st. ch., of which 25 is from Sab. Sch., 100; Ezekiel Shaffer, with other donas. to cons. himself L. M., 25; Port Jervis, ch. 18; per Rev. O. D., agent, 1286.84
- Hudson River South Asso., Williamsburgh, 1st ch. 179; 2nd ch. 21.75; Bushwick Ave. ch. 9; New York, Union ch., 30; J. H. Adams 10; Benj. Hasted 20; Calvary ch., Sab. Sch. 50; Cannon st. ch. 5.50; Sixth st. ch. 23; Laight st. ch., to cons. Joel B. Purdy L. M., 100; Lexington Ave. ch. 29.33; A. C. Churchill 8; Brooklyn, Washington Ave. ch., of which 40 is from Sab. Sch., wh. with other donas. is to cons. David A. Herick L. M., 94; Atlantic st. ch., 100; 1st ch., to cons. Miss Anna Lewis L. M., 100; Pierpont st. ch. 614.63; Mrs. O. Dodge, 15; per Rev. O. D., agent, 1404.70
- Hudson River North Asso., Rev. S. Hatch 2; Thomas J. Eldy 50; Halfmoon, 1st ch. 25; Chauncey Broughton 50; Albany, "a friend" 10; Samuel Patten, with other donas. to cons. Mrs. S. Patten L. M., 50; S. M. Fish 5; S. Campbell 1; 1st ch., of wh. 25 is fr Sab. Sch., 188; North Pearl st. ch., to cons. J. De Witt Sheldon, A. M. T. Sheldon, Miss Anna P. Boardman, Miss F. Mary Boardman and Mrs. Theodore Olcott L. M., 500; Troy, 1st ch., of wh. 140 is from Sab. Sch., and bal., 152.81, fr. Fem. Miss. Soc., to cons. Jona. Richardson and Mrs. Cynthia Jones L. M., 302.31; North ch., of wh. 75 is from Sab. Sch. and 40 from Fem. Miss. Soc., 231.06; Sangerites, ch. 16; Cohoes, ch. 18.25; Schenectady, ch. 35; Kingston, ch., 9.75, per Rev. O. D., agent, 1493.37

Essex and Champlain Asso., Mrs. H. H. Butrick, per Rev. O. D., agent,	25.00
Rochester, 1st ch., W. W. Beardslee, per Rev. S. M. Osgood, agent,	1.00
Black River Asso., Clayton, ch. 10; Lowville, ch. 48 23; John O. Donnell 10; with other donas. to cons. Mortimer S. Riddle L. M., per Rev. H. A. Smith, agent,	68.23
Broome and Tioga Asso., Rev. William Jones 1; Union Village, ch. 8; Binghamton, ch., to cons. Rufus K. Amory L. M., 180 41; Tioga Centre, ch. 4; West Danby, ch. 21; Spencer, ch., with other donas. to cons. Sylvanus Shephard L. M., 33; per Rev. H. A. S., agent,	242.41
Cayuga Asso., Rev. G. H. Brigham 5; Dea. William Daniels 5; Skeneateles, ch. 19.15; H. Waldo 1; Auburn, ch., with other donas. to cons. Henry L. Dunning L. M., 69.23; per Rev. H. A. S., agent,	99.43
Chenango Asso., 5.54; South New Berlin, ch. 4; Green, Central ch. 5; Norwich, ch., of wh 46 71 is fr. Sab. Sch., 267 07; B. J. Haight 5; per Rev. H. A. S., agent,	276.61
Cortland Asso., Dea. William Snider 2; Solon, ch. and cong. 27.70; Taylor, ch. 6; Groton, ch., Rev. J. Gibbs 25; Cortlandville, ch. 24; Homer, ch., of wh 25 is fr. Sab. Sch., to educate Lucy W. Harvey in Assan Orphan Sch., 135.97; a friend of missions, to sup. a Karen preacher, 25; Cortland and Homer, Juv. Miss. Soc 62; to cons. Heman H. Sanford, Nathaniel Jones, Jr. and Rev. Abner Maynard L. M., per Rev. H. A. S., agent,	307.67
Madison Asso., Georgetown, ch. 26; Madison Univ., Soc. of Inquiry, with other donas. to cons. Rev. S. Belden Gregory L. M., 67.80; ch. 25.25; Hamilton, 1st ch. 6; 2d ch. 7; Lebanon, ch. 8; Cazenovia, ch. 20; Village ch. 48 75; Mrs. C. Putnam 5; Morrisville, ch. 8.25; John K. Burdwin 25; West Eaton, ch. 21; William Coolidge 2; Chittenango, ch. 8; to cons. Oliver Stowell and Ralph Bell L. M., per Rev. H. A. S., agent,	257.55
Oneida Asso., Mrs. Frances Park 2; Rev. J. D. Pope 1; Oneida, ch. 18 12; Trenton, 1st ch. 1; Cassville, 22; per Rev. H. A. S., agent,	39.12
Onondaga Asso., Favettville, ch., to cons. Orlow D. Blanchard L. M., of which 25 is from Sabbath Sch., to educate David Decker in Nowgrou Orphan Sch., 185; Marcellus, ch. 9.77; Manlius, ch. 19; Camillus, ch. 84; to cons. Mrs. C. H. Rowley L. M., per Rev. H. A. S., agent,	197.77
St. Lawrence Asso., Fort Covington, ch. 30; Mr. and Mrs. G. Peck 5; per Rev. H. A. S., agent,	35.00
	12,229.84

New Jersey.

Flemington, Rev. Moses Heath, 10 per ct. on L. M., for def., 10; Newark, 1st ch., F. F. Randolph tr., 100; South ch., J. Hague tr., 160; 5th ch. 10; Rahway, ch., per Wm. Colgate & Co., 43.25;	823.25
-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------

West N. J. Asso., Cohansay, 1st ch. 7.95; 2d ch., bal., 1; Pemberton, ch. 54.75; Camden, 1st ch. 22.44; 2d ch. 21.44; Bordentown, ch. 62.88; Salem, 1st ch., to cons. Charles H. Newkirk L. M., 135; Morristown, ch. of wh. 10 is from Rev. E. D. Fendall, 10 per ct. on L. M., for def., wh. with other donas. is to constitute Jacob Haines L. M., 58; Trenton and Lamberton, ch. 50; Trenton, Central ch., of which 11 is from Juv. Miss. Soc., 22.38; Pittsgrove, ch. 30 39; Mt. Holly, Rev. J. G. Collom 5; Cape May, 2d ch. 16.50; Cape Island, Charles Brooks 2; Marlton, ch. 16; Haddonfield, ch. 25; per Rev. S. M. Osgood, agent,	515.73
Central N. J. Asso., Kettle Creek, ch. 2; Rev. D. Purdon 5; Haddonilton Sq. ch. 23; Freehold, ch. 57; per Rev. S. M. O., agent,	87.00
East N. J. Asso., Perth Amboy, ch. 15; Jersey City, Union ch., of which 22 is from Sab. Sch., 52.60; Middletown, 1st ch. 45; 2d ch. 15; Scotch Plains, ch. 65; Plainfield, 1st ch., of which 27.76 is from Sab. Sch., 99.25; 2d ch. 65; New Market, ch. 22.31; Morristown, ch. 5; Holmdel, ch. 75; Somerville, ch., of which 8.15 is from Sab. Sch., and 5.80 from Raritan Branch, 62.91; Shrewsbury, ch. 10; per Rev. S. M. O., agent,	522.97
	1448.95

Pennsylvania.

Pittsburg, Union ch., Ladies' Sew. Soc. 20; Eaton, Dea. Thomas Mitchell 5; Alleghany city, ch., of which 20.16 is from mon. con. and 24.12 from Sab. Sch., erroneously entered as a donation of clothing for Mr. Douglass, in April Mag., 44.27; Meadville, ch. 10; West Philadelphia, ch., of which 400 is from William W. Keen, 200 being to redeem his pledge for def., 579.30; Carbondale, David J. Jones 40; Old Forge, Sanford Leach 5;	708.57
Abington Asso., Abington, 1st ch. 38; West ch. 15; Honesdale, ch. 25; Scottsvalley, ch. 2; per Rev. S. M. Osgood, agent,	78.00
Beaver Asso., Newcastle, ch., B. Rem, per Rev. S. M. O., agent,	5.00
Bradford Asso., Towanda, ch., C. Plowman, per Rev. S. M. O., agent,	1.00
Bridgewater Asso., Auburn, ch., per Rev. S. M. O., agent,	6.00
Central Union Asso., Philadelphia, 1st ch., of which 127 is fr. Sab. Sch., male dep., 197.89; Germantown, ch., of which 10 is from Sab. Sch., 100; Plymouth, ch., of wh. 5 is from Sab. Sch., 10; Phoenixville, Sab. Sch. 4; Westchester, Sab. Sch. 22; Milestown, Union ch., of which 8.87 is from Sab. Sch., 23.06; Frankford, ch. 56.38; per Rev. S. M. O., agent,	413.31
Clarion Asso., Mt. Pleasant, ch., per Rev. S. M. O., agent,	5.00
Conemaugh Asso., Livermore, ch., per Rev. S. M. O., agent,	2.00
French Creek Association, West Greenville, ch., Mrs. Leet, per Rev. S. M. O., agent,	1.00
Monongahela Asso., Pigeon Creek, ch. 6; Elizabeth, ch. 21; per Rev. S. M. O., agent,	27.00

Northumberland Asso., Lewis-
burg University, Soc. of Inqui-
ry, per Rev. S. M. O., agent, 18.00
Philadelphia Asso., Philadelphia,
Calvary ch., of which 21.50 is
from Sab. Sch., 68.91; 11th ch.,
of which 125, of this 20 by the
Bible class, from Sab. Sch. 4.88;
1st German ch. 4.69; Tabernacle
ch. 125; 10th ch., of which 50 is
from Sab. Sch., 500; 12th ch., of
which 41, and of this 12 by the
Infant class, is from Sab. Sch.,
52; Spruce st. ch., as follows:
mon. con. 46.77; David Jayne
M. D. 200, William Bucknell
100, Misses Anable 20, Miss Shel-
don 20, J. Goodfellow 10, L.
Goodfellow 1, Mrs. Stratton 1,
Sally J. Stratton 1, A. McAl-
titioner 1, Ann Bussler 1, J. Fel-
nour 2, J. M. Flanagan 5, E.
Hubbell 2.60; G. A. Lewis 10,
Isaac Smith 2, G. P. Smith 2,
Elizabeth T. Smith 1, H. H.
Webb 5, H. A. Caldwell 1, W.
B. Caldwell 1, P. G. Caldwell
1, E. L. Caldwell 1, James D.
Reid 10; E. M. Cam 1, B. Githens
1, Mrs. Dowleng 1, E. S. Dowleng
1, J. D. Dowleng 1, M. M.
Dowleng 1, M. Dowleng 50 cts.
Mary Prettyman 1, R. Leonard
5, S. A. George 10, Mrs. Shum-
way 1, L. Shumway 8 A. Weaver
1, H. Saville 1, M. Gould 50 cts.
Miss Watkinson 1, Susan Wolf
10, Rest Fennar 10, Mrs. Bussler
5, Mrs. G. Davis 5, Mrs. J. A.
Mercer 3, R. Van Arsdale 1,
Jno. R. Rue 10, Sarah Harris
10, W. P. Welstack 10, W. Ham-
ilton 5, —443.27; West Philadel-
phia, 1st ch., Sab. Sch., Youths'
Miss. Soc. 50; Great Valley, ch.,
3.25; Chestnut Hill, ch., Rev. R.
F. Young, 10 per ct. on L. M.,
for def., 10; Lower Providence,
ch. 28; Schuylkill Falls, ch., of
wh. 8.62 is from Sab. Sch. 92.50;
Lower Merion, ch., H. G. Jones
5; Reading, ch., of which 18 is
from Sab. Sch., 30; per Rev. S.
M. O., agent, 1945.62
Pittsburg Asso., Mars Hill, ch.
4.58; Big Sewickly, ch. 1.47; per
Rev. S. M. O., agent, 6.00
Toga Asso., Toga, ch., per Rev.
S. M. O., agent, 10.00
Wyoming Asso., Braintrim, ch.,
Miss S. J. Sturdevant 1; South
Auburn, ch., Mrs. Phebe Green
1; Mehoopany, ch., of wh. 2.62
is from the Russell Hill Branch,
11 10; Forkstone, ch. 2.90; Rich-
ard Adam 1; Lehman, ch., J. B.
Crespel, 1; Eaton, ch. 7; per
Rev. S. M. O., agent, 25.00
Dansville, Welch ch., per Rev. S.
M. O., agent, 10.00
— 8254.50

Ohio.

Washington, Mrs. Larne 1; Mar-
garet Larne 2; Pemella Larne
1; Martin Larne 2; Margaret
Reeves 50 cts; Hannah Squibb
25 cts; Jacob Shafer 25 cts; David
Sayer 1; Euoch Millhorn 25 cts;
B. Wharton 1; J. C. Wharton 75
cts; Homer, ch., "a member"
6.75; Ann Collins 25 cts; Mrs.
Jane G. Wheeler 1; Springfield,
Rev. Charles Platts, 10 per ct. on
L. M., for def., 10; Mad River
Asso., Beaver Creek, ch. 3; Leb-
anon, A. H. Dunlevy and daugh-
ter, Mrs. Sarah H. Suydam, to
cons. Mrs. Sarah H. Suydam

L. M., 100; Marietta, ch., F. E.
Pearce tr., 23.39; Spencer, ch. 5;
Chester, 1st ch. 7.46; Granville,
ch., S. Spelman tr., 20; Perry,
Lovell Hartwell 5; Jemima
Hartwell 1; Anna Hartwell 1;
Birmingham, ch. 5; Zanesville,
Market st. ch., C. W. Lyon tr.,
82.75; Caesar's Asso., Centreville,
ch., 30.25; 281.94
Cincinnati, 9th st. ch. 221.55; Cut-
ter st. Sab. Sch. 16.28; High st.
ch. 1; Hamilton, ch., of which
16 is from Sab. Sch., 105; Day-
ton, 1st ch., of which 84.79 is fr.
Sab. Sch., 47.54; per Rev. J. Ste-
vens, agent, 891.82
Columbus Asso., an. coll. 9.61; Co-
lumbus, ch. 129 12; Cheviot, ch.
41; Madison church, 7; Maumee
City, ch. 12.75; Springfield, ch.
74.62; per Rev. J. S., agent, 274.10
Olentangy, ch. 5.88; Norton, ch.
1.67; Owl Creek, ch. 15; Cleve-
land, 1st ch., of which 51 is for
def. 144; Portsmouth, ch., of wh.
2.77 is from Sab. Sch., 19.77; per
Rev. J. S., agent, 185.77
— 1118.08

Indiana.

Miami, B. N. Bennett 3; Frank-
lin, John W. Dame 10; Indian-
apolis, ch. for def. 53.78; Vernon,
ch. 6; Rev. William Vawter 1;
Lawrenceburgh, ch. and cong.
20; Evansville, ch. 41.50, 185.23
Bethel, ch. 6.81; Crawfordsville,
ch. 1.50; Ladoga, ch. 20.75; New
Providence, ch. 9; Stilesville,
ch. 7.05; Bedford, ch. 2.40; per
Rev. A. S. Ames, agent, 47.51
Bethel Asso., New Albany, Bank
st. ch., of which 25 is from Sab.
Sch., as follows: Rev. W. B.
Crisler, M. W. Sherrill, C. Barth,
W. T. Courtney and James For-
man, each 5, to support a kareu
preacher, 34.50; 1st ch., Sabbath
Sch., W. J. Newkirk, tow. sup.
of a Karen preacher, 5; Jefferson-
ville, ch., of which 5 is from Sab.
Sch., H. W. Heaton, tow. sup.
of a Karen preacher, 6.50; per
Rev. A. S. A., agent, 46.00
Elkhart River Asso., South Bend,
ch., per Rev. A. S. A., agent, 2.00
Northern Asso. 5 45; A. Lathrop
Kingsbury 1; per Rev. A. S. A.,
agent, 6 45
Ebenezer, ch. 27; Aurora, ch. 20;
per Rev. J. Stevens, agent, 47.00
— 284.19

Illinois.

O'Fallen Depot, Rev. J. M. Peck
1; Jacksonville, Mrs. H. A. Bald-
win 2; Plainfield, M. C. Young
2; Nine Mile, ch. 6; Georgetown,
ch. 20; Galena, ch. 8; Lamarsch,
ch. 4.18; Griggsville, ch. and
cong., with other donas. to cons.
Henry Carmer L. M., 67; Chil-
licohe, ch. 11; Stonington, ch.,
"a few members" 12; Chicago,
1st ch., W. W. Smith tr., to re-
deem pledge, of which 200 is fr.
Sab. Sch., 680; Wauconda, ch.
5; Alton, 1st ch., Richard Flagg
tr., with previous donations to
cons. Rev. R. R. Coon L. M.,
35; Belvidere, ch. 50; 899.16
"Contributions from Albion, Ed-
wards Co. and adjacent prai-
ries, by William Hall tr.," per
Rev. J. Stevens, agent, 88.00
Chicago, German ch., per Rev. J.
D. Cole, agent, 7.81

Springfield Asso., Berlin, church,	
21.90; Springfield, ch. 32.20;	
Rev. N. W. Mfner 5; Misses Hay,	
each 5, for def., 10; J. Hay, for	
def., 5; Miss Mary Dresser, for	
def., 1; per Rev. J. D. C., agent,	75.10
Rock River Asso., Belvidere, ch.	
70.87; Dea J. B. linker 10; Mr.	
and Mrs. J. Lawrence 5; Rock-	
ford, ch., with other donas. to	
constitute Dea. Alonzo Corey L.	
M., 89.47; per Rev. J. D. C.,	
agent,	175.34
Chicago Asso., Dundee, ch. 15.03;	
Elgin, ch. 47.46; per Rev. J. D.	
C., agent,	62.49
Illinois River Asso., Galesburg,	
ch., tow. support of Mr. and Mrs.	
Ingalis, 50; Lafayette, ch. 33.84;	
per Rev. J. D. C., agent,	53.84
Quincy Asso., Quincy, ch., J. C.	
Durand tr., per Rev. J. D. C.,	
agent,	66.50
Rock Island Asso., Rock Island,	
ch., H. Gilmore tr., 17.75; Rev.	
A. Briggs, 10 per ct. on Mrs.	
Briggs' L. M., for def., 10; per	
Rev. J. D. C., agent,	27.75
Ottawa Asso., Paw Paw, ch. and	
cong. 65; Princeton, ch. 8; Gran-	
ville, ch. 11; per Rev. J. D. C.,	
agent,	84.00
Fox River Asso., Newark, ch. 11;	
Joliet, ch. 21; Lockport, ch. 15;	
per J. D. C., agent,	47.00
	1561.49

Michigan.

State Convention, C. Van Husan	
tr., Ira Dunham 1; D. Peck 5;	
Wayne Asso., 6.42; Stephen and	
Amanda Post 4; E. Daniels 5;	
South Battle Creek, ch. 1.33;	
South Jackson, ch. 1.07; York,	
ch. 10; Niles, ch. 15; Lawrence,	
ch. 5; Flint River Asso. 9;	
Brooklyn House 3.05; Detroit,	
1st ch. 89.13,	154.00
Clarkston, ch. 5; Kalamazoo, Rev.	
L. Slater, 10 per cent. on L. M.,	
for def. 10; Fendill's Mills, Rev.	
James D. Cameron 11,	26.00
Edwardsburg, ch., per Rev. A. S.	
Ames, agent,	5.06
St. Joseph River Asso., Niles, ch.	
55 cts; Constantine, ch. 2; Stur-	
gis, ch. 1; Burr Oak, ch. 75 cts;	
per Rev. A. S. A., agent,	4.30
Hillsdale Asso., Quincy, ch., per	
Rev. A. S. A., agent,	7.64
Lenawee Asso., Hudson, ch. 6.75;	
Clayton, ch. 2.85; Medina, ch.	
1.35; Adrian, Sab. Sch., to sup-	
port Sarah Wilcox in Nowgong	
Orphan School 25; per Rev. A.	
S. A., agent,	35.95
Coldwater, ch., per Rev. A. S. A.,	
agent,	17.06
Medina, ch., of which 7 is from	
Fcm. Benev. Soc., 13; Royal	
Oak, ch. 4; per Rev. J. Stevens,	
agent,	17.00
Orion, J. A. Rowley, per Rev. J.	
D. Cole, agent,	5.00
	272.01

Wisconsin.

Racine, 1st ch.	20.00
Walworth Asso., Janesville, Rev.	
Jirah D. Cole, with prev. donas.	
to cons. his wife, Mrs. Frances	
L. Cole, L. M., 40; Rev. W. H.	
Douglasse 5; per Rev. J. D. C.,	
agent,	45.00
Milwaukee Asso., Waukesha, ch.,	
per Rev. J. D. C., agent,	17.00
Maysville, German ch., per Rev.	
J. D. C., agent,	5.00
	87.00

Iowa.

Cascade, ch. 11.06; Danville, ch.,	
mon. con. 10; Colesburg, Jo-	
seph Goodman 2,	23.06
Cascade, A. Middleton, per Rev.	
S. M. Osgood, agent,	24.00
La Motte, Rev. J. Currier, of wh.	
10 is an. sub. and 10 is 10 per ct.	
on L. M., for def., 20; Dea. D.	
O. Montague 5 50; Dea. George	
McDowell 5; W. Wright 5; Da-	
vid Waldo 1; L. Wright 1;	
W. L. Lamphere 1; Josiah	
Whittemore 50 cts; Mary Palm-	
er 45 cts; G. J. Hodges 25 cts;	
A. Green 25 cts; A. Goodrich	
25 cts.	40.20
	87.26

District of Columbia.

Washington, Prof. William Rug-	
gles, to support native preachers	
in Burmah, 200; 1-t colored ch.,	
per Rev. S. M. Osgood, agent, 5,	205.00

Virginia.

Wheeling, ch., per Rev. S. M. Os-	
good, agent,	1.00

Florida.

St. Augustine, George Ward	100.00
----------------------------	--------

Minnesota.

Minneapolis, James Sully	10.00
--------------------------	-------

Canada.

Toronto, Bond st. ch. 31; Mrs.	
McChesney 5,	33.00

Canada West.

Wellington Sq., "two brethren"	6.00
--------------------------------	------

In Foreign Countries.

Scotland, Edinburgh, Robert An-	
derson, for Chinese Scriptures,	
Germany, Prussian ch., donas.	93.49
257.96; Meyer, Altheim 22.86; a	
sister, Muhlhause, 9.52; Boese,	
Derecham, 3.57; Stunthall, Ro-	
than, 7.61; Becker, Frohnha-	
usen, 3.17; Steinhoff, Einbeck,	
4.53;	309.27
China Ningpo Mission, Rev. M. J.	
Knowlton	100.00
	\$36,623.51

Legacies.

Cornville, Me., Joshua Woodman,	
per Samuel Woodman Ex., in	
part,	300.00
Portland, Me., Miss Anna Cobb,	
per Rev. W. H. Shailer, D. D.	200.00
Lisbon, Conn., Harriet Adams, E.	
G. Howe Exr., per A. Day,	330.00
Upper Freehold, N. J., Mrs. Acsah	
Cox, F. Hendrickson Exr.,	50.00
Dundee, Mich., Samuel Stone, Ti-	
tus Babcock Exr.	30.00
	910.00
	\$37,533.51

Total from April 1, 1855, to March	
31, 1856,	\$118,134.81

Donations in Goods.

Hamilton, N. Y., "Friends" 1 Box	
clothing, for Rev. T. Allen.	28.06

THE

MISSIONARY MAGAZINE.

VOL. XXXVI.

JUNE, 1856.

No. 6.

AMERICAN BAPTIST MISSIONARY UNION.

SAU QUALA:

THE SECOND KAREN CONVERT.

(Continued from p. 185.)

First Pastoral Charge.

We were on the summit of the highest range of mountains in the provinces. The tall timber trees at the first ascent had dwindled into a thick growth of stunted bamboos, unmixed with a single shrub. The path, which was narrow and steep, had reached a level spot, that had been in the rains the wallowing place of a rhinoceros; for it has the habit of wallowing in the mire no less than the hog and the buffalo. Here we seated ourselves to rest, and Quala cut down some of the bamboos before us, which interrupted our view on the west. The spotless blue heavens were over our heads, while the clouds, like snow drifts, were seen moving lazily far beneath our feet, insulating many a hill with their fleecy waves, or hanging to the summit of some hoary precipice, like a gigantic canopy. Pyekhya, Patsauoo, and Palouk rivers were discovered here and there, peeping from beneath their green eyelashes, as they wandered through glens and gorges, dale and valley and dingle, that never knew the scaring effects

of frost, but have retained the countenance of youth for untold centuries, like the antediluvian patriarchs. Tavoy point loomed up high in the northwest, crowned with its famous pagoda, built by the king of Pagan in 1204, the same year the crusaders took Constantinople, about the time that Genghis Khan founded the Mogul empire, which covered the globe from the Yellow Sea to the Baltic; when the English nation was extorting Magna Charta from king John, while they were submitting to pay tribute to the Pope. In the direction of Mergui on the southwest, the mountain limestone rocks towered in grotesque peaks among the ocean's waves, indented with subterranean gulfs, where the fearless Malay searches in his frail bark for the edible birds' nests on the crags within. Karen hamlets lay hidden at intervals throughout the wide extended forest below; but not a single professor of religion in one of them. "When shall these vales resound with the songs of the redeemed? When shall we look down on Christian churches in these green fields?" I asked Quala, as we rose, and, turning from the glorious picture before us, descended into the dark valley of the Tenasserim. "Hereafter, teacher, hereafter," replied Hope.

Years rolled by before we stood again on that mountain's summit, and gazed again on that prospect of forest and ocean, hill and highland, islet and inlet. The face of nature, ever beautiful as paradise, was unchanged; but we could almost hear—"Rock of ages, cleft for me," resound from Pyeehaya at our feet, where Quala was pastor of a church of a hundred members, and echoed from the hills and rocks of Patsauoo, Palouk and Tounbyouk on the north, where little churches had grown up under our labors during the interval. When we turned our eyes south, we saw the mountains that throw their shadows over the churches of Palaw, Katay, Kapa or Themboung, and Kapyau or Kabin, where our feet in the former journey had been first to tread their hills with the message of salvation. "God will do greater things than these," observed Hope, as we conversed on what God had wrought. The remark was prophetic. Another interval of ten years found us seated together on the crumbling battlements of Toungoo, beneath the tall shadows of the Bghai and Mauniepgba mountains with the whole untouched field spread out before us, where he has gathered four times as many churches and five times as many converts in a tenth of the time.

When the Karen New Testament was completed, the necessities of the mission seemed to require that I should pause from my labors in the translating department, and give my exclusive attention to the instruction of the native assistants. Accordingly I commenced a Karen Theological School, in 1842. At the close of the first year, I placed Quala in charge of the church at Pyeehaya, which, being the largest and at the same time the most central, gave him a position where his influence might be felt throughout the whole southern country. Excepting the administration of the ordinances, he was the pastor of the church from the beginning, but he was not ordained till five years afterwards.

In my report to the Executive Com-

mittee I wrote at the time,—"Sau Quala is the assistant that has been writing by my side every rains for eight or ten years; and he has been the almost constant companion of my travels ever since I entered the mission. With him I first began the study of the Karen language; and with him I commenced the translation of the New Testament, and he has continued with me throughout the work. Besides copying for me, I have constantly consulted him, as I went along, for words, their signification, and their construction, precisely as, in cultivated languages, a student consults his dictionaries and grammars. While I have thus been gathering knowledge from him, I have not been unmindful of imparting knowledge to him. I have often thought that, could I leave him, when my labors close on earth, an able minister of the New Testament, I should not have labored in vain; and, latterly, I have indulged the pleasing hope that God would more than fulfil my desire, and make him a useful minister even while I live. Formerly his mind was exceedingly obtuse, as are the minds of uncultivated people generally; and utterly unable to make any rational distinction between words and things that differed; but he now possesses, comparatively, quite a discriminating mind, and I am sometimes surprised at the nice distinctions that he occasionally points out, as existing between the significations of words. I do not suppose there is any one of his nation that can make any approach to him, in the matter of judicious criticism on Karen composition. This is saying nothing to the disparagement of any one else; for no other has had the same years of discipline that he has had. He has, however, acquired something more valuable than a knowledge of criticism; he has obtained a very tolerable knowledge of the principal parts of the New Testament, and of the sentiments of the Scriptures in general. He has copied all my translations at least twice, and I have always told him to ask questions about any

thing he did not understand. It very often happens, too, that, to get at the exact word for a passage that I am translating, I have to explain it to him in various language, in order that he may distinctly apprehend the precise idea, and thus give me the proper word, if any such exists in the language. In this way much truth has been imparted in a far more effectual way than in that of direct teaching. Furthermore, he is 'apt to teach,' and a very good preacher. When in the jungles, he is continually engaged in informal preaching from house to house and by the wayside, and I often set him to preach at evening meetings, when I have an opportunity to hear his more regular productions; and he frequently gives an exposition of a passage of Scripture, of which an educated man in America would not be ashamed. In addition to his other acquirements, Quala has grown in grace so much latterly, that were there any particular necessity for it, I should be most ready to ordain him. No such necessity exists at present, and his usefulness will not be retarded in the smallest degree by his being continued a licensee."

He was ordained on the twenty-eighth of April, 1847. Referring to his ordination, in a letter written a few months afterwards, he says:—"This is of the grace of God. Great is God's goodness. O Lord, when we were in darkness, Thou placedst us in the light; when we were in distress and difficulty, Thou placedst us in prosperity and ease. We will praise thy goodness to us as long as we live, throughout our whole existence. Make our light, our wisdom, our understanding of the Holy Scriptures, of Thee, and of thy love, to increase. Give us, O God, to understand the deep things of Thee. Thy mercy and watchcare over us, we can never sufficiently praise. Have mercy upon us, and watch over us unto the end."

The same year, 1842, that Quala took charge of Pyeekhya was signalized by the first ordination of Karen ministers.

Mr. Abbott, being unable to visit the field in his charge on account of the opposition of the Burmese government, very properly ordained two of his assistants, who could travel in the country. Quala and his associates in the Tenasserim provinces were happily exempt from the trials to which the native preachers in Burmah were subjected. The half of their sufferings will never be told. Sau Le, a Rangoon Karen, in a letter published in the *Morning Star*, under date of Dec. 29, 1850, wrote:—"I wish to say to my brethren who dwell in the land of the foreigners, that we, who reside under the Burmese government, have many obstacles to overcome, and numerous difficulties with which to contend in order to preach the gospel. We can hardly go to preach where we may wish to go. It is exceedingly difficult. I went recently with a companion to preach in a certain village. Night overtook us before we could reach the place of our destination, and we got up into a tree to pass the night. It came on to rain and to blow dreadfully, and we were afraid of tigers and wild elephants, for we were in a desolate forest. [A tree is no certain security against wild beasts. The leopard, as large as an ordinary sized calf, is in the constant habit of ascending the trunks of large trees in search of his prey; and the Karens think, but probably erroneously, that the tiger has the same habit. A Maulmain Christian told me that he was travelling on one occasion, before his conversion, as this assistant was, with a single associate; and when they were overtaken in the darkness, they made little bamboo platforms on which to sleep during the night in the branches of a large tree, one on a lower main branch, and the other on an upper large branch. During the night, the man on the lower branch was awakened by what he thought to be a tiger, but it was probably a leopard, creeping up the body of the tree above him. It had passed his branch, and was climbing up to where the other man slept. He

called out, the man answered, and the leopard was still. Not a claw moved ; but the sleeping man could not rouse himself ; and in a few seconds the leopard rushed up, seized the man in his sleep, and jumping down with him, devoured him at the foot of the tree, regardless of all the noise the narrator could make above him. Our native preachers, travelling in small companies, are exposed to greater dangers from wild beasts than most people are aware. During my residence in Tavoy, no less than three of our Karen assistants, who had been in my theological classes, were devoured by tigers. These dangers they never shrink from encountering ; and though Sau Le escaped that dreary night, yet they fell next evening among men as savage as the beasts of the forest.]

“ When the day dawned we continued our journey, and reached a Burman village where we preached. The Karen village for which we had started was near ; but we found the Burmese on the way were engaged in warfare with each other, and it was not possible to pass through them ; so we had to return the way we came. However, we turned aside towards another village. Darkness overtook us at the monastery of a Buddhist priest, so we went up there to pass the night. [They are the caravanseries of Burmah, where travellers are always allowed to stay.] After eating supper and when we were about to lie down to sleep, we thought that before going to rest we ought to preach to the priest. So I drew near him ; but when I had uttered one or two sentences, and he discovered we were Christians, he seized a cudgel, rushed at us, and drove us away in the dark. After this, some evil-minded persons informed the governor that I was going about preaching ; so he sent his officers to seize me, who took me to Rangoon, and threw me into the stable of the prison, where my feet were put in the stocks, and then drawn up so that I could neither sit nor lie ; and in this painful position I had to remain all night. Then it was the cold season, and they

stripped me of all my clothes, giving me nothing but a little dirty rag, so that I suffered much from the cold ; and they gave me nothing to eat, though I was very hungry, and no water to drink, though I was exceedingly thirsty. The next day, they brought me before the governor, hung me up by the heels in the Court House in the presence of the people, while a spotted-faced executioner stood over me with a cane, to beat me till I gave up the names of all the Karen Christians. I committed myself to God, prayed to him in my heart without intermission, and he so sustained me that I did not feel afraid ; but resolved to suffer and die, if necessary, rather than betray a single individual. I knew that if I told them of all the Christians, they would all be persecuted, and I thought it were better for me to suffer alone than that they all should ; if I died, I should die one only ; so when they demanded,— ‘ How many have become disciples of Jesus Christ ? ’ I replied, ‘ I am not able to say. Should I mention this one or that one, perhaps he would not prove to be a true disciple. I cannot tell you. You may take two stones and beat me to atoms, with one on the top of the other, if you like, but I cannot give you the names of those who worship Jesus Christ. Perhaps I should tell you wrong, and then God might hold me guilty.’— These examinations were repeated several days ; but on the eighth day I was dismissed on the condition that I should pay a fine of five hundred rupees, which I did.

“ I was put in jail again for continuing my preaching, where I was detained seven days, but was set at liberty by paying a fine of two hundred rupees. After the second imprisonment, my mother tried to stop me from preaching any more, but I would not listen to her. I remembered that Christians anciently suffered exceedingly for the name of Christ, yet they remained steadfast ; so I have continued preaching with undiminished zeal. Brethren, pray for us, that every thing which hinders the

preaching of the gospel may be removed, and that it may be with us as with you."

These are the men for whose scant support—a tenth of what this man paid in fines a year—the funds of the American Baptist Missionary Union have proved inadequate. I ask no greater honor on earth, than to be instrumental in converting such men, in educating such men, and in denying myself comforts and conveniences to support such men. But the privilege of contributing to their support is fast passing away. The churches of Toungoo have practically supported their preachers from the beginning, and the churches of Maubee, Rangoon, and Bassein have recently resolved to support all their own ministry.

Labors for the Karens of Burmah Proper commenced when Mr. Bennett took Ko Thah-byu to Rangoon, in 1833, and five were baptized by Ko Thah-a, the Burmese native pastor. In 1834, on Mr. Bennett's leaving Rangoon, Mr. Webb took his place at the station, who baptized twenty-two Karens there the same year,—the first baptized by a missionary in the Burmese empire. In December, 1834, Mr. Webb was joined by Mr. Howard, who travelled extensively among the Karens as well as the Burmese, being originally appointed to the Karen mission. Thirty-eight Karens were baptized in Rangoon in 1835. Mr. Webb went to Ava in 1836, and to Maulmain the following year. In 1836, Mr. Abbott joined the station. Accompanied by Mr. Howard and Mr. Vinton, who was at Rangoon on a visit, he made an extensive excursion among the Karens, during which they baptized one hundred and sixty-seven persons, who had been previously converted through the instrumentality of "Karen assistants," as the report stated, "principally by Ko Thah-byu;"—and these, with six others, made one hundred and seventy-three baptized in Burmah that year. Mr. Howard left Rangoon in 1837, when Mr. Abbott was alone at the station. He itinerated with the native assistants several months, and baptized

one hundred and seventeen; but he removed to Maulmain in November, 1838, on account of the intolerance of the government. He visited Rangoon again in 1839, when he baptized fifty-one Karens; but finding it impracticable to maintain schools there, he removed to Sandoway, in Arracan, in 1840. The Rangoon Karen Mission was reported in charge of Mr. Abbott till 1843. In the annual report of the Board for 1844, it is stated:—"Rangoon, reported heretofore as a distinct mission, will more properly be considered in connection with Maulmain,—no missionary having resided there since the removal of Mr. Abbott to Arracan." The district of Bassein, however, was still continued in Mr. Abbott's charge, and the assistants he ordained were sent to baptize in that province.

The number of baptized Karens in good standing at the ordination of the first native convert,—an epoch in the mission,—was, according to the report of the Board for 1843,

Burmah Proper,	-	-	-	744
Maulmain Mission,	-	-	-	312
Tavoy Mission,	-	-	-	541
Mergui Mission, about	-	-	-	100
Total,	-	-	-	1697

For ten years previous, the work of qualifying natives to preach the gospel had occupied much attention; but the necessity for ordaining Karen assistants about this time made the establishment of a good seminary for their instruction to be felt the more necessary.

No sooner was the Karen language reduced to writing, and the first tract printed by Mr. Wade, in 1832, than the education of the native preachers commenced. In 1834, I devoted the whole of the rainy season to their instruction, and the Report of the Tavoy Missionary Society for that year says:—"Every practicable effort is made to increase the number and efficiency of the native assistants, believing that it is through the natives themselves, that the conversion of the people will be ultimately effect-

ed." The Report of the Board for 1836, states:—"In 1834, during the rains, a Karen school was taught by Mr. and Mrs. Mason, in which, in addition to the female department, special attention was given to the training of native assistants."

When Mr. and Mrs. Wade returned from America and joined the station at Tavoy, they entered at once upon labors for the native ministry. Mrs. Wade writes in the dry season of 1835, of having "a class of ten assistants" at Matah; and in the succeeding rains, a large male and female boarding-school was taught by Mr. and Mrs. Wade, in which there were a number, who afterwards became useful assistants, on whose instruction special attention was bestowed.

When the first Deputation came out in 1836, arrangements were made for "the immediate establishment of a theological school for native assistants," embracing the Burmese and Karens; and when it became necessary to choose a Principal to take the charge, until the Board could send out a suitable man from America, the brethren unanimously elected Mr. Wade, though it involved the necessity for the Seminary to be located for the time at Tavoy. Besides the Burmese students, he had twelve Karens in his charge, concerning whom the Report stated: "Some of the Karens in particular, manifest a taste and genius for learning, that would be highly respectable even in our Seminaries at home." At the close of the session of 1837, Mr. Wade resigned the charge, and Mr. Stevens, who had been appointed to the work by the Board in Boston, took charge of it in 1838, as a Burmese Seminary located in Maulmain.

The education of the Karen native assistants, however, did not stop. The Report of 1840 says of Mrs. Wade's school: "The first class, which numbered eighteen, was composed partly of the assistants and school teachers, who were taught daily by Mr. Mason and Mr. Wade in the Scriptures." In 1840, Mr. Abbott went to Arracan, where he soon

had a school of fifty students. "Most of these," it is added, "were preparing to become assistants in the mission." The Report of 1843 states: "The number of Karen students for the ministry, under the charge of Mr. Abbott, during the rainy season was about thirty."

"Mr. Vinton," says the Report of the Maulmain Convention, "devoted a portion of his time to the instruction of native preachers for almost ten years. At first all instruction was given orally. As catechisms and portions of the New Testament appeared, they became text books. Such assistants as could be spared from their fields during the rains, and others desirous to become preachers, were taught in a boarding-school. But in the dry season, numbers of this character accompanied Mr. Vinton on his preaching tours, and received, as circumstances permitted, further instructions both by precept and example. During these ten years no regular classes were formed, nor any regular course of study marked out. The teacher aimed to adapt his instructions to the capacities of those taught, and to meet present necessities. Some continued in school only a few months, while others remained several rainy seasons. We have no records showing how many were instructed by the above method, or what was the extent of their qualifications; but all the preachers who labored in this province and in Rangoon until the year 1846, useful or otherwise, were embraced in the number. Mr. Bullard and Mr. Moore made some efforts in the same direction among the Pwos of this province between the years 1845 and 1853."

When Mr. Brayton went to Mergui in 1839, he took charge of the Pwo station of Kamakah, where the Tavoy missionaries had baptized five persons, and had five other candidates for the ordinance, who were on probation, that he baptized. From these and others subsequently converted, he obtained a few assistants, and the report of the Convention in Maulmain states: "He adopted

a course in educating a native ministry similar to that of Mr. Vinton in Maulmain."

In 1843, having just completed the translation of the New Testament, I commenced a theological school, devoting my whole time to it during the rains, continuing it every season until I left Tavoy. The course of studies pursued, as reported at the time, was: (1.) "Reading. The Karens are exceedingly deficient in the art of reading. The importance to the assistants, who are to be public readers and teachers, of some thorough discipline on this point, needs but to be mentioned to be seen. (2.) Writing. (3.) Arithmetic. (4.) Geography. For about four months, Mrs. Mason gave a lesson in geography daily. (5.) English. The whole class studied English about half an hour daily with Mr. Bennett; not with a view to speaking the language, but to enable them to use English maps, globes, &c. (6.) Use of the globes. A few studied the use of the globes, and by the aid of their knowledge of English, the most advanced were able to find the latitudes and longitudes of some of the principal places, the declination and longitude of the sun, and his place in the ecliptic for any given day in the year. (7.) Astronomy. On some of the rudiments of the science, the most advanced pupils had received instruction in Mrs. Wade's school. (8.) Geology. A beginning was made in geology, rather as a recreation than as a study. (9.) Medicine and *Materia Medica*. Medicines were exhibited, and so far as my limited means allowed, little experiments were made to show them the composition of the different articles. (10.) Composition. (11.) Public speaking. A part of the class was required to preach in the evening meetings occasionally; and their preaching was subjected to criticism. (12.) Taking notes of sermons. (13.) Study of the Scriptures. After all, the *principal* study has been the Bible. There were read during the season, the whole of Mr. Wade's Epitome of the Old Testament

History, all the historical books of the New Testament, excepting Mark's Gospel, and most of the printed Epistles. In reading the historical portions, a whole chapter was read, and the questions asked, and explanations given at the close; but the Epistles being more difficult, a single verse or small portion was read, and the pupil was immediately required to give, in his own language, the idea of the writer; and such explanations and corrections as were necessary then followed." The Report of the Board for 1846 states: "The Seminary in charge of Mr. Mason, for native preachers, is eminently prosperous." In 1846, I resigned this interesting charge to Mr. Cross, who had been sent out by the then acting Board for this special work, that I might be at liberty to go on with the translation of the Old Testament. The school went on increasingly prosperous under Mr. Cross's care for six years, until it became necessary for him to return to America.

He is now, however, back on his field of labor again, fully authorized to conduct just such a school as he had before. He indicated his course of instruction in the report of the Tavoy Missionary Society for 1847. "The principal exercise is in the Scriptures, commences at eight and continues till ten o'clock, A. M. In the first place, the class read and recite a chapter, passage by passage.—When this is finished, liberty is given for any of the class to ask questions on any part of the chapter with which they have found difficulties in studying it.—Great effort is constantly made to awaken a spirit of inquiry and of independent thought. When the questions of the class are exhausted, the chapter is taken up by the teacher, and such questions are asked, and such historical and other explanatory remarks are made as are thought suitable. The second exercise commences at 11 o'clock, A. M., with reading, after which comes arithmetic. A great interest is manifestly taken in this science by the students, and their progress in it is quite satisfactory. A

strong confidence is felt that they will soon be able to enter understandingly upon the higher branches of mathematics. The session in the afternoon is commenced by a lesson in the Epitome of the Old Testament by Mr. Wade, after which is a lesson in geography. A great difficulty yet exists in the entire want of maps in Karen. The little work on geography by the lamented Mrs. Mason forms a good basis for the study." They had regular exercises also in composition and the delivery of sermons; and he subsequently introduced Church History into the course, for which he prepared and published a valuable text-book.

In 1845, Mr. Binney commenced a theological school for Karen students in Maulmain, being appointed to the work by the then acting Board in Boston. Of the course of study pursued, he wrote: "The Bible itself is made their first and great object of study. The plan adopted has been to investigate this [i. e. the New Testament] in chronological order, with a harmony of the gospels. Every verse is explained, and the main subject of every paragraph is elicited, which each pupil is required to commit to writing for future reference. The first class have thus studied the four Gospels and the Acts with the following Epistles," [nearly the whole]. "This class have also studied and reviewed a brief Epitome of the Old Testament. They have devoted considerable attention to geography and arithmetic; also to reading and writing; besides which they have other daily and weekly exercises. At recitation, at first they give their own views, one or more of them, as the character of the passage, or as the views expressed, seem to require. Having expressed their own views of the meaning of a passage or the subject of a paragraph, I then explain the passage or give them the subject. After this, they commit the subjects to writing, in the form of a reference book. They have also had a daily exercise in reading, an exceedingly important exercise for Karen preachers. Some one or more of

them is required to speak at public worship not less than five evenings out of seven. In addition to these studies, they have had a daily recitation in arithmetic with Mrs. Binney."

After Mr. Binney left the country in 1850, there was an interregnum in which the Seminary had no permanent teacher, until the Deputation appointed Mr. Wade to the vacant chair in 1853. The course of studies he pursues is indicated in a recent article in the *Macedonian*: "Each class has two recitations a day. The first recitation is in systematic theology. I give them the subject the previous day, with heads and references to proof texts. These heads and texts they examine, and at the recitation, each one brings in a written essay of his own on the subject, after reading which, I give them a lecture on the subject. The second lesson is in the Old Testament, a new book to them; at present we are in Joshua. I question them and explain the lesson, giving them an analysis of the chapter, with notes and reflections and practical remarks, all which they write down. The other class recites a lesson in the forenoon to Mrs. Wade in the New Testament, at present in Timothy; and her practical and explanatory remarks are peculiarly interesting and useful to the class. They recite in the afternoon to Pahpoo from the Old Testament. Saturday I review the lessons of both classes for the week, examine their writing and orthography, and hear a part of the first class declaim."

The above extracts prove that the course of studies pursued in each of the schools has been substantially the same, differing in the administration only in the peculiar idiosyncracies of the teachers. The main point of difference in the character of these Seminaries has been, that the one at Maulmain, when first established, continued through the year with short intermissions, while the other have given the principal part of the dry season to a long vacation, to afford an opportunity for actual missionary work

in connection with their studies. On this, and on some minor points, the brethren have never been agreed, and probably never will. If we wait to act till we all think exactly alike, we shall never do anything. In October, 1847, only two years and a half before he left Burmah, Mr. Binney wrote: "Up to this time all that has been connected with the undertaking, (so far as the Karens under the care of Mr. Vinton are concerned), has met my most sanguine expectations. From others I have received no co-operation in this work.— Had Mr. Bullard been with us still, he fully intended to have done so." If Mr. Binney failed to obtain the co-operation of all the brethren, it is not remarkable that his successor does not; but if Mr. Binney succeeded ultimately, as he did, to obtain the co-operation of those who at first stood aloof, there is hope for his successor. Indeed, at the last dates, some twenty or twenty-five new students from Bassein had just entered the Seminary, increasing the number to more than forty; more than were ever connected with it before at any period of its existence. All the principal stations are now well represented there, except Rangoon.

TOUNGOO MISSION.

JOURNAL OF MR. WHITAKER.

Tour west of the city.

Toungoo, Dec. 26, 1855. — After a busy morning, we set out for a tour among the Karens west of the city. Very few of them have called at my house since I have resided here, but the few have listened to the gospel with interest. Still, as they do not return to hear a second time, the natural conclusion is that they are restrained by the influence of the Burmese among whom they live. I might employ my time far more agreeably among the thousands anxious to hear, and the thousands more who have heard and believed; but the commission is, "Preach to every creature;" and

Providence has given me two weeks of spare time, as it were, that I may spend them in this way before the meeting of the Association.

As the roads are said to be in good condition, I have for the first time attempted to make a jungle tour on horseback. Thus far we have proceeded without difficulty.

Having passed the western gate of the city, we rested for awhile in a shady grove, where we saw a Burman reposing from his toil in the paddy field. Our faithful assistant Kyouk-kai preached to him the gospel, to which he listened with apparent candor. After he had resumed his labor, we united in prayer to God that he would direct our footsteps, and prepare the hearts of the people to hear and receive the truth.

No one of our company has ever travelled in this direction before; we have therefore no guide but the providence of God. To-day we have not seen a single Karen, but the Burmans say we shall arrive at some of the Karen villages to-morrow. This evening we repose in a Burman zayat, which, though roofless, we have rendered tolerable by means of our tent cloth, and the branches of trees.

27.—Set out in good season this morning, and have been moving nearly the whole day. We came to the bank of the Palo river about noon. The only road was in the bed of the stream, where the water was from two inches to two feet in depth. We have been travelling in the water the whole afternoon, and have at length found a Karen village. I paused a few rods distant, while Kyouk-kai went to see what kind of reception we were to meet. A considerable number returned with him, and seemed pleased that we had come. We have erected our tent, and have been preaching alternately to eager listeners ever since.

Need of more light.

Our hearers have been mostly of the young people of the village. A few women came on our first arrival, one of

whom seemed looking for some wonderful exhibition. "Have you brought God's word?" she asked, and without waiting for a reply, continued, "Has God come himself? I want to see him."

The headman of the village, on whose influence much depends, has not yet made his appearance. It is to be feared his mind is not very favorably disposed. The people say they have from time to time made large offerings, for the purpose of obtaining happiness in a future state. Many of the young say they will in future worship only the living God; but they do not seem clearly to apprehend the difference between our preaching and that of the Buddhist priests.— They continually busy themselves in endeavoring to reconcile the two, and seem much puzzled when told that there is no similarity, and that the Buddhists are entirely in error.

28.—The morning was spent in efforts to convey the gospel message to the understandings of the people who gathered around to hear. The headman was present, and listened for a time with apparent candor; but his mind is full of the errors of the priests. He brought forward many things, which were in his view objections to our preaching. They were all of the most frivolous character, and showed only his ignorance of that which he seeks to defend. At nine o'clock he left to attend to his business; but on leaving exhorted his people to listen and learn as much as possible. Still his sincerity in this even is doubtful. It is cheering, however, to see here and there among the hearers a countenance marked with deep concern. Whether the word will prove a "savor of life unto life, or of death unto death," the great day alone can fully reveal.

At four, P. M., the people gathered again. A number were attentive and remained till a late hour. One middle aged man, who is manifestly a leading character, seems deeply affected by the truth, and is in favor, if possible, of obtaining at least the benefit of a school. Several others seem to agree with him.

The headman came again, but manifests no disposition to profit. The mass of the people we have not been able to reach, and I fear they are inclined to stand aloof from the gospel. A number were present at evening worship.

Only one way to heaven.

29.—Had several hearers this morning, most of whom say they believe the things spoken, and some say they have done worshipping priests. I explained to them the nature of the Sabbath, and told them if they were sincere believers, I should expect to see them at worship to-morrow. The oldest man in the company immediately promised to come, and called to the passers by, who were going to their fields, to do up all their work to-day, and worship to-morrow. At a late hour the headman came again; but continued to quote the priests. Finally he said, he liked my preaching; it was "good;" but there were several roads to heaven; the Burmese went by one, and I by another, but we should all arrive at the same place at last. To illustrate his meaning he drew a diagram on the ground, showing the various roads to heaven. The thought occurred to me that perhaps I might profit by the old man's example, and convey to his understanding the doctrine of the atonement by a figure, which I had failed to do by words. I therefore represented the Christian's road, with a fountain by its side, where those who travelled it washed away their sins. "That fountain," said I, "is Christ, who died for sinners. These other roads have no such provision. If those who travel them would arrive at heaven, they must turn about and go back and wash in the fountain, and come by this divinely appointed way." He looked at the figure with apparent astonishment, asked the assistant many questions in an animated manner, acknowledged the superiority of the religion of Christ, in having a provision for the forgiveness of sins.— When he left, he promised to come to worship to-morrow, and to use his in-

fluence to have the people come. This afternoon the Karens who came as coolies have been building a shelter, under which we hope to address a good number on the Sabbath.

Sabbath with the Karens.

30.—About sunrise, the usual hour for worship on Sabbath morning, I called the little company together for a prayer meeting. No one of the villagers was present at the opening of the services, though several had just gone past to their work. I called to them, telling them it was the Lord's day, and they ought not to work. Some paused for a moment, and seemed about to put down their baskets, to join our company; but, urged on, probably, by a previous agreement with the Burmans to whom they were selling the products of their gardens, they went on. As we were about to close, however, several came, and earnestly asked if we were done. The company soon increased to about fifty. I read to them from the Testament, and explained, as fully as possible in a single discourse, the practical requirements of the Christian faith. Most of them gave good attention.

By ten, A. M., they were present almost without exception, and Kyouk-kai preached, making it his main point to show the folly of their own superstitions and the superiority of the gospel. They were again present in the afternoon, and during the whole day the leading men gave close attention to the word spoken. Some, I noticed, spoke of their superstitions as a thing past, and of the religion of Christ as theirs in future. Much thoughtlessness was apparent among the young, and much boisterous talking, such as we must always expect in a heathen congregation; but we have the greatest reason to thank God and take courage. I trust souls have been born into the kingdom of Christ here to-day. One man, building a house near, went to his work as usual, but left it when worship began. It has seemed like a Sabbath, the first one indeed to this benighted

people. May it be the first of a series which shall not be broken, until they shall enter upon the eternal Sabbath at God's right hand.

31.—Last evening the chief and headmen were again present, and gave good attention to the preaching. When the services closed, the chief expressed his determination to abandon the customs of his fathers, and adopt the religion of Christ. "But," said he, "I cannot pray like the teachers. I can only say, 'Lord Jesus, help me.'" He regretted that his people were busy at present, and he could not build a chapel at once; but expressed his full determination to do so as soon as possible, and to seek some one to instruct him more perfectly in the word of God, and to teach the young people of his village to read. Whether he remains true to his present convictions remains to be seen, as he will be assailed by many temptations, especially from the powerful influence of Buddhism. May God keep him.

A deserted village.

Set out at eight, A. M., for another village; and, after having been half the day going up stream in the bed of the river, which is pretty well filled with water, have at length arrived. There are but few people here, and from what they tell us, I conclude there are but few inhabitants in this part of the world. They can nearly all be reached by boat during the rainy season. Only one person, an old woman, came out to meet us. I told her the object of our visit. She replied, she rejoiced that we had come, and should listen to our message; but she scarcely knew how they should entertain us, as they were very poor; the old men of the village were all dead, and there were only boys left. I assured her we had not come as beggars; and though it would be necessary for us to eat, they should have an equivalent.

The idea that our principal object is to get our food is always uppermost, and it is not till we have purchased it a few times, that they give it up. They judge

us by the priests, by whose importunities they are frequently troubled.

We meet Burmans at every point, who seem ready to hear the truth; though I have no words at command which will convey it to their understanding.—Kyouk-kai is apparently as ready in Burmese as in his own language, and lets no opportunity pass unimproved.

Jan. 1, 1856.—Last evening most of the people assembled, and listened to the preaching with attention. One who had been spending some time in the city, came forward after the services and announced himself a Buddhist. The main point for which he contended was that it was sinful to take life. He acknowledged he did it constantly, and therefore he was a great sinner. I replied, he was truly a great sinner, and endeavored to bring him to a knowledge of his real sins in the sight of God.

The headman did not come till I had retired to rest. Kyouk-kai returned with him to the village, and preached second discourse at a late hour of the night. This morning a number came early; and, on being asked what they were going to do, every one replied, they wished to return to the worship of the true God, and to learn to read his word.

The man who disputed last night has to-day provided himself with a black-board, from which he is learning the Karen alphabet, and says he is going to learn to read.

It is now mid-day, and I am left alone in the dense forest, a few rods from the village. The whole region is one vast wilderness of bamboos, with here and there an overshadowing teak tree. On a high ridge of land back of the village, is the spot where some consume their dead, according to the Burmese custom, and others bury after the customs of their fathers. All appears wild, wild, wild,—nature in her grandeur, and man in his extreme littleness.

I went to converse with the people in their dwelling this afternoon. They all reside under the same roof. They ex-

pect soon to abandon their house, which now looks like a vast labyrinth of bamboos, leaning in every direction, and about to fall in one common ruin.—When I was seated in the middle apartment, the people gathered to hear. They seem to have disposed of the question of duty, and the only one now remaining is, "How they shall worship God?" I explained to them the nature of God's requirements, and repeated a form of prayer, which several repeated after me. One old man of the company, I trust has felt the converting power of the Spirit. Nothing can exceed the readiness and joy with which he drinks in the truth, and exhorts others to obey it. They are now building their new house, and they say when it is finished they will build a chapel, and they wish us to send them at least a boy, who can teach their children to read. A larger number of hearers present than on other occasions. I have never visited a village where the way seemed so fully opened for the reception of the gospel. The people beg us not to neglect them in future.

2.—This morning we took leave, and turned our steps towards the city again. Some of the people accompanied us to the river, nearly a mile distant, and gave us the warmest assurances at parting. We have been descending the river on bamboo floats, and now, as the sun sinks behind the dense forests, we draw up, and pitch our tent on its bank. A solitary Burman house is the only habitation in sight. We have passed but one small Burman village to-day. We see many people, but they are all traders, or laborers in the forests.

Alone, yet not alone.

3.—After a toilsome walk across the paddy plains, we arrived about five, P. M., at my lonely quarters. Letters from home, the "Examiner,"—not yet five months from the office, and several of the native Christians from the hills to the east, are the friends that greet me. Yet God has given me friends in Toungoo. There is a devoted soldier, who, though

a zealous churchman, comes three or four times a week to my door, and kindly asks if he can serve me. There are eight or ten others, to whom it has been my pleasing duty frequently to expound the law of Christ, and who have given me many tokens of their kind remembrance. There is also the young officer who received me into his house when I arrived, worn by a long journey under a tropical sun, and weakened by illness, who still frequently comes in to spend an hour in religious converse and prayer.

First fruits gathered.

But my heart has been made sad since my arrival. My beloved pupil, Sau Wee, is dead. He belonged to a tribe who resemble the Bghais in everything but their dialect, which is nearly allied to the Pwo. They disclaim the name Bghai, and distinguish themselves by the name Mo-pgho, and are considered by the Bghais themselves as a distinct tribe, which they call Pla-mo. He came to me soon after the opening of the school last rains, and requested to be admitted. His mind seemed open to the reception of religious truth, but he had received very little instruction. After he had been with me a few days, he came to me privately and addressed me thus:—"Teacher, I do not quite understand you. Is it so, that after this body dies we shall live again?" He listened with great satisfaction, while I stated to him the scripture doctrine of the immortality of the soul, and of the resurrection of the dead. Soon after he, with several others, requested baptism, and before the close of the term was received and baptized. He distinguished himself throughout by his close attention to study, and when the gospel was the theme, gave his whole mind and heart to it. I never assigned him any duty, but I afterwards felt that to the extent of his ability he had faithfully performed it. Near the close of the term, he returned home to assist his parents in the harvest field; but as soon as the harvest was done he went to Sau Quala, and followed him, listening to his

preaching, till I commenced travelling, when he was with me about a month. He then returned to instruct the children of his native village in reading. I had already proposed to him to enter upon a course of study in the mission schools at Maulmain, which he seemed strongly inclined to do. But a few days ago he was taken to the grave. He spoke of death with cheerfulness, and of heaven as his sure resting place. The day he entered the school he purchased a copy of the New Testament, which was afterwards his constant companion. God knows by what means his work will be accomplished, though our fondest hopes are often blasted. Thus the first fruits of the Toungoo mission are being gathered in.

LETTER FROM MR. WHITAKER.

Under date of Toungoo, Oct. 9, 1855, Mr. Whitaker sent to the Publication Committee, who have the superintendence of the press at Maulmain, a copy of a small Karen catechism translated into the Bghai dialect,—accompanied with a statement of the reasons in favor of giving to this tribe a Christian literature of their own.

Reasons in favor of printing books in Bghai.

There are a few considerations to which I beg leave to call your attention.

1. The 'people cannot, at present, be benefitted very generally by instruction in any dialect but their own. There are a few villages near the border of the Pa-ku territory, where the Sgau language is understood to some extent. In these, Christianity at present has its strongest hold. But it is stated by the Christian inhabitants of these villages, that in proceeding to the heart of the Bghai country, all traces of Sgau are lost, except such words as are common to both dialects. I know also from my own observation, that this is a true representation. While many come to me who understand Sgau very well, there are many others, living more remotely, who come asking for teachers, who seem

no more to understand a proposition in Sgau, than in English. Several boys came to my school, who, after a few days, left, from inability to understand either teacher or books.

2. Admitting the possibility of their learning in Sgau with proper instructions, it is a well known fact, that we have not the teachers to send among them. Had we books which they could understand, they would instruct themselves in a great measure. Teachers would very soon be raised up among them, who would do the work much more efficiently than Sgau teachers could, even if they were now among them in sufficient numbers. Of the teachers and preachers who have been sent, only four remain at their posts, and they are in the villages near the Pa-ku country. Some have been sent to small distant villages, but have every one returned. It is my conviction that future efforts to establish Sgau teachers among them, will prove equally unavailing.

3. A great number of Bghais are now begging to be instructed. We should, as far as possible, give the gospel to all in their own language, and should do so without yielding to discouragements, however dark the prospect.— But we do not contemplate making books for the Bghai Karens; so cheerless a task it would be, in itself considered, and as

would be to prepare them for a nation of unrelenting idolaters. The number of converts baptized and awaiting baptism, cannot be less than fifteen hundred. These and others connected with them, who are by this means brought under religious instruction, make a Christian population, using the term in its popular meaning, of not less than three or four thousand souls. But they are at present a Christian people without Bibles, Testaments, or even a catechism that is generally understood. But this is not all; the number is daily increasing. Among a people who know not their own number, or the limits of their territory, the name of Christ still clothed with power is subduing all to itself. For

Christians, who believe the whole world will be subdued by the divine power of evangelical truth, it surely is not a great stretch of faith to believe that a field, whose first fruits have come in so bountifully and so promptly, will soon be all gathered into the garner of the Lord. Shall we be doing our whole duty if we fail to give them books, which even a child may understand? It has been thought best to make books for Burmese, Pwos and Talings; but the result of a generation's labor among these three races of people is scarcely equal to those of the first year's labor of a few poor native preachers among the Bghais. Is there not a tenfold greater reason for our giving them the truth in an intelligible state as soon as possible?

4. The testimony of all the preachers who have been among them is united on this point. Sau Quala has repeatedly urged the necessity of speedily preparing books for them. He seems to consider it as quite indispensable, and fears very much that the advantages already gained, will be lost by our tardiness in applying this and other necessary means of improvement.

There is no time to be lost in this matter. The question is fairly before us, whether we will give the people here the truths of the gospel in their own dialect, that all may read and understand, or restrict them to the few who can and will command leisure to learn them in another, differing widely from their own.

LETTERS FROM KAREN ASSISTANTS.

Dr. Mason furnishes the following translations of letters from Karen assistants, printed in the Karen "Morning Star." The first is from Sau Shapan, the principal Bghai assistant, addressed to Sau Quala; the second is from San Pwaipau, who was the first assistant among the Pakus.

Letter from Sau Shapan.

My dear teacher and elder brother:— I am not capable of any thing. I have no wisdom, no discrimination; but I fully believe, as the Holy Scriptures say,

God can do all things. When I came hither I was not skilled in the books, but God turned the hearts of the Bghais to become Christians and to build thirty-nine chapels, for which they are desirous to obtain teachers; and though destitute, yet God watches over them and preserves them steadfast. I do not understand the Bible; yet God enables me to speak, but it is not by my own wisdom. Then brethren, when you pray, do not forget your brother, the little teacher Shapau, who is in the land of the Bghais.

When I heard that teacher Whitaker had arrived at Toungoo, I wished to visit him very much; but at that time my whole body was excoriated with disease. I did not know what to do, but I wished to go very much; so I went into the forest and dug up some roots said to be good for the disease, and after reducing them to a paste by rubbing them on a stone with water, I bowed my head to God, and prayed for his blessing. I then anointed myself, and, after a night's rest, awoke in the morning a little better; so I went and visited the teacher. I staid four days in Toungoo, and on the Sabbath the teacher made me interpret for him in Bghai; but he read from the Bible concerning Ananias and Sapphira, the signification of which I did not well understand. However, the Lord helped me to speak, and the Bghais were enabled to understand tolerably. They were very anxious to be furnished with Bibles; and when the teacher promised to furnish them with some hereafter, they rejoiced exceedingly. The Bghais greatly fear God, and worship him with great propriety; therefore, brethren, pray for them, do not forge them.

I have been now two years among the Bghais, and sometimes I have wished to see my little daughter (at Maulmain) very much, and desired to return; but God appointed me to teach the Bghais books, and I saw them build zayats in one village after another, so I did not dare to return. It is as the Bible says,—“The harvest is ripe,” and then there is

the order to “reap.” Brethren, when God has thus commanded, dare you remain inactive? God has opened the path of rejoicing, and we ought all to rejoice together. Still, I have no confidence in myself. My trust is in God. Then, brethren and sisters, teachers and teacheresses, all of you, pray for me, and that the kingdom of God may come in Toungoo.

Letter from Sau Pwalpau.

Grace to the teachers, teacheresses, and disciples, all and every one of them. I praise God according to his word. I never feel weak in him, and through the aid he affords me, I rejoice in him continually. God led me hither; and, though I felt sad at first, yet he has displayed his power in truth, and I cannot sufficiently praise his goodness. But I do not think of that which makes me happy. I preach, and I see light brightly irradiating the darkness. It increases day by day, as the first blush of dawn becomes brighter and brighter in the morning. The prayers of the teachers, teacheresses, and disciples have been heard. Through preaching, with God's help, the hearers come to understand one precept after another in succession. The people here study the books well, and God assists them. Those who become a little skilled leave me; for the inhabitants of other villages build zayats, and come and call them away for teachers. I have furnished eight Paku teachers to as many villages where they had been invited to teach. Pray for these eight teachers, brethren, for they have only just commenced study, and know next to nothing.

At first, when I came and preached here, there was a chieftain who knew not righteousness; but when he became a Christian, he became a strong man in God. He exhorted and instructed his family and people in matters pertaining to the next world in a most zealous manner; and he has loved me like one of his own children.

This year has been one of much sickness among us. Twenty persons have died, of whom nine had been baptized. Still, the Christians remain steadfast, every one of them, and are strong in God. Dear teachers, teacheresses, and disciples everywhere, pray in love for this people.

HENTHADA MISSION.

JOURNAL OF MR. CRAWLEY.

Tour from Henthada to Rangoon.

Nov. 24, 1855.—I left Henthada this morning, for the purpose of visiting the villages between that place and Rangoon. My company consists of two oarsmen, a steersman, the two disciples, Ko Eim and Ko Choke, and a Bengali cook.

Having at present no regular native assistant, I was glad of the opportunity to take the disciples above named, in order that they might commence the course of training which will, with the blessing of God, make them "able ministers of the New Testament" to their benighted countrymen. They are both promising men, and I am much encouraged by the zeal and energy with which they improve every opportunity for preaching Christ. I design in this tour to visit the villages on the right hand descending, and those on the other bank on my return.

26.—Yesterday, Sunday, we spent at Tsalong, a place "neither small nor large," as the Burmans have it, that is, about the middling size. We found enough to do all day. The disciples went in one direction, and myself, with one of the boatmen, to carry tracts in the opposite. In this way we managed to make known our message nearly, I think, to every house. After breakfast, we tried to find a house where we might hold meetings something like our usual regular Sabbath service. But no one would give us permission,—every one to whom we applied, "Friend, will you not allow us to sing and pray to the Eternal God, who made you and all things," an-

swered, quite respectfully, but in an anxious, low tone of voice, "No, I am afraid my friends and all the people will ridicule me."

As nearly the whole population were attending a funeral, we decided to resort to a *zayat* a little removed from the village, and surrounded by a collection of *kyoungs*, four old pagodas, and idol houses filled with images of every magnitude. And there, amid this profusion of dumb witnesses of man's forgetfulness of his great Creator, we sang the praises of the Eternal God.

Here, as in every village of any size, *poongyees* abound, eat the rice of the people, teach their male children to read, and quietly use their influence to bind upon their votaries the yoke which must ruin their souls forever.

Donabew — Nyoungdong.

Reached Donabew this afternoon, and found, in the old mission house formerly occupied by Mr. Brayton, a Christian Karen family. They received me with right cordial welcome. Owing to the fact that a missionary had resided here for some time, I found many who had heard before of the way of salvation, and hence did not listen with the same apparent interest as those to whom it was made known for the first time. There were many good listeners, however, and I hope it will not be very long before this large and important place has at least one church of believers. But alas, how can one man attend, with any thing like efficiency, to the numerous villages which comprise the field assigned me?

After the moon had risen, a very good congregation collected on the bank, attracted by our singing, and we continued singing and talking until a late hour, when one of the disciples having offered evening prayer, we retired to sleep as they only can sleep who have been exercising lungs and muscles for hours.

27.—Just as day dawned we started for the next large village on our route, called Nyoungdong. I say, large village, because between Donabew and the one

just named, there are numerous small villages, which must be visited on another occasion. Nyoungdong is a large town situated at the mouth of the Panlang creek, which connects the Rangoon outlet of the Irrawadi with the main river. The place seems to be sustained by the boats which in great numbers, from all the upper country, make this a resting place *en route* to Rangoon. The creek is not very wide, and we found it, throughout almost its whole length, full of boats of all sizes, laden with paddy for the Rangoon market.

28.—After dinner last evening we had an exciting scene on the bank. The disciples had not yet returned from their evening preaching walk, and I was surrounded by some dozens of Burmans who had been reading our tracts through the day, and had thus become excited, and quite prepared for a controversy with the “setters forth of strange gods.” They seemed little inclined to cavil, but made such inquiries as seemed to indicate a sincere desire to know the truth. They soon discovered, however, that my knowledge of Burman mythology and its mysteries was exceedingly limited; and, as they could not resist the temptation to show their superiority in this respect, I was very soon floundering beyond my depth in the muddy waters of Burman theology. Overwhelmed by the shower of hard Pali words with which they added to my discomfiture, I was glad enough when the disciples came to my rescue, and quite turned the tide of victory. Ko Eim is learned in Burman lore as few of his countrymen are, and his hearers, now subdued and silent, listened with admiration while he hurried them through the same dark labyrinth in which I had been entangled, and exposed the follies and absurdities of their system, showed them its insufficiency to save, and then held up in striking contrast our glorious religion, and preached the Saviour to them.

Health of Mr. Ingalls.—Baptism of a priest.

29.—To-day reached Rangoon. When

I was last here, Mr. Ingalls was living within four brick walls, all blackened with fire and smoke. Now I found him residing in a commodious two-story brick building, which, though not quite completed, was already very comfortable. The Burman church in Rangoon is in a flourishing condition, and is steadily increasing. Prepared, as I had been, by alarming accounts of br. Ingalls' serious illness, to find him very feeble, I was most agreeably surprised to see him so much better than he had been, and able again to attend to his various arduous duties. *

Sunday, Dec. 2.—Br. Ingalls preached to a very good congregation, composed chiefly of the native Christians. After the sermon, we listened to the story of a priest, who, the previous Sunday, had cast away his yellow robe, and with it all his long-cherished store of merit and self-righteousness. He believed with his heart in the Son of God, and with his mouth made confession unto salvation. He related most clearly and satisfactorily how he had found the Saviour, who led him to count all his former gain as loss. As br. Ingalls was too tired to take the long walk to the place of baptism, I had the satisfaction of baptizing him in the same lake which has already received so many in the observance of this initiatory rite of Christ's church.

Return—The Assistants—Illustration.

14.—We reached Henthada on the eighth instant, and found all well. The few inquirers were advancing in knowledge under the care of Ko Au, our third disciple, who did not accompany us.

The trip up the river was very tedious, and I beguiled much of my time in conversation with my volunteer assistants. It is most pleasing to observe how rapidly they have advanced in obtaining a knowledge of the Bible, and in correctness of religious perception generally. I was much struck by a figure employed by Ko Eim. We had just

* Later accounts are less favorable.

passed a large, black wooden idol which had been set up on the bank, and to which some Burmans were engaged in praying and making offerings. We all sat quietly for some time, engaged with our own reflections, when Ko Eim suddenly exclaimed,—“Teacher, let me tell you what the Burmans remind me of. They seem to me like a poor hungry idiot, who does not know food when it is placed before him, but, pushing it away, continue to cry, ‘Give me food, give me food.’ And so the Burmans. When we offer them the gospel, they reject it; but continue to cry, ‘Save us, O God; save us, O God.’” Alas, the poor idiot! How truly descriptive of the ignorant, but proud Burman!

PROME MISSION.

LETTER FROM MR. KINCAID.

A full account of the trip of Messrs. Kincaid and Dawson to Ava and their interview with the king, was published in the Magazine for October, 1855, pp. 409-418. At the time of that visit (April 12, 1855), the reader will remember that the king received the missionaries with a cordial welcome, and invited them to make the royal city their permanent residence, offering also to pay their expenses. The following letter is a testimony to the king's sincerity in his request.

Continued favor of the king of Ava.

Prome, Nov., 1855.—During the past five months, I have received repeated messages from the Court, and two special messengers from his Majesty, to learn when I will come, and offering boats and men to take me and my family up and also to furnish me with a house.

Of course, I refused any such aid, and stated distinctly that I could not make Ava my home, until my place was supplied in Prome. It seems, however, that the king confidently expects me up, and I have written to Dr. Dawson, proposing that he should go and remain, and I would go once or twice a year, visit all the towns by the way, and spend three or four weeks in the capital. Probably by the end of one or two years, could

leave Prome and make Ava the centre of my labors.

Condition of the station at Prome.

As things now are, it does not seem to me wise to leave Prome. We have four Burman and two Karen churches, widely separated,—the most northern and the most southern, at least one hundred miles apart; and besides these young churches, we have disciples in several other localities, where the prospect is very encouraging that other churches will rise, both among Burmans and Karens. Then again, our native preachers, though faithful and hard-working men, are young in experience, and far from being skilled in the gospel.

Br. Simons is not able to do the work so urgently demanded in this field. He has not physical strength to endure the hardships. It is comparatively easy to visit the towns along the river in a boat; but much of our work lies back in the country, and no small part of it among the hills, where even a horse must often be left. To do this work, I am often for days together with no bed but my cloak, and no pillow but my saddle. These exposures and the consequent hardships, br. Simons could not endure.

The Lord has opened wide the door of faith. Among our converts we have also a goodly number who seem to be called of God to the work of the ministry, and they must be instructed and quickened in order to become able ministers of the New Testament. Then again, we have two departments, Burman and Karen, both equally important, and, at the present time, equally encouraging.

Can a man be found for Ava?

All these facts taken into the account, the path of duty seems plain. Br. Simons and myself entertain the same views on the subject. Still, there is Ava with all its vast interests and its great population and its close connection with unnumbered Shans and Karens, east and north, and the king and his Court ex-

pressing more than a wish to have me make it my home. Can nothing be done for Ava?—is a question ever before me. My conviction is that I should remain longer in Prome; yet I think something can be done in Ava. I have proposed the only plan I can think of, to meet the present exigency. Could my place be supplied here, I would gladly go at once; but there is no one. There is no person living who can feel as I do in reference to Ava and the vast field still further north, as I know the people and they know me.

The king is a great admirer and most liberal supporter of his ancestral religion. Still he is not a bigot. How far he would tolerate an open proclamation of the gospel, it is impossible to say. He expressed no opinion to me on the subject, though he knows well my manner of life. I am not anxious to know how he would regard the conversion of his people. At present, there is nothing in the way of carrying the gospel to any town in Burmah.

Another convert from Ava—Church at Thayet.

I have just baptized a young man from Ava,—the fourth within a year. This man says his mother received a book from me when I was in Ava last April, and they read it daily and came to believe it contained the true religion, when he proposed visiting Prome to learn fully the doctrine of Christ. He says he must return soon, so as to instruct his mother and other relations in the knowledge of Christ. In Thayet, the frontier city of British Burmah, I have baptized eight, and these, together with five baptized in other places, but now residing in Thayet, are constituted a church. Two assistants are laboring in the city and neighboring villages with encouraging prospects. I visit the place every four or six weeks. The entire expense of the mission is furnished by a few pious officers.

Thayet is admirably situated for mission work. The population is rapidly

increasing, and a large number of villages are easily reached. Besides this, merchant boats from all the towns along the Irrawadi, as far north as Ava, are constantly arriving in this city, which furnishes an opportunity for preaching and giving tracts to thousands living in the heart of the empire.

We are anxious to establish a similar mission in Keaugen, a large and beautiful town, thirty miles below Prome; the expense would be about three hundred rupees a year. On every side of us the field is inviting, both among Burmans and Karens. We have the promise of two or three Karen assistants. Br. Crawley has sent Ko Eim back to Prome, because he has not the means to pay him. The sickly season has begun, and the mortality is great in city and country. Shway Doun is nearly depopulated.—Fevers and dysentery are the deadly diseases. Amidst it all, we have lost only one disciple.

TAVOY MISSION.

LETTER FROM MR. CROSS.

Visit to Matah.

Tavoy, Dec. 31, 1855.—I left Tavoy on the sixth inst., in company with Capt. Stevenson, the Commissioner of this province, and Dr. Walter, assistant surgeon of the station, to visit Matah. We had elephants, which are now owned in great numbers by the Karens in the vicinity of Matah. No less than seven came to offer their services. We arrived at Matah on the evening of the seventh, having made the journey in two days. Due notice had been sent, and the people had done credit to themselves in fitting up their chapel for our reception. On the eighth, which was Saturday, we walked over the village and visited some of the houses of the people. The Sabbath was spent in preaching,—congregation about one hundred and sixty. Monday, the Commissioner spent in the examination of

civil and criminal cases. There were thirteen pupils in the school during the rains.

Civil and police regulations.

The Commissioner issued the following orders: 1. That hereafter no Karen headman shall hold his office, dating one year from the present, who cannot measure and calculate the area of the fields cultivated within his district. 2. Hereafter the headmen shall report to government the number of pupils in the schools in their districts, and the number of children not in school who ought to be in school. 3. To check the disposition to gamble, which seems to have taken a deep hold on the people in and about Matak, the Commissioner issued an order to the headmen to apprehend any persons seen gambling or with dice in their possession, and declared that any such person should be fined one hundred rupees and the complainant should have one half.

State of the church—Superstition.

The Matak church is not, I think, in so bad a condition as I had been led from reports to fear. But their teacher says that while the missionary is with them, they appear better than at other times. He reports eleven who have apostatized during the year. Some of these I saw, but they have left the village. The church, that is, great numbers of them, have become dissatisfied with their teacher. There must have been from one hundred and sixty to one hundred and eighty at the communion season, and many of them appeared well.

One of the things which discourage me most is the tenacity with which the older people cling to their superstitions. The headman showed me a doe's horn, which he assured me would preserve a house from taking fire;—and if any one carried it about his person, it would be impossible for any body to shoot him with a musket. The musket would not fire; if it did, it would burst; if it did

not burst, the charge would not hit. The great majority present believed this; and one and another assured me that they had medicines even stronger than this. The teacher and others tell me that the disciples have formed the habit of keeping such charms in their houses and about their persons. I preached against these things on the Sabbath, and on Monday morning the doe's horn was shown me, and I found I had not succeeded in killing the belief in such charms. I hope there are a few in Matak,—but the number is a minority,—who are not governed by such childish superstitions. These superstitions seem to have increased immensely within a few years.

This year the church has contributed fifty-nine rupees and five annas, which a little more than pays the salary given their pastor and school teacher.

Condition of other churches.

11.—I set out on my visit to the church at Kergau, twelve miles above Matak, on the north branch of the Tenasserim.—Arrived in the evening and preached. This little church occupies one of the most splendid tracts of country to be found in these provinces. But they do not cultivate in any such way as to derive benefit from the excellence of the soil and situation. I found the little church completely discouraged, and all the talk was about scattering. They, however, rallied, and before I left, their childish minds seemed to take hold on strength again.

This was still more strikingly the case with the church at Khoplau, both in regard to the utter discouragement into which the church and the teacher had fallen, and the marked revival which our short visit seemed to produce. In this latter place, Khoplau, I found the chapel all in ruins, and all the houses in ruins about it. There were four or five ruined houses about the chapel, and not one family living permanently near it. All were set upon giving up and dispersing, one to this place and another to that;

but all rallied, and determined to build a new chapel and new houses about their chapel. One reason why a family had left a house was, that in time of high water a snake had come up into the house, and this was a bad sign. The heathen Karens almost uniformly forsake their houses on such occasions.

One little church of some fifteen or twenty members, up the south branch of the Tenasserim, I found in a good condition. This was very refreshing. The place is called Lertahpoo. But the little church at Kaito, if indeed it should ever have been called a church, I found utterly broken up. The weeds and grass were grown up around the little chapel, so as mostly to choke up the passage.—This, however, had been cut away for our accommodation, as I had sent notice a week or more beforehand of the day on which I should be at the place. But six or eight Karens came to meet us besides the teacher, who is a very good man.

The average contribution of all the churches in this region, except Matah, is about six rupees to a church,—which I have invariably given to the teacher in addition to the proportion of the three hundred rupees assigned to these provinces from the home treasury.

I have never seen the churches even in Tavoy at so low a point as this year. The schools have been almost entirely given up. The parents have lost their interest in sending their children to school. The Matah church had twelve or thirteen small children in school, and the others from three to five children in school. What struck me painfully in almost every place was the fact that I met the young people decked out in the style of heathen Karens, their necks covered with beads, and their ears stuffed with slits of red flannel.

I intend, if possible, to visit these villages again before the rains, and try to secure what seems to have been partially gained. I have not yet visited the churches on the Tavoy river, but an ordained assistant spent about two months

at Newville. He reports the little church there in a very bad state.

I expect to start to-morrow or next day to visit the churches at the south.—I hope to find them in a better state than those in this province. I shall do the best I can, both here and there to stir up the people.

I hope we may soon see better times here, and it is our prayer that God will return and help us.

NINGPO MISSION.

JOURNAL OF DR. MACGOWAN.

Disbanding of the day school.

Ningpo, Dec. 24, 1855.—In accordance with instructions from the Committee, the mission has disbanded its day school. The children of our church members will enter other mission schools where it is practicable, and where it is not they must run at large. Under these circumstances, we cannot compute what proportion of these little ones will follow in the religion of their parents; but one hazards little in predicting that Ningpo Baptists will, compared with their Protestant brethren, and also with Romanists and Confucianists, take, intellectually at least, a subordinate place. But we regard the suspension of the day school as only a temporary measure; and hope to see this means of disseminating gospel truth once more in full operation. I hold that when poor men are gathered into a Christian church, it is incumbent on us to undertake the education of their children, and to support, as well as instruct, pious youths who give signs of future usefulness. For these purposes, schools are indispensable for an efficient mission in China.

Itinerant preaching.

Last season, many excursions were made by missionaries at Shanghai into the interior, who found that vast and populous regions might be easily visited, where multitudes would listen to their preaching. This year many such jour-

neys have been made from this city. Crowds collected in every city and village to hear the new doctrine, or rather to see with their own eyes the strange looking men who stood up to address them. Could you see a missionary, standing on the steps of a bridge, or on the stage in a temple, preaching to the assembled neighborhood, you would be delighted, and anticipate much from the labors of your brother. But could you hear the remarks of the auditory, you would regard his efforts as almost wholly futile. They are drawn out by curiosity, and for the most part consist of the idlers to be found in every city, always ready for a spectacle; and, what the arrival of a menagerie is to a town at home, the approach of a "barbarian" is to a Chinese populace. Nevertheless, itinerant preaching is useful; it is important, and essential to the work of evangelization; for though discourses of this kind, like the printed page, serve rather to convey a general notion of the truth than to convince men of sin, and cause them to cry, "Men and brethren, what shall we do?" — yet it is what must precede and prepare for that preaching which shall reach the heart, — preaching that is addressed to individuals regularly, frequently, with line upon line, precept upon precept, here a little, and there a little, in the house of the listener, and by the wayside, but above all in the house of the missionary, to which he should be allured.

Sermons or discourses to a promiscuous assembly are calculated to give but meagre impressions. The persons who profit by what is technically called preaching are those who stately listen to it. It is the course to be relied on for enlightening inquirers, or confirming believers; but for proselyting, for attaching adherents, the missionary should single out his man, and follow him up, as if his mission was to secure him especially. This sort of labor can be best done in towns and villages removed from foreign influence. Protestant missionaries are not to blame for not residing in the

interior. Foreigners, who reside far beyond the assigned limits, must live concealed, and work secretly by native agents. We cannot conduct our operations in a private manner, nor have we converts to afford us shelter. No personal risk is hazarded by attempts of the kind. The foreigner's person is secure; it is the natives who are in any way associated with him, who will be visited with unmitigated severity. While, however, missionaries may not reside in the interior, there are villages and cities almost beyond number at a short remove from each of the five ports, wherein they should take up their abode in preference to these centres of commerce. At one time this would have been impracticable, but it is not so now. Several cities near Ningpo may and ought to be occupied at once, by one or two families from this place.

The work on the island of Chusan.

In the providence of God we have been drawn to the city of Tanghai, and to the island of Chusan on which it is situated. We did not seek of ourselves to extend our borders; but the visits made to that island by missionaries in quest of health have led to the commencement of its evangelization. We have now there a native assistant, preaching in a hired room, to converts and inquirers; — in fine, there exists already the nucleus of a church. Every thing is indicative of great promise, compared with missionary labor at Ningpo; but, until a missionary make the place his home, little can be effected. It is a field which Romanists have found fruitful, and what with priests and chapels, sisters of charity and founding establishments, they show themselves in earnest in cultivating it. One of our number would be glad to follow up our success at Chusan by residing in the midst of the people, could you authorize him to do so. But as such permission involves an outlay for a dwelling and chapel, it is to be feared that we must content ourselves with mere occasional visits, greatly to the detriment of the

cause. Were there no special indication of its being our duty to extend our labors to Chusan, it would still be politic to have a house there as a sanitarium. Much every way would be saved by an outlay for this purpose; but under existing circumstances, we cannot defer the erection of suitable buildings, without foregoing extraordinary opportunities for usefulness.

It seems strange that this opening should occur just as we were compelled to contract our operations. Can it be that after seeing a breach made in a strong hold of the enemy, we shall not be suffered to attempt an assault, or to calculate on permanent occupation?

GREECE.

JOURNAL OF D. SAKELLARIUS.

It was stated in the Magazine for April, p. 115, that Sakellarius, after having left Volo, disappeared, and for six weeks no tidings were received at Athens concerning him. The first and second paragraphs of the following journal precede, in the order of time, the extracts already published. The remaining portions describe his subsequent operations as a colporteur. The translation is furnished by Prof. Arnold.

JOURNEY TO VOLO, THESSALONICA, CONSTANTINOPLE, AND THE GREEK ISLANDS.

Voyage to Volo.

I left the Piræus on the 19th Oct., in a small vessel manned by five sailors, and carrying an equal number of passengers, among whom was one monk. We were four days in reaching Chalcis. I had little religious conversation with my fellow passengers, as they all preferred card-playing and story-telling. The monk was the most accessible of all; for he observed that I defended him against the accusations of the rest. When the Greeks encounter bad weather at sea, they are accustomed, if there be a priest or a monk on board the vessel, to lay the blame on him. I did not join with my fellow passengers in this, but rather reproved them. The monk parted from us at Chalcis; the rest of us went on to-

gether to Volo, where we arrived after six days. During this last part of our voyage, I read several tracts, and the whole of the Pilgrim's Progress, aloud; sometimes to two or three hearers, sometimes to none at all. None of them seemed much interested.

We arrived at Volo on Sunday, Oct. 28, about noon, and anchored just opposite the market place. Seeing the shops closed, and few persons abroad, I concluded that we were among a religious and Sabbath-keeping people. But I soon found out my mistake. Most of the owners of the shops lived in the neighboring villages, and were accustomed to go to their homes on Saturday evening; and so Sunday is the market-day in all the villages around. All the other passengers went on shore to amuse themselves; but I remained on board to enjoy my quiet.

Misapprehension corrected.

On Monday I went on shore, and soon met two of my countrymen, whom I had not seen since they heard of my conversion. After mutual friendly salutations, I asked them about my relations, and they answered my questions politely. After a few moments' conversation, they both exclaimed;—"Brother, we had heard very different things about you; and what do we now see?" "What have you heard?" said I. "We had heard that you had changed your religion, and that you no longer cared for us, or your relations; but now we see the contrary." They thought that I would not condescend to speak to them, that I should treat them with contempt, or that I should begin to revile them, and their images, and the Virgin; for this is commonly the way those of the Greeks who become Mussulmen behave; and the people in those parts have similar ideas of those who become Protestants. I answered them, that I loved my countrymen and relations much better than before; for the gospel teaches us, and Christ commands us, to love one another. I mention these things that you may see

how ignorant the people are in Thessaly, and Macedonia, and Epirus, where there are no missionaries.

One of the upper class, a person of considerable education, rebuked me, because I exposed myself so publicly; saying, that I had no sooner come to Volo, than all men knew that I was a Protestant; whereas he had been one for fifteen years, and nobody knew it yet. I answered him, — "If I had been like you, perhaps no one would have found me out." "Yes, indeed," said he, "you must be prudent." "But," said I, "if we do not make ourselves known to men, how do we confess the Lord?" "That'll come in due time," said he. "'Tis time now," said I. I saw that he was displeased, and so said no more, as I was in his house; and after a few moments, I went away. As I departed, he charged me not to mention his name to any one, and added as his parting word, — "*Prudence.*"

After the excitement mentioned in that part of his journal already published, br. S. thought of retiring; but he was unwilling to depart, leaving such false impressions in regard to himself uncorrected; he therefore desired to remain, and staid thirty-three days at Volo. Before he left, the excitement against him had greatly abated. He went into the cafés, and found some acquaintances. He heard much discussion about his books. Before quitting Volo, he ventured to go once more to see his brother, although the latter had bidden him farewell by letter. His appearance caused his brother great astonishment, and some alarm at first. He remained with him two days. On returning to Volo, he found it impossible to get possession of his books; and so he was obliged to go away without them.

Voyage to Thessalonica.—Religious tolerance in Macedonia.

I left Volo on the first of December for Thessalonica. Our voyage lasted six days, as before. I read and explained the "*Pilgrim's Progress*" and the "*Sinner's Friend*" to the sailors.

At Thessalonica I found much greater freedom than elsewhere, both among Greeks, Turks, and Jews. Three or four Greeks, and sometimes more, came

every Sunday to the house of Mr. Rosenberg, the German missionary to the Jews, employed by the London Society. Mr. R. seems to be a man of competent abilities, of great zeal, and of the most earnest Christian regard for all the three nationalities. I wish very much that the Missionary Societies in America, who have sent laborers into so many parts of the world, would turn their attention to Macedonia also, where a great door is open, and there are peculiar facilities for evangelical labor. I saw many Rabbins openly visiting Mr. Rosenberg; and he was accustomed to visit freely in Jewish families, for the purpose of religious conversation. I too had many conversations with Greeks and Turks, in the bookstore, and elsewhere. I found that besides greater freedom, there is a much better state of morals in Macedonia, than in the other parts which I have visited; but great ignorance prevails. The priests, however, have less influence than elsewhere. While I was there, I sold books every day; and on some days quite a large number. I visited frequently a young man who was dying of consumption; he seemed greatly interested in religious conversation, and gave some evidence of being born again. My hope is that he may be fully regenerated, and die a Christian death.

Interesting voyage to and scenes in Constantinople.

From Thessalonica I went to Constantinople in an English merchant steamer. The captain was a Greek; but the engineers were English. During our voyage, which lasted four days, I had much religious conversation with them. The captain expressed some doubts as to the inspiration of the Scriptures; but after many conversations, he was so far persuaded that he bought a Bible and the *Pilgrim's Progress*. The engineers had both been religiously brought up; and one of them was a true Christian. With these I had delightful conversations. We all wished our voyage longer. They told me it was a very uncommon thing for them to meet with a Christian passenger; and their souls were sometimes almost

famished for want of Christian converse. I gave to each of them a Bible, to one in Greek, and to the other in English.

I arrived at Constantinople on the 20th of January. On the day after we landed, I visited the missionaries to the Armenians and Jews, and their schools. It was very affecting to see so many studying the Scriptures in so many languages. I could not but lift up my eyes to heaven, and say, — "O Lord, thou hast fulfilled thy word," — "Out of the mouths of babes and sucklings thou hast perfected praise."

I visited a family of converted Turks, and spent one day and night with them. My heart was filled with joy to see a whole family, who only a short time before were worshippers of the false prophet, now worshipping God, praising the Holy Trinity, and proclaiming Christ as the Saviour of sinners.

On my first Sabbath there, I went to church, and heard preaching in English, Greek and Armenian. I enjoyed all the services very much, and especially, the singing.

The work of God in the capital of the East is carried on with great zeal, and each seems to vie with others in Christian activity. Both ministers and converts faithfully do their duty. May the Lord bless in a similar manner his work in Greece.

I learned beyond all doubt that in the East the word of God has free course among the nations, especially during these last years, in which political and religious liberty has been greatly enlarged. Thus we see, that while emperors, kings, governments, and peoples, labor and strive for their own ambitious and vain-glorious schemes, and selfish interests, and in order to accomplish these declare wars, and excite the passions and hatred of nations against each other, and stir up the spirit of religious fanaticism, each unfurling its own religious standard; — all these their designs are frustrated, and brought to nought. God still carries on his work, and the kingdom of Christ advances among the nations.

I sold some books in Constantinople,

and had many opportunities of conversing with my countrymen on religious subjects.

Scenes in the islands.

From Constantinople I went to Smyrna, where I remained only one day.

From thence we set sail for Syria; but we were obliged by stress of weather to put in at Ipsara. There we remained four days; and I found the people very ready to converse on religious subjects, and to purchase my books. I was surprised to find so much freedom of thought, and so much independence of the priests. Leaving Ipsara, we came to Andros, where we remained five days in quarantine. My companions, with whom I had much religious conversation, all wondered at my abstinence from cards, wine, and tobacco. We were about twenty in quarantine, in two adjacent rooms. The first day my room-mates asked me to read to them from some interesting book. I selected Alleine's *Alarm*, and read such extracts as I had before marked as suitable. Several seemed affected by what they heard, and began to ask, "Who are they that are in such a perilous condition?" "They who break the commands of God," I answered. "What commands?" said they. I then opened my Bible, and read to them the ten commandments. Much discussion followed, especially about the Sabbath, about stealing, and about murder. Some of them maintained that it was no harm for one to steal in order to supply the necessities of himself and his family. But we had the longest discussion about murder. One of the number was a murderer, who had escaped from justice in Smyrna. This man undertook to maintain that the murderer might be guiltless, and that the guilt might all belong to the murdered man, when he had given just cause of provocation to the murderer. Some of the others sided with him, and maintained that a man commits no sin when he slays his enemy, or one who reviles his religion. Others brought up the example of Russia, which does quite right to fight for *orthodoxy*, and to kill as many French and English as she can. And in proof

of this, they added, God gives her the victory, and she gains new triumphs every day over the allies, and will soon have the whole world at her feet. Such are the reports which these simple people hear from designing and lying persons; and they believe them. Some said, "The Americans are on the side of the Russians, and against the allies."

I observed one woman, who sighed and groaned, whenever I spoke of the duties of husbands and wives. She had two children with her. I afterwards learned her story. The husband had deserted her, and she had been to Smyrna to find him; but he had rudely driven her away.

On the remaining days of our stay in quarantine, I had many conversations with my companions; and especially with the murderer. Sometimes he seemed affected by what I said; and he promised to give up drinking intoxicating liquors; for he acknowledged that it was this habit which had led him to commit the murder.

After we were released from quarantine, we remained four days longer waiting for a favorable wind. I went into the town, and exhibited my books for sale; but I found very few purchasers. "O, these are Calvinistic books!" they exclaimed, when they looked at them. I was told that there was no hope of my selling any of them, unless I could get them recommended by the school masters and the priests. I spoke to some of the former about it; but they answered that they could not recommend any books but such as were ordered by the government to be used in the schools. I found that the excitement about Kairi, (a Greek priest of Andros, who was condemned a few years ago for his deistical doctrines,) had not yet wholly passed away, and the priests were very fanatical.

We stopped a single day at Syra; and then crossed to the Piræus.

Concluding thoughts.

This last journey of mine, along the coasts of the Turkish empire, has strengthened me still more in my work;

for I have seen that peoples far inferior to my countrymen, and despised by them, are making much greater progress in the knowledge of the truth than we are.

There is a wide door open for the preaching of the gospel to all the nations of the East, and there are signs of a thorough spiritual regeneration. The people thirst for the word of the Lord.

Many of my countrymen perceive the necessity of such a regeneration, and desire the introduction of evangelical religion among us; for the prevailing system is constantly falling more and more into contempt, and the priests are getting a bad name in consequence of the abuses which they practise. But unhappily the people do not understand that the reform must begin with *individuals*, and that each one must introduce the pure religion first into *himself*.

O ye who are enlightened with the light from heaven, I entreat you let your earnest prayers ascend for us poor Greeks, who "professing ourselves to be wise, have become fools;" and send us preachers of the gospel, as you send them to all other nations; — and you will have your reward in heaven.

During this journey, Sakellarius disposed of about one hundred and fifty different books and tracts, including twenty-five copies of the Scriptures and parts of Scripture, ten copies of the Pilgrim's Progress, &c.; — the proceeds were \$17.22. He was absent from Athens from the 18th of October to the 29th of February.

GERMANY.

LETTER FROM MR. WIEHLER.

Cheering scenes at Bernstein.

Reetz, April, 1856. — With the help of God, another quarter, rich in blessing, is again behind us. Great prosperity has attended us, both as a church and in our missionary labors. I have held eighty-three services, circulated eighty-five bibles, and three new preaching stations have been secured. A great hindrance to the circulation of our bibles, is still the want of the Apocrypha, which

is held in high esteem here. Four persons have been baptized and seven others are waiting for the ordinance. Among the latter is a venerable man, who, five years ago, was convinced of the truth of believers' baptism, but could not give up his connections for the sake of the truth. In our last church meeting, however, he stated that he would rather endure the severing of long cherished friendships, than the continuance of such pain as is caused by doing violence to the conscience. His baptism will create much excitement among the church party here.

Our meeting room, which last autumn was considered spacious, is now becoming far too small for the attendance.—Not only from the immediate neighborhood of Reetz, but from places many miles distant, country people come to be with us on the Lord's day. Every where there is a stirring among the dry bones, and I feel much joy in dispensing the word of life to hearers, of whom I know that they are hungering for it.

Our most flourishing station is Bernstein. Many a time I have formerly distributed tracts in this place, and sought to win some sinners for Christ, but in vain. A young man who had been converted at Brake, returned to his native place, Bernstein, full of zeal for the truth. But in an evil hour he yielded to temptation, and our hopes for the coming of Christ's kingdom here, were again destroyed. Yet the Lord had thoughts of mercy for Bernstein. In his own good time our young brother was restored. Humbled and cured of the self-confidence which tended to his fall, he now sought to make good the injury he had done the cause of Christ.—In a short time awakenings took place, and I was invited to preach at Bernstein, where we have at present four brethren. The last meeting I held there was so crowded, that after the house was filled many were compelled to leave without gaining admission. High and low alike willingly bore the discomforts of the occasion in their desire for in-

struction, and their earnestness was to me a pledge of the presence of the Holy Spirit. At the close of the service, it seemed as if the congregation could not separate. One and another put questions to me which showed that they were seeking the salvation of their souls. A young woman, known as the gayest of the gay in the town, was so overpowered by her feelings that she broke out into loud exclamations for mercy and pardon. All hearts were moved in sympathy. Prayer was renewed, and it was as if the place was moved, and a second Pentecostal outpouring of the Holy Spirit were vouchsafed to us.

But still more joy was in store for me. On my return to br. Liebig's house, I soon perceived a change to have come over the brothers of my host,—lads of seventeen and fourteen years of age.—They had been at the meeting, and had hastened home to pray for pardon and peace. This family consists of eight brothers and sisters, of whom four are converted, and four are very near the kingdom of God.

A day not to be forgotten was March 24th,—when a love-feast was held at Reetz, at which almost all the friends from the stations were present. We realized the blessedness of our oneness in Christ. Interesting addresses were given. One brother had a word of warning,—another, of comfort,—a third, of encouragement, and all had hearts open to divine influences. The meeting was extended long beyond the usual hour for separating.

May we not be of good cheer in contemplating these wonders wrought by divine power through the feeblest instrumentality? I for my part more than ever love the work entrusted to me,—the blessed work of gathering in sheaves for the heavenly garner. Never has my field of labor borne a more promising aspect than at present; and while my own soul is refreshed, I trust many, who pray and labor with me for the spread of the gospel, will be likewise gladdened by the intelligence of these things.

MISCELLANY.

NATIVE AGENCY AND LIBERALITY AMONG THE SHANAR CHRISTIANS.

In the Magazine for December, 1855, p. 491, some account was given of the Shanars of India, and their native worship, and the wonderful triumphs of the gospel among them, drawn from an interesting narrative by Rev. Joseph Mullens, of Calcutta. A pleasing view is given by the same writer of the employment of native agency among the people, and of the Christian liberality to which they are trained.

An interesting topic connected with the Shanar missions is the system of agency adopted by the missionaries for the instruction and discipline of their multitudes of disciples: of whom each missionary has on an average two thousand. In these extensive missions, missionaries appear much more as the directors and superintendents of several congregations than of one; and much more as pastors of Christian flocks than direct preachers to the heathen. The influence of each one of them is thus spread over a much wider surface, without being at all dissipated. The system of management is very complete throughout all the missions; and will, I feel sure, under God's blessing, tend to establish the converts in sound doctrine, and to apply the gospel widely and fully to the extensive district where they toil. This system has been the growth of years; and its elements have been suggested by the experience of actual wants. It is not invariably the same in form, individual missionaries making modifications of their own. All missionaries have a body of native catechists under their direction, who are employed in the charge of the various village congregations, connected with each head station. By some, all the catechists of a district are gathered monthly for three or four days at a time:

by others they are gathered weekly on a particular day. On these occasions the catechists give in systematic reports of the state of the separate villages under their management. They report on the condition of the congregations and schools; the attendance at public worship; the sermons they have preached; the places they have visited; the burials they have performed; the number of converts added; the progress of inquirers; the number desirous of baptism; the applicants for admission to the communion: and so on. They also receive instruction; the missionary dictating a sermon to them, or regularly reading through for their benefit a book of Scripture. In some stations, the catechists preach sermons dictated to them by the missionary; in others they prepare sermons of their own, and submit them to the missionary's criticism. Both plans have the same object, that of providing proper instruction for the out-stations. Similar reports are received from the school-masters. Again, in most cases, the agents of the mission pass through different grades of employment, as from assistant schoolmaster to that of schoolmaster. Thence they pass to the office of assistant catechist; then become catechists: and finally may be ordained. This plan is found to work well, as furnishing a stimulus to exertion and improvement. In the Church Missionary Society, there are also superintending schoolmasters and superintending catechists, who have charge of several divisions of a district.

The work of the missionary in the complete and constant superintendence of the separate districts of each mission is by no means light. It embraces several distinct departments. First, a missionary is directly the pastor and preacher of the station where he resides. He also teaches the chief classes in the school of

the station, especially in the boarding school, and the Bible class. He has to receive the reports of all his native agents; to meet their difficulties; give them advice; or by them send advice to the people. He must also be prepared to see smaller or larger deputations arriving from all parts of his district at any hour of the day, to ask his assistance in settling quarrels, making up marriages, securing loans from the benevolent societies, or treating special cases of sickness. He has also to visit in turn the chief out-stations in the district; to examine and teach the local schools; preach in the village churches; meet the candidates for baptism; and settle a thousand varieties of miscellaneous business, which the people are certain to have on hand for his advice. He must also be architect and builder, not only of the mission buildings, but also superintendent of the village streets which spring up around his dwelling. How well these things can be done by devoted and energetic men, is proved by many examples spread over the whole province. Every station bears witness to their skill: but the villages of Edeyenkoody and Suviseshpuram; the establishment at Sawyerpuram; the beautiful Gothic churches, built of stone, at Suviseshpuram, Panniveli and Meganapuram, display it in the strongest light. The districts to which they belong are also some of the most interesting, for the numbers and character of the converts, in all Tinnevely.

All the Societies among the Shanars have paid much attention to the raising of a thoroughly good native agency. Had they better materials, the results would be better than they now are, though still they exhibit a great advance on former days. Three Seminaries have been established for this purpose, at Nagercoil; at Palamcottah for the Church Missionary Society; and at Sawyerpuram for the Propagation Society. At each place a large number of promising lads and young men are subjected to a course of instruction, extending over several years and embracing the most important branches of education, with

a view of being fitted for employment in the mission. Special instructors have been appointed to these institutions, and great pains are taken to secure the end for which they were established. The longer they are maintained, the greater will be the good influence which they exert throughout the Shanar missions.

A thing specially worthy to be noticed in these missions is the practice early introduced among them, of leading the converts to contribute to the gospel which they have themselves received. In Bengal and other parts of India though a beginning has been made, native churches have been backward in this matter. The plan was first introduced into Tinnevely by Mr. Rhenius, and was then adopted at Nagercoil. In all the stations, contributions are sought for various Christian societies. There are for instance the Bible Society and the Tract Society, both well supported by native subscriptions. In Tinnevely, in 1852, the Christians contributed nine hundred rupees to the Bible Society. From Travancore they remitted three hundred and forty-eight rupees. At Nagercoil and two neighboring stations, the same year the collections and purchases in the Tract Society amounted to six hundred and seventy rupees. At some stations there is a Book Society; at some a Dorcas or a Poor Fund. In the Nagercoil mission subscriptions are gathered as a contribution to the Home Society, and for several years they have amounted to a thousand rupees, enough for the support of twelve readers. Throughout Tinnevely there are societies to aid the building of village churches. An immense number of such churches have been erected by their aid. They subscribe also to the founding of villages as well as societies, and are now endeavoring to establish endowments both by gifts of money and planting lands. Most of the Christians are poor, particularly in the southern parts; yet even the poor give willingly. Many that have no money, contribute lumps of sugar: their coin however is very small: the copper cash having a very minute value; and

many of these appear in the collecting boxes. The catechists and more wealthy men give liberally : and that too without boasting. In special cases many have frequently given a month's salary. One catechist in the Propagation Society's Jubilee gave four months' salary ; and when Mr. Cæmmerer objected, thinking it too much, he said that he must give it in thankfulness for what he had received from the mission, and for the education of his children in the knowledge of the gospel. The same man on collection days has been known quietly to give his two boys two rupees each to put into the box. Richer men do more. In Mr. Tucker's district, where the Shanars are wealthy, some have frequently given five, four, or three rupees at one time : and one man on several occasions has given twenty-five. Let but the principle be understood and the habit established ; and why may not the same be seen in other parts of India ?

Through the kind aid of the Rev. W. Clark, of Palamcottah, I have obtained a carefully prepared statement of the sums of money contributed by the Tinnevely Christians to their different Christian Societies during the last four years. The statement is not quite complete : but it proves the astonishing fact, that the Christians of eleven stations, 21,000 in number, contributed during that period for the various benevolent objects above mentioned, no less than seventeen thousand rupees. If we reckon those of the seven other stations, containing 14,000 people, as liberal in an equal degree, it will exhibit the sum total given by the whole Christian community in the province, as amounting to more than twenty-eight thousand rupees in those four years.

At nearly all the stations, numbers of widows were found by the missionaries to be continually dependent on their charity. In one district, that of Santapuram, Mr. Lewis found a hundred and fourteen. Mr. Rhenius many years ago secured for their benefit the establishment of a Widows' and Orphans' Fund at Palamcottah, intended especially for the catechists and other agents of the

mission. The same plan has been acted on elsewhere. The societies have been formed on the principle of an Assurance Company : monthly subscriptions are paid ; the fund is lent out on interest ; and the widows of subscribers receive pensions in proportion to the amount subscribed. These societies have proved exceedingly useful.

Another plan for the benefit of this poor class was devised by Mrs. Mault of Nagercoil. Finding a number of distressed women in the mission she thought of introducing among them the art of lace-making. She procured materials from England, taught them, and sold their work very advantageously. The women learned it immediately ; their taper fingers being admirably suited for the delicate process. At present there are no less than three establishments of this kind ; two at Santapuram and Ed-eyenkoody, with the original one at Nagercoil from which they sprang. Patterns, pins and thread are obtained from England, but the pillows and bobbins are made on the spot. Instruction in the art is reserved for poor but respectable widows, or the very best of the school girls. To the latter it is quite a dowry : and great is the competition among the young men to secure as a bride one of the favored few who have acquired the skill. It is astonishing what beautiful work they can turn out, and in what comfort they are supported. More than this, the respectability and cleanliness of the employment react upon the mind and character of those who pursue it, and tend to preserve their intelligence and self-respect. Many of them are church members and consistent Christians. To many may be applied Cowper's beautiful lines on the English cottager, pursuing like employment. They are another specimen of what the gospel, the despised gospel, is doing to elevate the character, and control the principles of the Christian poor : and, though sceptics may doubt and infidels oppose, that gospel shall not be without its triumphs even among the happy lace-makers of Nagercoil.

AMERICAN BAPTIST MISSIONARY UNION.

ARRIVAL, &c. OF MISSIONARIES.

Mrs. Bronson arrived safely at Madras after a delightful voyage.

Miss Vinton reached Calcutta, March 6th, and left the following day for Rangoon, in company with Mr. and Mrs. Ingalls, who were at Calcutta for the benefit of the health of the latter. We regret to state that the health of Mr. Ingalls, which for a season was more favorable, is again prostrated.

Mr. Whitaker, who has been in feeble health, is so far restored as to be able to go on a visit to Shwaygyeen by boat. Mr. Harris gives accounts of continued successes of a most encouraging character among the Karens around Shwaygyeen.

DONATIONS.

RECEIVED IN APRIL, 1856.

Maine.

Jefferson, 1st ch. 5; Eastport, Washington st. ch., John S. Pearce tr., 40; China, 1st ch. 11; Newcastle and Alna ch. 25; Eden, Rev. C. L. Cary, of wh. 1 is fr. a young lady, and 1 fr. Mrs. Dodge, 4; Wilton, L. N. Fletcher 5; Warren, Mrs. Lydia Y. Farguharson 5;

Vermont.

Windsor, ch., William Gay tr., 25.35; Newbury, John Ranfrew 5; Rheebe McLay 1;

Massachusetts.

Boston, South ch., of wh. 25 is fr. Mrs. E. Safford, to sup. William Safford in Assam Orph. Sch. 280; Cambridge, 1st ch. 22.50; "E. H. T." 10; Lynn, Dea. Jonathan Bachelier 250; Tewksbury, "a friend" 10; Lawrence, a friend, for def. 5; Plymouth, Ladies' Amer. Bap. Miss. Soc. 16; Medford, 1st ch. and Sab. Sch. 25; East Haverhill, "a friend" 5; Worcester, Pleasant st. ch., mon. con. 12; Clinton, ch. 31; per Rev. J. Aldrich, agent, 43.00

Rhode Island.

South Kingston, 2d ch. and soc. 10; Westerly, ch., to cons. Dea.

Albert Buel L. M., of wh. 40 is fr. the ladies, tow. the sup. of a native Karen teacher, and 10 fr. Sab. Sch., 100; Natlok, "two friends," per Rev. J. Aldrich, agent, 1.25

Connecticut.

Bristol, ch., of wh. 25 is fr. E. N. Welch, 10 being 10 per ct. on his L. M., for def., 38.00
Jewett City, ch. 15.78; Norwich, Central ch., "two friends" 6; per Rev. J. Aldrich, agent, 21.76

New York.

Lebanon, ch., tow. sup. of Rev. T. Allen, 5; Batavia, Rev. and Mrs. A. Mason 5 each 10; W. Groton, S. G. Conger 5; Rochester, "a lady" 4; Copenhagen, Lydia White 1; West Chazy, Daniel Bassett 5; Edmond Brown 1; William Douglass 1; Kendall, ch., Alanson Kniffin tr., 8; Brooklyn, Rev. James Clarke 10; Charleston, Rev. B. Barber 2; Clifton Park, ch. 37.25; Ontario Asso., P. Mitchell tr., Middlesex, ch. 15.00
Granville, ch. 20.50; Horace Maynard 5; per Rev. O. Dodge, agent, 119.95
Saratoga Asso., Stillwater, Eph. Newland, to cons. his son, John B. Newland, L. M., per Rev. O. D., agent, 100.00
Stephentown Asso., Chatham, Henry N. Smith, to cons. his wife, Mrs. Clarissa Smith, L. M., per Rev. O. D., agent, 100.00
Hudson River South Asso., Mrs. Bridges 1; Mrs. Sturgis 1; C. T. Goodwin 4; Mrs. E. Wiswold 6; Bedford Ave. ch. 44; Yorkville, ch. 3; per Rev. O. D., agent, 59.00
Otsego Asso., A. Robinson tr., for German mission, per Rev. O. D., agent, 2.00

New Jersey.

Newark, 1st German ch., female prayer meeting colls. 8; Bloomington, ch., of wh. 10 is fr. Rev. S. F. Stelle, being 10 per ct. on L. M., for def., 15; West N. J. Asso., Millville, ch. 8.60; Cedarville, ch. 16.50; per Rev. S. M. Osgood, agent, 25.10
Central N. J. Asso., Sandy Ridge, ch. 33; Flemington, ch., of wh. 15.50 is fr. Sab. Sch., 40; Woart's Corner, ch. 6.22; per Rev. S. M. O., agent, 82.22
East N. J. Asso., Somerville, ch. 19.09; Jersey City, Union ch., fem. miss. soc. 36; per Rev. S. M. O., agent, 56.09

Pennsylvania.

Reading, Sab. Sch., Jas. S. Hill's class,	8.00
Carlton Asso., Kittaning, John H. Burleigh, per Rev. S. M. Osgood, agent,	20.00
Monongahela Asso., Mt. Moriah, ch., per Rev. S. M. O., agent,	8.10
Philadelphia Asso., Ridleyville, ch., per Rev. S. M. O., agent,	7.18
Pittsburg Asso., Saltsbury, ch., J. Weaver, per Rev. S. M. O., agent,	5.00
Broome and Tioga Asso., Binghamton, ch. 19.75; Whitney's Point, ch. 11; Tioga Centre 3; per Rev. H. A. Smith, agent,	33.75
Madison Asso., Caznovia, ch., peer Rev. H. A. S., agent,	30.00
Oswego Asso., Pulaski, ch. 10; Fulton, ch. 14; P. S. Westcott 1; friends of missions 4.50; per Rev. H. A. S., agent,	29.50
Otsego Asso., Burlington, 1st ch. 8; West Burlington, ch. 6; Exeter, ch. 7; per Rev. H. A. S., agent,	16.00
St. Lawrence Asso., John A. Leavitt 5; Mrs. Venilia A. Spaulding 25; per Rev. H. A. S., agent,	30.00
Onondaga Asso., Little Falls, ch. 8.23; Frankfort, ch. 4.25; per Rev. H. A. S., agent,	12.53
Washington Union Asso., Kingsbury, ch. 14; Fort Edward Village, ch. 14.48; Glen's Falls, ch. 17.28; Sandy Hill, ch. 16.62; Henry Tefft, with other donas. to constitute himself L. M., 25; Fort Ann Village, ch. 7.07;	

Ohio.

Warren, members of ch., for def., 37.50; Cleveland, Erie st. ch., E. Thomas tr., 40.30; Kingsville, 1st ch. 9; Akron, ch. 8;	94.80
------------------------------------------------------------------------------------------------------------------------------	-------

Indiana.

Greencastle, Rev. P. H. Evans, tow. sup. of a native preacher, per Rev. A. S. Ames, agent,	5.00
White Lick Asso., Greencastle, ch., per Rev. A. S. A., agent,	7.06

Illinois.

Mokena, Rev. J. B. Dibell, for def., 5; Bristol, ch. 5; Jacksonville, ch. 20; Delavan, ch., H. L. Fisher tr., mon. con. 5; Godfrey, Monticello Sem., M. S. Tolman 2; Pavson, ch., Robert G. Kay tr., 23.35;	60.85
Ottawa Asso., Sublett, ch. 13; Amboy, ch. 24; per Rev. J. D. Cole, agent,	37.00
Salem Asso., New Hope, ch., per Rev. J. D. C., agent,	13.00
Rock Island Asso., Johnson's Creek, ch. 18.00; Lyndon, ch. 7.50; Union Grove, ch. 7; Erie, ch. 5.50, per Rev. J. D. C., agent,	36.00
Chicago Asso., Bloomingdale, ch., per Rev. J. D. C., agent,	16.20
Greenup, E. H. Starkweather, per Rev. J. D. C., agent,	10.00
	172.55

Michigan.

Orion, J. A. Rowley, per Rev. J. D. Cole, agent,	5.00
Vassar, Mr. and Mrs. H. Hobart 5; Perry, ch. 6; Pontiac, Mrs. Lucinda Butterfield 10;	21.00
Kalamazoo River Asso., Kalamazoo, ch., 10; Galesburg, ch. 3.69; Battle Creek, ch. 13.75; Marshall, ch. 10.76; Ceresco, ch. 16 10; per Rev. A. S. Ames, agent,	63.30
Jackson Asso., Napoleon, ch. 9.50; Brooklyn, ch. 6.10; Columbia, ch. 70 cts; per Rev. A. S. A., agent,	16.30
Washtenaw Asso., Manchester, ch., per Rev. A. S. A., agent,	2.50
	89.01

Wisconsin.

La Crosse, 1st ch., Eliza Whitteley tr.,	50.00
------------------------------------------	-------

Iowa.

Iowa City, Rev. Dexter P. Smith 4; Marion, "E. A. H." 8;	7.00
----------------------------------------------------------	------

Shawano Mission.

Delaware Station, Wm. A. Conner, for def., 5; Charles Journey-cake, for def., 5; Isaac Journey-cake, for def., 2; Charles Armstrong, for def., 5; Mrs. C. Armstrong, for def., 5; M. Palmer, for def., 1; "Two friends of the Union," for def., 10; Joseph W. Armstrong, for def., 1; mon. con., of wh. 6 is for def., 16; Othawa, ch., Rev. J. T. Jones, for def., 17.75; per Rev. J. G. Pratt,	67.75
--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------

Nova Scotia.

Wolfville, John W. Barss, 10 par ct. on L. M., for def.,	10.00
----------------------------------------------------------	-------

Burmah.

Shwaygyeen, Rev. N. Harris, 10 perct. on L. M., for def.,	10.00
-----------------------------------------------------------	-------

Siam.

Bangkok, Communion Sabbath colls., per Rev. W. Ashmore,	34.10
	\$2379.39

Legacy.

Weare, N. H. Mary Sargent, per Hon. J. L. Hadley, Exr.,	5.00
	\$2384.39

Donation in Goods.

Champlain, N. Y., "The ladies," one box clothing and books, for Rev. F. A. Douglass,	8.00
--------------------------------------------------------------------------------------	------

THE

MISSIONARY MAGAZINE.

VOL. XXXVI.

JULY, 1856.

No. 7.

AMERICAN BAPTIST MISSIONARY UNION.

FORTY-SECOND ANNUAL MEETING OF THE BOARD.

NEW YORK, MAY 13, 1856.

The Board of Managers of the American Baptist Missionary Union met in the Oliver Street church, New York city, on Tuesday, May 13, 1856, at 10 o'clock, A. M.

In the absence of the Chairman the meeting was called to order by the Foreign Secretary, and on motion Hon. Anthony Colby, of N. H., was chosen Chairman *pro tempore*; who took the Chair with appropriate remarks.

Prayer was offered by Rev. F. Wayland, D. D., of R. I.

The Recording Secretary of the Board not being present, Rev. H. C. Fish, of N. J., was chosen Recording Secretary *pro tempore*.

The roll was called, the following brethren responding to their names:

Ministers.

LEMUEL PORTER,
FRANCIS WAYLAND,
WILLIAM R. WILLIAMS,
WILLIAM CLARK,
GEORGE KEMPTON,
JOSEPH H. KENNAED,
EDMUND WORTH,
ARTHUR S. TRAIN,
ROBERT C. MILLS,
SAMUEL W. FIELD,
EDWARD LATHROP,
GEORGE C. BALDWIN,
ALBERT G. PALMER,
S. J. DRAKE,
JOHN C. HARRISON,
CHARLES G. PORTER,
L. A. DUNN,

Ministers.

JAMES N. GRANGER,
J. N. MURDOCK,
THOMAS D. ANDERSON,
J. L. HODGE,
M. G. CLARKE,
S. DYER,
DWIGHT IVES,
EZRA FERRIS,
L. HAYDEN,
W. H. PARMLY,
JOHN DOWLING,
H. V. DEXTER,
GEORGE B. IDE,
HARVEY MILLER,
ELIHU GUNN,
S. HASKELL,
WILLIAM ROLLINSON.

Laymen.

JEFFERSON BORDEN,
HARVEY EDWARDS,
DANIEL W. WILSON,
THOMAS WATTSOON,
MOSES GIDDINGS,
CHARLES D. GOULD,
GEORGE W. CHIPMAN,
D. FITZ RANDOLPH,
W. W. KERN,
WILLIAM FIELDS,
D. R. BARTON,
J. B. GILBERT,
DANIEL SANDERSON,
WILLIAM BUCKNELL.

Letters of apology for absence were read from Hon. Ira Harris, Rev. Prof. S. S. Cutting, and Rev. William F. Hansell.

A season of devotional exercises was then enjoyed, the Rev. B. T. Welch, D. D., leading in prayer.

A Committee of Arrangements was appointed, consisting of Messrs. E. L. Magoon, E. Lathrop, E. T. Hiscox, S. Peck, and J. G. Warren.

The Treasurer of the A. B. M. Union, Nehemiah Boynton, Esq., read his annual report of receipts and expenditures; also a statement of the several items of property held in possession of the Board, on the respective mission fields.

The report and statement were accepted, and referred to a committee consisting of Messrs. S. W. Adams, of Ohio, L. Hayden, of Vt., Thomas Wattson, of Pa., Smith Sheldon, of N. Y., and D. Sanderson, of Mass.

The annual report of the Executive Committee was read by the Foreign and Home Secretaries, and was referred, as usual, to appropriate committees, as follows:

On Obituaries. — Messrs. William Hague, N. Y., D. F. Carnahan, Pa., H. V. Dexter, Me., S. Fish, Vt., S. W. Field, R. I., John Jennings, Mass., W. Reed, Con.

On Finances. — Messrs. C. D. Gould, Mass., J. D. Gilbert, Con., J. P. Crozer, Pa., D. F. Randolph, N. J., M. Giddings, Me., H. Edwards, N. Y., P. Balen, N. Y.

On Agencies. — Messrs. Edward Bright, N. Y., T. F. Caldicott, Mass., M. G. Clarke, Pa., A. Perkins, N. J., A. H. Stowell, R. I., A. M. Torbett, Min., A. Ten Brook, N. Y.

On Publications. — Messrs. R. C. Mills, Mass., G. C. Baldwin, N. Y., L. A. Dunn, Vt., C. Tibbetts, Me., L. Morse, N. J., T. Griffith, Pa., W. H. Eaton, N. H.

On the Maulmain, Tavoy, Shwaygyeen and Toungoo Missions. — Messrs. E. Lathrop, N. Y., F. Mason, Burmah, E. Hutchinson, Vt., L. Porter, Mass., A. G. Palmer, Con., J. F. Wilcox, N. J., R. Jeffery, N. Y.

On the Rangoon, Bassein, Henthada, Prome, Ava, and Arracan Missions. — Messrs. S. B. Swaim, Mass., J. L. Hodge, N. J., E. E. L. Taylor, N. Y., H. Day, Pa., A. P. Mason, Mass., S. Dyer, Ind., A. Watrous, Con., E. A. Stevens, Burmah.

On the Kemmendine land, &c. — Messrs. W. R. Williams, N. Y., A. S. Train, Mass., D. Ives, Con., George Kempton, N. J., William Shadrach, Pa., S. L. Caldwell, Me., E. Dodge, William Colgate, J. M. Bruce, Jr., and A. Hubbell, N. Y.

On the Siam, Hongkong, and Ningpo Missions. — Messrs. S. J. Drake, N. J., D. C. Eddy, Mass., J. P. Seeley, N. Y., H. Miller, Con., A. H. Granger, R. I., W. H. Parmlly, N. J., George W. Chipman, Mass.

On the Assam and Teloogoo Missions. — Messrs. F. Wayland, R. I., N. Brown, Assam, T. D. Anderson, Mass., L. Hayden, Vt., L. B. Allen, Me., A. D. Gillette, N. Y., G. P. Nice, N. J.

On the French and German Missions. — Messrs. S. D. Phelps, Con., J. C. Foster, Vt., J. R. Stone, R. I., E. T. Hiscox, N. Y., J. G. Collom, N. J., W. H. Wines, Mass., C. P. Sheldon, N. Y.

On the Bassa and Greek Missions. — Messrs. R. Turnbull, Con., P. Church, N. Y., E. E. Cummings, N. H., D. B. Cheney, Pa., C. Pasco, Mass., D. G. Corey, N. Y., C. G. Porter, Me.

On Indian Missions. — Messrs. J. H. Kennard, Pa., B. T. Welch, N. Y., D. M. Crane, Mass., W. Clark, N. Y., J. M. Challis, N. J., Daniel Eldridge, Wis., E. Gunn, Iowa.

The Committee of Arrangements reported, in part, recommending that a prayer meeting be held each morning, at 9 o'clock, A. M.; the sessions of the Board to begin at 10 A. M., and 2 1-2 P. M., and adjourn at 1 P. M., and 5 P. M.; the session in the evening to commence at 7 1-2 o'clock. They also recommended that the report of the Committee of Reference be made the order of the day this afternoon at 3 o'clock, and that a prayer and conference meeting be held this evening. The report was adopted.

The Chairman here introduced to the meeting brethren Mason, Stevens, Beecher and Brown, returned missionaries, who have lately arrived in this country. Brn. Mason and Stevens occupied a few moments in interesting remarks as to the progress of missions.

The hour of adjournment having arrived, the meeting was adjourned with prayer by Rev. L. Porter, D. D.

TUESDAY AFTERNOON.

The meeting was called to order at 2 1-2 P. M., and Rev. J. N. Brown, D. D., led in prayer.

The Committee appointed last year on Returned Missionaries, reported through the Rev. E. Lathrop, D. D., chairman, as follows:

REPORT.

The Committee appointed by the Board, at its last annual meeting, to report on "the expenses of returning and returned missionaries," would respectfully submit, that they have given to the subject assigned to them long and anxious thought; and that a report embodying the conclusions to which, with the imperfect data at hand, they have been enabled to arrive, is now in a state of forwardness. Your Committee, however, are unanimously of opinion that the magnitude and difficulties of the subject, together with the fact that there are points involved in the questions submitted to them upon which they need more light, will justify them in asking of the Board *more time*. They, therefore, recommend that the consideration of the whole subject be deferred for one year.

The report was adopted, and the Committee continued.

Upon the call of the Chairman, Rev. J. C. Harrison, of Pa., and Rev. H. V. Dexter, of Me., offered prayer.

The Committee of Reference as to existing difficulties in our missionary operations, appointed last year, made the following report through the Rev. S. Bailey, D. D.

REPORT.

The Committee appointed by the Board of Managers at Chicago, and to which were referred existing "differences and difficulties," has had two ses-

sions, one in August last, and the other in December. Eleven of the number elected were present, and letters were read from others apologizing for their absence. The one from the physician of the late venerable pastor of the First Baptist Church of this city, announcing his sudden and dangerous illness, and quickly followed by a telegraphic despatch announcing his death, was received by the Committee with the deepest sorrow. From his long and intimate acquaintance with the affairs of the Union at home and abroad, from the confidence reposed in his candor and wisdom by all the parties concerned, and from the readiness with which he was wont to take up burdens and assume responsibilities in Zion, he was expected to fill a large place in the deliberations of the Committee, and to exert an influence which no other member could exert, in restoring harmony to our counsels and hope to our enterprise. It was with sadness, therefore, and with spirits chastened and subdued by this great and unexpected bereavement, that the other members entered upon their work.

Your Committee spent, in all, two weeks at the Rooms in Boston, in a patient and thorough investigation of the entire subject entrusted to them. So long a time was absolutely necessary to a right understanding of all the points involved. They also studiously avoided any comparison of impressions, or expression of opinions, until they came to the close of their labors, and were in possession of the requisite facts.

The Executive Committee and Secretaries were prompt in furnishing the Special Committee with any information which they themselves were in possession of. And during part of the time, by special request of the Committee of Reference, the Executive Committee, the Secretaries, members of the Deputation, and three returned missionaries, were present. It is but justice to say, that none of the parties manifested any desire to participate in the deliberations of your Committee, or to influence in any way their final decisions. They only, when requested, furnished documents, answered inquiries, or made explanations. However widely they may have differed in their opinions, or in their statement of facts, there was manifested, throughout, a mutual respect for each other as Christian men and brethren.

Your Committee also take pleasure, on this occasion, saying that they found all papers, necessary to a full understanding of any transaction connected with the progress of our missions, properly classified and carefully preserved. This, though requiring much care and labor on the part of the Executive officers, is, nevertheless, a work of very great value. Subjected, as the acts of the Executive Committee often are, to a most rigid scrutiny, and liable as they sometimes are to a misrepresentation, this constitutes, at all times, their ready protection and defence. In this way alone can confidence, for any length of time, be maintained between the contributors and their agents at the Rooms, and the work of missions go steadily on without any serious interruptions or unnecessary embarrassments.

There are several considerations, though not directly connected with existing difficulties, yet important to be kept before the mind in adjusting them, to which your Committee beg leave to call the attention of the Board. They

present them here, not for the purpose of pronouncing censure upon either the Executive Committee or missionaries, but that it may be seen that the circumstances of each and their relations to each other are such that occasional misunderstandings are almost inevitable. If, therefore, during more than forty years some alienation of feeling has now and then, here and there, been apparent, and if some dissatisfaction has, from time to time, been whispered among the churches, or spoken in louder and more earnest tones in the ears of the brethren, it should not be to any one a matter of wonder. Remembering that our brethren at the Rooms, and in the foreign field, partake of the frailties of our common nature, and that our ecclesiastical polity guarantees to each individual member of the church the largest degree of freedom consistent with any form of church organization, we should rather wonder that there has been so much harmony and hearty co-operation in furthering this great enterprise.

Two or three Christian families take up their abode among a people unlike themselves in language, in domestic and social habits, in moral and mental culture, and even in the entire train of their thoughts. Now it is evident at a glance, that some time must elapse, and a great change be effected, before there can be any social sympathy between the missionary and the immense multitude of idolaters around him. Until considerable numbers are converted and have been subjected to a protracted course of education, the missionary will be confined within narrow limits, perhaps within his own domestic circle, for his social enjoyments; and yet few are so constituted as not to suffer from an exile so prolonged and absolute. Cut off from frequent intercourse with men of congenial minds, vigor of intellect is impaired, animation of feeling declines, and the mind, sometimes, turns all its forces inward, and wastes its remaining energies in acts of violence committed upon itself.

Then among the heathen, as here at home, the ways of God are not our ways. Over the entire field of Christian effort, and throughout the whole history of redemption, his prerogatives as a sovereign are most carefully guarded. "He hath mercy on whom he will have mercy, and whom he will he hardeneth." Yet it is not always easy for even the best of men, practically to submit to this great truth. To labor on with cheerfulness and with an unflinching hope in an unproductive field, is a great trial of the missionary's faith. To strive to gather that "which withereth afore it groweth up, where-with the mower filleth not his hand, nor he that bindeth sheaves, his bosom, neither do they which go by say, 'The blessing of the Lord be upon you,'" is no easy task.

Want of success, if long continued, will necessarily prompt an inquiry into the cause or causes. While the missionary examines himself, and reviews again and again his own mode of labor, he cannot always avoid asking whether he has been remembered in the prayers of the churches, and also, whether the result would have been the same, if his station had been adequately supplied with men and means. Nor can he always banish from his mind the suspicion, that those who are in charge the distribution of men and means are inclined to distribute them most freely where the grace of God is most distinctly seen.

For these and other reasons, the appropriations made and the reinforcements sent out by the Executive Committee, have not always given universal satisfaction; and these causes combined, in the case of some individuals, give a sombre hue, a sorrowful, desponding cast, a melancholy tinge, to piety itself.

On the other hand, eminent success in preaching the gospel is not without its influence upon the character of missionaries. If for months in succession, earnest inquirers after the bread of life resort daily to the sayat, or are found in the jungles; if not a week passes when there are no rejoicing converts to be buried with Christ in baptism; if existing churches are strengthened and enlarged, and new ones are planted with the brightest prospects of usefulness; the honored instrument of all this success must be sustained by an unwonted measure of grace, not to be, in some respects, injuriously affected by it. There is danger that, in some way, he will make it evident that he is not unconscious that he is, at least, an *honored instrument*. He may speak of others less successful than himself in a tone of depreciation. He may set up a claim to more than an equitable portion of the funds contributed by the churches, or may treat with lightness the rules which should govern the conduct of missionaries in their relation to the Executive Committee and to the Union.

Again, men of uncongenial natures have sometimes been located at the same station. In piety and zeal perhaps equal, but in their views, as to the best mode of doing their work, they have differed widely. This wide difference in judgment has necessarily grown out of an original difference in their mental and moral constitutions. The acquaintance which the Executive Committee have with the brethren sent abroad, is too brief and limited to enable them to learn all their peculiarities of temperament and taste; when too late, perhaps, to prevent the result, they see their mistake. The brethren labor on for the advancement of the common cause, but a want of perfect confidence and harmony marks all their intercourse with each other. It is liable to end in mutual criminations and an appeal of each to the Executive Committee, if not publicly to the churches, for a decision in his favor.

Nor should this be thought a strange thing. It is human thus to err. In our own land, with such a variety of gifts before them, and with such an opportunity of knowing men, how often is a church successful in forming a healthy and happy connection between an aged or infirm pastor and his colleague. It was Jay of Bath, we think, who said to a promising candidate for such a station, "We must remember, that if two men ride the same horse, one must ride *behind*." How much of this anxiety to ride before, or unwillingness to ride behind, there has been among missionaries, your Committee are unable to say. But in an enterprise where co-operative labor is essential to success, and yet where there is a radical difference of opinion as to the mode of operation, great must be the grace resting upon the laborers, not to be influenced by the one or the other.

Then the situation of the Executive Committee on the one hand and the missionaries on the other, is unfavorable, in some respects, to a settled agreement in sentiment and action. They part with each other at the Rooms or at

the wharf, and see each other no more for long years. All the intercourse between them, from that time onward, must be through the mails. Neither party can ask a question and receive an answer in less than four or five months. Sometimes an entire year must pass, before either party can receive an intelligent and reliable answer to an inquiry of the most pressing necessity. And though the answer may have been delayed for the best of reasons, yet the reasons may not always be stated; or, if stated, may not always be appreciated by the impatient correspondent. Tardiness in the reply is easily construed into indifference, and indifference as easily passes into a crime. A misunderstanding thus originating cannot be corrected before it has had ample time to settle down into a reality, and has exerted all the pernicious influence of a well established offence.

Nor is distance of time and place the only unfavorable circumstance in the relation existing between the Executive Committee and the missionaries. Whatever difficulties may from time to time spring up between them, must be adjusted by correspondence. And both experience and observation have long since settled it, as a fact, that differences of any magnitude between brethren can rarely, if ever, be adjusted by writing. There is too much formality, if not distance and coolness, manifest in the style, too much freedom and precision in the statement of offensive acts or things, too much leisure to weigh the exact meaning of words and phrases, and the papers, being preserved, are too easily referred to in after years, to give any promise that such an attempt will be permanently successful. Hence, what might have been adjusted in a manner satisfactory to all parties in half an hour, could they have met face to face, may, when committed to writing, extend over half a century, and die out only with the departure of the parties concerned to the better land. The wounds given and received may be healed only in the immediate presence of the Master.

In a careful examination of the correspondence between the Secretaries and the missionaries, your Committee find that there has been on the part of the former a commendable degree of frankness, a uniform manifestation of respect, and a prompt and hearty expression of sympathy for the latter. They think, however, that in the most hopeless of all duties, the adjustment of differences and difficulties by correspondence, they discover a tone of feeling elevated and dignified, but perhaps, for that very reason not the best adapted to secure the end sought. There is also, now and then, an expression which must have impressed the missionary that he was at least suspected of a sad dereliction in the performance of his duties. When we take into the account, that a letter must travel twenty thousand miles, and be three or four months on its passage, before it can reach the individual or individuals to whom it is addressed, and when, at last, it is read, all the means which the individual has of learning how his conduct is viewed at the Rooms, and throughout the land of his birth, must be found in the tone, expression, &c., of the letter itself, it is no wonder that he scans every line, weighs and re-weighs the import of every word, and revolves the whole for days and weeks in his mind; and it is no wonder that, while he thus muses, the fire sometimes burns with too much violence.

On the other hand, your Committee think they detect in some letters received at the Rooms, or by friends in this country, from the brethren abroad, a tone of feeling and mode of expression, open, earnest and decided, but not always best adapted to promote kindly feelings between the Executive Committee and the correspondent. Too much is said about "tyranny" and "fetters," about "arbitrary rules" and "overbearing influence." Hence, where at first there was only a misunderstanding, in process of time there is a settled dislike, if not open hostility. The more extended the correspondence, the wider the breach.

Again, missionaries, sometimes, manifest too great sensitiveness in regard to their reputation or characters among the churches in America. No man is to be blamed for keeping up a proper vigilance in reference to his good name; ministers of the gospel less than other men, and missionaries least of all. But duty sometimes requires, not wanton negligence, but a willingness to give it up into the hands of God, in order that we may not be too much encumbered in our warfare with sin and the powers of darkness. Under such circumstances, we are assured that "he that loseth his life shall find it." The reputation of men laboring judiciously and earnestly in the foreign field, is in safe keeping among the great mass of brethren in the home field. They need spend no time, make no long journeys, write no pamphlets or letters, in its defence. This they should know, and rest upon it as an undoubted fact. In every case of difference between the Executive Committee and the missionaries, the sympathy of the churches has uniformly been with the latter, and the missionary has invariably been held to be innocent until by the most indubitable evidence he has been proved guilty. This fact is known to the Executive Committee; and for this reason, if for no other, only from the clearest convictions of duty will they ever make any disclosures unfavorable to the characters of "men who have hazarded their lives for the name of our Lord Jesus Christ."

With these views, your Committee cannot repress the conviction that some of the correspondence of missionaries with friends in this country vindicating their course, and sometimes criminating the brethren at the Rooms, has been uncalled for, and injurious to the cause of missions. It has been an appeal to a tribunal, unprejudiced, indeed, but not in possession of sufficient information to pronounce an intelligent and impartial verdict. By throwing the churches into a state of suspense, and weakening their confidence in the integrity and good judgment of those to whom they, from time to time, confide these great interests, it adds a needless burden to men who, from the love they bear the Master, gratuitously perform the most important and onerous duties.

In thus expressing our convictions, we must not be understood as wishing, in the least, to interpose any barrier to a full and confidential correspondence between the missionary and his personal friends in this country. We only mean to say that that correspondence, when touching the characters of others, private or official, should be conducted upon the broad basis of a sound Christian morality. The great law of reciprocity is equally binding upon men separated twenty thousand miles from each other, as upon members of the

same church, living in the same town or city. Neither distance of time or place should be suffered to weaken the force of moral obligations.

Your Committee have not considered it a part of their duty to go back of existing difficulties and examine the general principles upon which the Union is based. There are in all organizations certain fundamental principles, which must be settled and then left. A perpetual agitation and discussion of them is injurious in the highest degree. A church, for instance, cannot prosper, if certain members are all the while questioning the propriety of its existence, or the validity of its constitution, or the scriptural authority of its ordinances and articles of faith. Civil government may be rendered not only worthless, but positively injurious to all the great interests which it should foster and protect, if it is given up to be the sport of every theorist, or experimented upon by every political reformer. Nor could the merchant accumulate a fortune, or raise himself above penury even, who should allow his attention to be mainly absorbed by questions of a fundamental character. The mode in which he will conduct his business must be settled at the outset, and all his energies be directed afterwards to a wise and thrifty management of his capital. To be ever discussing first principles is the work of timid and imbecile minds, and what is true of other organizations is equally true of those designed to elevate and bless the world. The necessity of their existence, and the general plan upon which they will conduct their operations, should be considered as settled whenever a constitution is adopted, nor should they again, for slight considerations, be thrown into the arena of public debate. They can seldom be disturbed without diverting attention from more important interests, weakening public confidence, and otherwise doing an irreparable injury to the cause they were designed to protect and bless.

It is for these reasons that your Committee have not deemed it wise to go into a protracted investigation of principles long since established. They heard, with patience and respectful attention, all that brethren most anxious for an entire revolution of our missionary organization had to say; that have read also, with care, the paper recently forwarded to this country by seven Karen missionaries; but were not convinced by the one or the other, that there existed any necessity for such a revolution. Neither from what they have heard or read, are they persuaded that the present basis, upon which we are laboring for the conversion of the world to Christ, is opposed to the teachings of the scriptures, or to any plan prescribed by the great Head of the church.

The argument in favor of such a change in the constitutional basis of the Union, drawn from existing differences and difficulties, is illogical and weak. To attribute these differences and difficulties to the unscriptural primary principles upon which we are acting, is talking quite at random.

The fault is not in the constitution, so much as in the men working under it, in ourselves, that we are in trouble. The constitution takes it for granted that
1. who may be working under it are Christians, and will be governed in all their intercourse with each other by the plain and simple precepts of the religion they profess; and had that charity which suffereth long and is kind, which vaunteth not itself, is not puffed up, seeketh not her own, is not easily

provoked, thinketh no evil; and which beareth all things, believeth all things, and hopeth all things, been in us and abounded, the sound of the hammer would not have been heard upon this temple. Men would have gone in and out finding ample room and protection, and all would have admired its comeliness and beauty.

But whatever may be the form of organization, whether more or less complicated in other respects, there must be the right of appointment, of instruction and direction, vested somewhere. And this right, under God, must be exclusive and absolute in reference to all matters comprehended within it by the constitution. The constitution of the Union organizes a certain number of ministers and laymen into a Committee, and vesting them with this right, in matters specified, calls them the Executive Committee. Their authority then, within the limits prescribed, being exclusive, they select candidates for missionary service; assign them their respective fields; enact rules to regulate the intercourse between those sent abroad and themselves, and between the missionaries laboring at the same station or in the same field. In the language of the constitution, "it is the duty of the Executive Committee to appoint, instruct and direct all the missionaries of the Board, and to fix their compensation."

At the last annual meeting an able paper was read before the Board, and by them referred to the Union, presenting, in detail, all the rules by which the Executive Committee and the missionaries are guided in the discharge of their relative duties. This paper, it will be recollected, received the unqualified approval of all the members of the Union then present save one. Your Committee, therefore, taking this for their basis, proceeded to inquire whether these rules in any instance had been violated. Their inquiries took a wide range. They had sitting with them, or subject to their call, brethren who had returned from long and honorable service in heathen lands; they had also before them all the instructions given, and all the letters sent or received, during the last twenty years. The Executive Committee, the Secretaries, and members of the late Deputation, were also present. But from none of these sources were they able to learn that the Executive Committee had in a single instance usurped and wielded power not vested in them by the constitution itself, or, in the exercise of constitutional authority, exceeded the rules approved of with such unanimity by the members of the Union at its last annual meeting.

Indeed not a missionary charges them with a usurpation of power, or a violation of the rules already referred to. But there are some who complain that the rules themselves are too stringent, and that the Executive Committee in the administration of them cramp and hinder them in their work. Some complain, further, that an observance of these rules would place them in an unscriptural position, and cause them to wound their own consciences. They say, moreover, that since they became missionaries, additions have been made from time to time to the regulations then existing; and, though not allowed to be a party to their enactment, yet they are expected to comply with them. Also, they say that by these additions, there is manifest a growing stringency in the exercise of directing power at the Rooms.

In reference to this last complaint, your Committee saw no indication of a desire on the part of the Executive Committee to be possessed of greater authority for its own sake ; but new developments, a more extended experience and enlarged operations, made the adoption of a new rule, here and there, indispensable to success in their work. The Committee was happy to learn, that missionaries, generally, have no suspicions that there is any disposition to encroach upon their rights as Christian men and ministers ; and are of the opinion that circumstances plainly required the adoption of all the rules which have as yet been enacted.

But a dissent from these regulations, or an unwillingness to comply with them, on the part of some, is at the bottom of many of the existing difficulties. Missionaries have changed their field of labor without the consent of the Executive Committee, have expended money in advance of appropriations, alleging that the condition of the cause of Christ was such that they did not dare do otherwise, have opened schools for the instruction of native preachers at their stations when ample provision for their instruction had been made elsewhere ; and in other ways, by not complying with the directions given, have greatly embarrassed the action of the Executive Committee.

It was this, in part, which induced the Executive Committee to send a Deputation to attend the meeting of the Maulmain Convention. A growing difference of opinion between them and certain missionaries, touching the fundamental principles upon which the Union is based, was gradually separating them in their sympathies and preventing a cheerful and hearty co-operation. They hoped by means of a full and thorough discussion of these principles to produce equilibrium of sentiment and harmony of action. And from a careful review of all the circumstances, your Committee are of the opinion that the calling of a Convention and sending of a Deputation were wise measures. There was every reason to hope and believe that the best of consequences would result from them. Nor are they prepared to say, from any facts laid before them, that those hopes will not be realized.

Your Committee have carefully read the instructions given to the Deputation, and also have followed them in their work from mission to mission, and are of the opinion that in no instance did they exceed the instructions given. That what they did would meet with the approval of all the brethren, at home or abroad, was not to be expected. That complaints followed them home, and charges of a serious nature were preferred against them, and remonstrances against the changes effected by them were forwarded to the Rooms, should surprise no one. For the objections to the Deputation would be the same as those which had already existed for many years to the Executive Committee. Indeed, the Deputation was only one form which the Executive Committee selected, the more intelligently and discreetly to exercise the right of direction and control vested in them.

Two of the dissentients, being providentially in this country, were present with your Committee while going through with this investigation, and an entire week was spent in listening to objections and grievances, reading letters, hearing explanations, &c. From this protracted investigation your Committee reached the following conclusions, viz :

I. That the Executive Committee has invariably confined its exercise of power within the limits prescribed by the constitution of the Union.

II. That no instance has been adduced in which an adherence to the rules objected to, on the part of the Committee or any missionary, has proved injurious to the cause of missions. But, on the contrary, instances do exist in which a disregard for these rules has introduced disorder and confusion into the work of evangelization.

III. That the main objection, viz: that the present mode of conducting missions destroys the equality which should exist among brethren and tends to Episcopacy, is theoretical rather than practical, and that the tendency can never become effective among Baptists.

IV. That missionaries at present in the field, excepting here and there an individual, are cordial in leaving the power of appointment, of instruction, and of direction, just where the constitution of the Union places it. They neither request nor desire any change.

As objections of a serious character have been made to the course pursued by the Executive Committee, through the Deputation, in reference to charges preferred against the late lamented Abbott, your Committee spared no pains that they might gain possession of all the facts in the case. They read the charges forwarded to the Rooms by brethren Beecher, Vinton and Kincaid; the testimony given in before the first Maulmain Council, the findings of the Council, the letters of the Executive Committee to brethren Vinton and Kincaid, the call of the second Council, the charges preferred against Rev. J. H. Vinton, the testimony by which they were sustained, his vindication, and the findings of the Council, making in all some two hundred pages. They had also the oral explanations and testimony of br. Beecher.

It is not necessary, on the present occasion, to rehearse in detail or to give even an epitome of the contents of these papers. Before stating the conclusions to which your Committee arrived, it is due to all the parties concerned to say, that there are few men who would not, at the time, have advised precisely the course pursued by the Executive Committee. The charges reached the Rooms after the Deputation had departed for the East. They were of a grave character, and, if true, would have imposed upon the Committee the painful duty of recalling, in lasting disgrace, a missionary whose labors had been greatly blessed for a score of years among the heathen. The Deputation would soon reach the place of their destination, and a large convention of brethren, many of whom had known the accused during his entire career as a missionary, were already assembling at Maulmain. What more safe, what more expeditious way could be suggested, by which the facts in the case might be ascertained? Who would not, then and under the circumstances, have done precisely what the Deputation did? It has not been an easy thing for your Committee, with all the light which three years and an extended discussion of the subject in public and private have thrown upon it, to decide whether, in their opinion, a wiser and a better course might not have been pursued.

Your Committee are clear in their convictions that neither the Executive Committee, in what they did in the premises, nor the Deputation, in the mode

they selected to learn the truth of the charges preferred, had any intentions of exercising ecclesiastical authority. By ecclesiastical authority they mean that power which the church, as such, has over its members. To believe that they had any such intentions, would be to assume that men connected through all their Christian life with Baptist churches, are, yet, ignorant of the simplest principles upon which the organization is based. It was, then, for some other purpose that these Councils were assembled.

The constitution clothes the Executive Committee with power to remove "for sufficient cause either a Corresponding Secretary, Treasurer, Auditing Committee or missionary," and of course, when sufficient cause exists, they are responsible for the removal of either one of the persons specified. But it cannot be supposed that in the exercise of this power and the discharge of this duty they will act, without first possessing themselves of the requisite information. The constitution leaves it to their discretion to decide what means they will use, in order that they may gain this information and not do injustice to the reputation of a Christian brother.

Your Committee believe that it was in the exercise of this discretion, and not in the prosecution of ecclesiastical discipline, that they forwarded the charges against the Rev. E. L. Abbott to the Deputation, and that the Deputation organized the brethren of the Maulmain Convention into a Council and laid before them papers received from the Rooms. No decision which the Executive Committee might make, no conclusion which the Council itself might reach, could directly affect the relation of a missionary to his church, or his office as a minister of the gospel. The utmost limit to which their power extends, is to sever his connection with the Missionary Union. And even their exercise of this power is not absolute and final. In all such cases they are responsible to the Board of Managers.

Your Committee, however, deem it an unfortunate circumstance, in connection with the proceedings of this Council, that neither the accused nor his accusers were present. This does not appear to have been the fault of the Deputation. Mr. Abbott had already for the last time embarked for his native land, and Messrs. Beecher, Vinton and Kincaid were at their respective stations. Mr. Beecher was not only prominent among the accusers, but was also principal witness; and although his testimony was, in part, committed to paper and laid before the Council, yet the fact of the absence of the accused and the principal accuser and witness should have brought the proceedings of the Council to a pause upon the very threshold, and nothing but the most urgent necessity should have been their warrant, under the circumstances, for further action.

Throughout the entire proceedings of the Council, there is evidently a disposition to sympathize with Mr. Abbott, and keep before the mind all the extenuating circumstances, such as, great depression of spirits, a weak and irritable state of the nervous system, and an oppressive languor, creating an apparent necessity for stimulants, and inclining him to resort to company and amusements which he would not have done had the tone of his health and spirits been different. This feature of the proceedings, this leaning to the side

of charity, especially in the absence of the individual then on trial, will be received by all with special approbation.

On the other hand, your Committee cannot avoid the impression that the Council allowed itself to go off too far in its inquiries into the motives and conduct of those who had brought the accusations. From the records, Messrs. Beecher and Vinton appear to be quite as much on trial as Mr. Abbott. Considering that the two former brethren were absent, it is difficult to reconcile this with a right sense of justice.

Your Committee are sensible that the evidence cannot come before them so definitely as before the brethren who examined the case at Maulmain; still they are not convinced that the conduct of br. Vinton towards br. Abbott was instigated by personal ill will. And while it is evident that the relations between brethren Abbott and Beecher were, to a great extent, unhappy, yet, with the statements and explanations of br. Beecher before them, they cannot see that he is deserving of censure for the part he took, in spreading before the Executive Committee the immoral conduct of one of their missionaries. Indeed, had he or brother Vinton done otherwise than they did in this particular, had they known what they affirm to be true and yet withheld all the facts from the Executive Committee, they would have deserved censure for violating one of the most important rules sanctioned by the Union. In the language of the rule itself, it was their "indispensable duty" to give the information to the Committee which they gave.

The first Council having closed its labors May 28, 1853, a second, consisting of nearly the same brethren, was organized, in the same place, on the 7th of June following. Messrs. Vinton and Kincaid, who were absent from the first, were present with the second. The latter presided. At the opening of the Council, Dr. Granger, in behalf of the Deputation, read a paper, not directly preferring charges, but suggesting inquiries intended to guide the brethren in their deliberations, all pertaining to the conduct and character of br. Vinton. When these inquiries had been read, Mr. Vinton arose and read a paper defending himself, at some length, from the charges implied in the paper introduced by the Deputation. Though the session of this Council extended through ten days, and the inquiries took a wide range, yet it does not appear that the character of br. Vinton suffered materially from the investigation or from the findings of the body.

From the testimony laid before them, your Committee believe that the Executive Committee, in some instances, have had sufficient ground for dissatisfaction with the course pursued by br. Vinton, yet they are not convinced that there were adequate reasons for his presentation and trial before so grave a tribunal. Nor has the measure, thus far, been productive of harmony between the Executive Committee and the missionaries, and of good to the cause of missions generally. It has, evidently, recoiled upon the Deputation, and rendered the work which they did, less acceptable to the missionaries and less valuable to the cause of Christ.

In view of all the facts, therefore, your Committee are decidedly of the opinion that the Deputation did not act wisely in calling the second Council, or in the part which they took in its deliberations.

The relations of a missionary to the Union and to the church are, in many respects, so analogous, that in the popular mind it is difficult to keep them distinct from each other. The offences for which he would be dismissed from the service of the one and excluded from the fellowship of the other, and the course which would be pursued by each body in the discharge of its duty to an erring servant of Christ, bear so close a resemblance to each other, that it is not strange that the action of the one, though within its own jurisdiction, should be considered as trenching upon the rights and prerogatives of the other. The vigilance, also, with which Baptists guard the independence of the churches, and the jealousy with which they regard the movements of any other organization having even the semblance of being a rival institution, are such, that innovations of any kind, though suggested by an existing emergency and sustained by the most cogent reasons, are nevertheless not admitted, at once, among the usages of the Denomination. Hence it can have been matter of wonder to no one, that the Maulmain Councils have given rise to so much discussion, have excited so much distrust among the churches, and have embarrassed the Union itself in the prosecution of its heaven-born work.

The other acts of the Executive Committee, through the Deputation, which have given offence, may all be included in the three divisions following, viz :—

I. A modification and abridgment of the educational system.

II. An abridgment and a more rigid supervision of the printing department.

III. A new distribution of the missionary force already in the field.

These changes, and the reasons for them, have been laid before the Union in two papers drawn up with great care, approved by the Executive Committee and published, the one entitled the “Work of the Deputation,” in the Fortieth Annual Report, and the other, entitled the “Missionary policy and measures of the Deputation in Burmah,” in the Magazine of May, 1855.

The contents of these papers have been thoroughly canvassed, already, by large committees, and ably discussed by the members of the Union. Missionaries have been heard through an extended correspondence, in their objections to or approval of these changes. Letters from abroad touching these points have not only been received at the Rooms, but by private individuals, and spread before the public through pamphlets and newspapers. Other missionary organizations, in this country and in Great Britain, have been compelled to enter upon an examination of the same questions under the pressure of the same circumstances, and have reached, so far as they have advanced and reported, the same conclusions. Your Committee, therefore, cannot see that a renewal of this discussion among the friends of the Union will, at present, be productive of good. It can add little or nothing to the light already possessed, and will not greatly accelerate the progress of the public towards a unity of sentiment.

The changes affected existing modes of labor devised and matured by minds still busily and vigorously working for the welfare of the heathen. They affected also modes of labor to which Christian men and women, at home, have been long accustomed. Such changes are never introduced without dissatisfaction,

and, perhaps, decided opposition. Some little time must elapse, under the most favorable circumstances, before the minds of all concerned will be reconciled and settled down into a feeling of approval.

But if in the mean time parties are courteous in their treatment of each other, if, avoiding a crimination of motives and personal allusions of every kind, they will grapple with the questions themselves at issue, there will nothing but good, in the end, come from this agitation, now so much dreaded by timid minds.

All the difficulties which your Committee find existing between the Executive Committee and the missionaries, or between the missionaries and the Union, or among the missionaries themselves, may be summed as follows:—

I. Such as unavoidably spring from the nature of the men, and the peculiar service in which they are engaged.

II. A difference of opinion as to the extent to which the Executive Committee should exercise the right of control vested in them by the constitution.

III. A belief that the Maulmain Councils did invade the rights of the churches, and were, whether so intended or not, an exercise of ecclesiastical discipline.

IV. A difference of opinion as to the propriety of certain changes made in the mode of missionary labor by the Executive Committee through the agency of the Deputation.

The first is an essential part of, and inseparable from, the work in which the Union is engaged. Not angels but men must preach the gospel, in foreign lands as well as at home; men, too, with all the essential characteristics of poor fallen humanity. Men of like passions also must supply the means, and to a certain extent direct and control their expenditure. Whatever anxiety and care it may require, Christians abroad and at home must co-operate in the subjugation of the world to Christ. They not only must, but they will do it, as certainly as He who is head of the Church sits on the mediatorial throne. He will make his people willing in the day of his power.

The limits to the power of the Executive Committee have been defined by the constitution, and also by the rules sanctioned by the Union itself. Within these limits, they must be allowed to exercise an instructing and directing agency. Nor must either the friends and patrons at home, or the missionaries abroad, embarrass them by throwing obstructions in their way, so long as they are made and held responsible for the economical disbursement of funds and the right distribution of men over the field. Either the constitution must be changed, the power recalled, and the Committee released from this responsibility, or they must have the confidence and the co-operation of the friends of missions in administering the affairs of the Union. It is ungenerous, not to say unjust, voluntarily to invest men with power, and to hold them responsible for results to secure which the power is given, and yet complain that those results are secured by the exercise of the power delegated for that express purpose. There is in such complaints a want of manliness which does not well become so grave a body engaged in so important a work.

Your Committee would have brought forward, for the consideration of the Board of Managers, some resolution touching and defining the relations of

the Union to the churches, had not this subject been most ably discussed in a report presented at the meeting of the Union in 1848, and had not the Triennial Convention twenty-two years earlier passed the following preamble and resolution, viz:—

“As fears have existed, to some extent, in the Western States and elsewhere, that, at some future day, this body might attempt to interfere with the independence of the churches, therefore,

“*Resolved*, in accordance with its former views and with well known and long established Baptist principles, this Convention *cannot* exercise the least authority over the government of the churches.”

The fathers knew whereof they affirmed, when they placed in the resolution just quoted that strong, unqualified negative. They did not pledge themselves not to do it; but affirmed, that without the consent of the churches themselves the attempt must necessarily be unsuccessful. Such a perversion of the original design of this great organization is simply and absolutely impossible.

The changes recently made by the Executive Committee, through the Deputation, had no unfavorable reference to the past labors or present qualifications of missionaries. No one, therefore, ought to regard his present position in the great harvest field as indicative of disapprobation on the part of the Committee. The changes were made in the exercise of the best discretion which the individuals effecting them possessed, aided by all the light which could be concentrated upon them from a hundred different mission stations, and from the wide experience of a large number of years. Notwithstanding all this, the changes may yet be seen to have been unwise and injurious. It is too soon to pronounce any decision upon this question, derived from the consequences involved.

In reviewing the ground they have traversed, your Committee find occasion, not of disquietude and despondency, but of confidence and hope. They see no necessity for any specific action on the part of the Board or the members of the Union, otherwise than to thank God and take courage.

During the forty-two years the Baptists have been engaged in the work of evangelization among the heathen, they have sent out to different parts of the globe more than three hundred and thirty missionaries. And, though ill health has driven some from their stations and death has claimed others as his victims, yet with honor have they retired from the contest or fallen at their posts. In only two or three instances has there been defection and open apostasy. In the midst of temptations and trials, often severe, they have been preserved, and, by the grace of God, though wounded and crippled, they have not lowered their flag in the presence of the enemy. When they have returned to the land of their birth, and to the bosom of the churches, whence they went forth upon their errand of love, multitudes have every where thronged around them, hung upon their lips, and felt it a pleasure and an honor to have borne some humble part in sustaining such men in such a work. Nay more, there are names not a few, among the men and women that God has given us, which in the lands of their toils and their triumphs will never be

forgotten. There are names which over the entire Christian world, to the end of time, will be familiar as household words.

The laborers have not only been preserved from apostasy, to an extent that seems to us little less than miraculous, but their labors have been attended with an unexpected and, almost, unprecedented degree of success. Notwithstanding the embarrassments and trials which from time to time have been experienced, notwithstanding the seasons of alarm and days of darkness with which this enterprise has occasionally been visited, the work of Christianization has advanced with a momentum ever augmenting. There has been, each year, new territory wrested from the enemy and added to the domain of the Son of God, while there has been no recession of ground, once taken in his name, to the enemy.

Converts, at first, were not so much as named in the annual reports. Then they came by tens, soon by hundreds, and then again by thousands; and now they are reported by tens of thousands. Instrumentalities have also increased in a corresponding ratio.

Moreover, the Union has had not a single trial, it has encountered not a single obstacle, that it did not need, and that will not be seen, in the end, to have had both its place and its mission in the economy of heaven. This has been sent to extend and deepen the interest in the enterprise; this, to teach us our dependence for success upon the uncreated arm of Jehovah; that, to startle the sons of wealth from their plans of luxurious ease and their dreams of earthly bliss; and that, to prepare the church to hear, without sinful elation, some new far resounding shout of triumph. The afflictions have all been light, while the weight of glory has been as unlimited as it has been undeserved.

Then, there have always been found brethren, in the vicinity of the Rooms, both ministers and laymen, who have been willing to give a portion of their time and attention to the affairs of the Union. One half day of each week, and often more, for many years, have they spent in careful and, sometimes, anxious deliberation upon subjects most intimately connected with the progress of the missionary enterprise. Not only so, but individuals have not unfrequently encumbered and embarrassed their own credit and business enterprises by loaning their credit for large sums, borrowed in behalf of the Union. Without this, either the paper of the Union would have been protested or the missions broken up; either of which would have reflected dishonor upon the reputation of the Denomination. Your Committee met some at the Rooms who had grown old in this kind of service, and whose labors, though gratuitous, have been as essential to the success of our missionary undertakings as those of any missionary, the honored and sainted Judson not excepted.

Nor has the task of the Executive Committee, in other respects, been one to be coveted. They are held responsible for a safe and speedy adjustment of all difficulties which may arise in the prosecution of this great enterprise. Their hold upon the confidence of the churches must be retained with undiminished strength, or the fountains of benevolence will withhold their wonted supply, and every green thing wither. Their influence, also, over the brethren

sent to the heathen must be unimpaired, or every movement will be effected at a painful disadvantage. To thread their way, thus, amidst conflicting opinions, to pursue a well-directed line of policy, and to make every dollar contributed and every man consecrated tell with greatest efficiency, requires often a wisdom that is not of earth.

To submit, at intervals, to the close and rigid scrutiny of a Committee such as has just been sent to the Rooms and is now reporting, requires as much grace as it does, on the part of the missionaries, to submit with cheerfulness to the investigations and decisions of a Deputation. And yet both are made necessary, from time to time, by the state of things then existing. Obstructions, real or imaginary, which hinder the proper distribution of alimant over the system, must be promptly removed, however painful the operation or nauseating the medicine.

In conclusion, we repeat the opinion that no specific action will reach and remove existing difficulties. Resolutions embodying the sentiment of the Board in reference to what is past, will only take the unwelcome burden from the shoulders of one to place it upon the shoulders of another. No minute or decree or judgment which may be spread upon the records, defining the meaning of any clause or article of the constitution, no change in the constitution itself, can be of essential service in relieving us from present embarrassments. Existing difficulties are not, in the estimation of your Committee, of such magnitude as to render any action of this kind necessary. They are formidable, only as the friends or enemies of the Union make them so. What we want, and all we need, is a general armistice, based upon a deep conviction that we "all are brethren," and that victory or defeat will be alike unprofitable and dishonorable to all the combatants. Moreover, during the continuance of this armistice let each give as the Lord has prospered him, and follow his gift with earnest believing prayer, that all connected with it, in any way, may be guided by the grace of God; and above all, "let this mind be in each which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

G. S. WEBB,
ANTHONY COLBY,
SILAS BAILEY,
ALEXIS CASWELL,
JOHN P. CROZER,
DWIGHT IVES,
S. W. ADAMS.

The positions taken in the report were approved by brethren Pattison, Stone, Work, and Walker. Gov. Briggs, of Mass, and br. Smith, of Iowa, were not able to be present with the Committee.

The Rev. B. T. Welch, D. D., moved the acceptance of the report; which motion having been adopted, the report was declared to be before the body. Upon the motion of Rev. L. Porter, D. D., to adopt the report, a friendly discussion arose, after which the document was laid upon the table, to be called up to-morrow morning.

The meeting was adjourned with prayer by Rev. A. Maclay, D. D.

TUESDAY EVENING, 7 1-2 o'clock.

A meeting for prayer and free conference was held in the evening, the Chairman of the Board presiding. The Rev. Messrs. Foster and Fuller, of Mass., led in prayer; and remarks were made by Rev. Messrs. Mills, of Mass., Webb, of N. J., Dunbar, Corey and Bright, N. Y., Nice and Duncan, N. J., Gillette, N. Y., and Dyer, Ind.; whereupon the meeting was adjourned.

WEDNESDAY MORNING, 10 o'clock.

The meeting was called to order by the Chairman, and the Rev. Dr. Dowling led in prayer.

The minutes of yesterday were read and approved.

The report of the Reference Committee was taken up, and, after a free and protracted discussion, the following resolution, offered by the Rev. Dr. Williams, was unanimously adopted:

Resolved, That, without endorsing in detail, either all the history of the past, or the comments on that history, found in the very able report of the Committee of Reference, this Board would gratefully and unitedly accept the general statement of principles, as to the relation of missionaries to the churches, and the concluding recommendation, that the brethren abroad and at home suspend further discussion and await in mutual prayerfulness and patience the return of that better intelligence yet to be hoped for on the present platform.

Adjourned until 2 1-2 o'clock, P. M.

WEDNESDAY AFTERNOON.

The Board convened, and were led in prayer by the Rev. Messrs. E. Worth, N. H., and L. A. Dunn, Vt.

The Rev. F. Mason, D. D., returned missionary, made some remarks, by request of the Chairman, upon the work of missions among the Karens.

The Committee of Arrangements reported, in part, that after any remaining business of the Board this evening, the time be occupied with addresses from the returned missionaries.

The Committee on the Bassa and Greek Missions reported,

through the Rev. Dr. Turnbull, chairman, and its report was adopted.

REPORT.

The Committee on the Greek and Bassa Missions, and on the transference of the Indian Missions, beg leave to report, —

That, in reference to the Greek Mission, which has been discontinued, no further action is necessary. They would, however, unite with the Executive Committee in the expression of the hope that the seed of divine truth sown in that interesting country may yet bear abundant fruit; and should God, in his providence, open the way, we may yet occupy it, as we occupy Germany and France, for the establishment and diffusion of a pure Christianity.

As to the Bassa Mission, it appears, for various reasons, including the sparseness of the population, the extreme unhealthiness of the region, and the near vicinity of a station occupied by the Southern Baptist Board of Foreign Missions, to be the opinion of the Executive Committee that it be discontinued; in which opinion we fully concur.

The transference of the Indian Missions to the care of some other Missionary Body has been found impracticable, and, in all probability, is not desirable; on which account we recommend that no further action be taken respecting it.

The Committee on the Siam, Hongkong, and Ningpo Missions reported through the Rev. D. C. Eddy, and the report was adopted.

REPORT.

The Committee on the Siam, Hongkong and Ningpo Missions submit the following report, —

That the present condition of these missions calls for devout gratitude and thanksgiving to the Great Head of the Church. Clouds which, last year, hung heavily over the missionaries, and which at one time threatened to drive them from their labors, have cleared away, and new channels have been found for the onward flow of the hallowed stream of gospel truth.

The Siamese missionaries, instead of being under sentence of banishment and liable at any moment to be driven from their homes and fields of labor, are receiving royal favors, and on a late festive occasion were invited to the royal residence. Men who have influence among the people are courting their favor, and the discomfited enemies of Jesus and the Cross are seeking conciliation, instead of persecuting and opposing. The future looks brighter than the past; and as adverse circumstances give way to the smiles of a superintending Providence, more blessed results may be anticipated. The finger of God is seen in the recent developments of friendly feeling, on the part of persons in power, towards the gospel laborers in this great nation.

The average attendance at the public Siamese worship is thirty. There are also Sabbath services in Chinese; and in both languages, prayer meetings, bible classes, &c. Five Siamese men profess to have received Christ, but only one has applied for baptism. Four Siamese women have been baptized, and three Chinese men. Present number of native church members, thirty-three. There are sixteen Chinese inquirers, including eight new cases, besides several Siamese. Tract distribution has been restricted, for the most of the year, to such as applied at the station. The assistants, with one exception, have been faithful.

In Hongkong, political agitators have disturbed the mission, and political changes have produced an unfavorable effect upon the minds of the people. Missionary tours have been nearly or quite suspended, in consequence of the ravages of pirates who prowl along the coast to plunder and kill. There is but one missionary laborer, Dr. Dean being detained in this country. Religious services are regularly maintained, with the aid of the native helpers, at the station and outstations, in addition to itinerant labors; and the truth seems to have been working effectually among the masses of the people, enlightening their minds and showing them the superiority of the religion of Christ to all other forms of faith. Only one member has been added to the church by baptism. Present number, thirty-five. The monthly contributions have amounted to \$40.71. Schools have been supported most of the year. Two of them were for a short time discontinued for want of funds; but will be sustained by Mrs. Johnson and others, without expense to the Union. Twenty-five hundred portions of the New Testament, chiefly the Gospels and Acts, have been distributed, and about 1300 religious tracts.

The most notable fact connected with the Ningpo mission is the entrance of the gospel into an island about thirty miles from Ningpo. It is called Chusan, and has some 100,000 inhabitants. Long has the papal church had an extensive influence here: her priests have swayed the people at their will. But the chains have been broken by an excess of priestly arrogance, and five or six hundred have torn themselves from the foul embrace of the "Mother of Harlots," and are ready for a purer faith. Providentially the attention of the missionaries was directed to this place, and God opened an effectual door. The room in which religious services were held, was crowded with papists and papal priests, who listened to the spoken word. Opposition, of course, has been manifested, but that God whose arm is stronger than any human power has wrought a work worthy of the hosannas of angel hosts. The whole mission in this field is in an encouraging condition.

Mrs. Goddard returned to this country in July. Dr. Macgowan and family have returned to the station, after a protracted absence in search of health. Religious services are maintained on the Sabbath and at other stated times, both by the missionaries and the native assistants. Scripture and tract distribution has been extensively prosecuted. Occasional tours have been made to Chusan and other places. Two day schools have been taught at Chusan and Ningpo, numbering fifty pupils. Some labor has been bestowed by Mr. Lord in the preparation of explanatory notes on some of the epistles. The church has received thirteen members by baptism, eight of whom were from Chusan. Two of these were formerly leaders of the Catholic church in Chusan, and a third is an applicant for the ordinance. At all the stations, the steadfastness of the native Christians, and the seriousness of those who have not believed, are matters of grateful acknowledgment.

Your Committee would recommend that the Ningpo mission be reinforced by the addition of another laborer, whose field shall be the island of Chusan. A field so promising should not be abandoned. Its hopefulness should lead to the most active efforts to turn its inquiring thousands to Jesus Christ.

The missionaries at all the stations, and especially at Hongkong, find much hindrance from the opium traffic, which has a blasting influence and a deadly effect upon the community where it prevails. It is the duty of a missionary to plead with all his soul against the prevailing vices of any country to which he may be sent; against polygamy, if it prevails; against intemperance, if its devastating influence is felt; against slavery, if its curse blackens. Here the opium traffic pre-

vails, and here the people are imbruted by its influence. The servants of God should lift their voices against it, and the fact that our brethren are doing so, calls for high commendation upon their course.

The developments of God's providence are making these missionary fields more attractive every year. The breaking chains of caste, the overturn of long established prejudices, the crumbling of ancient institutions, the dismemberment of tottering dynasties, and the opening avenues of usefulness which present themselves in all directions, should lead the Board to feel that God is marking out for the church a glorious work in lands where superstition has long held the people in her vice-like grasp, and over which has hovered for ages the dark pall of pagan night.

No Christian can look upon the vast Chinese empire — an empire a little while ago closed against the gospel, its gates bolted and barred against the introduction of Christianity, but whose inhabitants are now waiting to welcome the herald of salvation, and turning with longing eyes towards the pure, blessed light of the religion of the cross, — without a strong desire to see that empire converted to God. Never before did China present such an inviting appearance to the Christian laborer. God is in revolution, and revolution has swept across the land. God is in change, and change has been opening the pathway for the advancing footsteps of the King of Zion; and the empire which once defied alike the march of science and the aggressions of truth, now opens her windows towards the rising sun, to catch the beams of day as they come down from the celestial hills. This great and glorious change should be hailed by Christians with joy, and the church should seize the opportunity to plant her standard where long have groped in darkness a bewildered people and a degraded race.

All which is respectfully submitted.

The report of the Committee on Finances was read by C. D. Gould, Esq., chairman, and was adopted, and referred to the Union.

REPORT.

The Committee on Finances, having attended to the duty assigned them, beg leave to report:

The Committee appointed at the last annual meeting to consider and report on the subject which has been submitted to your present Committee, commence their report by saying, "They regret to find that you will be compelled to commence the ensuing fiscal year with liabilities of more than \$60,000. Still, as the debt has been contracted in good faith, there remains not a doubt that the Union will feel solemnly bound to meet the entire liabilities at the earliest day practicable." Your Committee feel, that, while all has not been accomplished that could have been desired, there is still occasion for devout gratitude to God that so much has been done; that the alarm, then sounded, was heeded, and the appeal which went forth from that meeting for help has been so nobly responded to by the friends of missions; so that, as we learn from the Treasurer's report, the debt has been reduced to \$38,737 86.

It is the opinion of your Committee that we should aim at a still greater reduction of the debt the ensuing year; that an eye should be had by the Board to a continued retrenchment of expenses at home, and to appropriations and expenditures abroad, until our whole debt shall be liquidated; that the Union may hereafter go on with new courage and life and energy in the work of evangeliza-

tion, expending only so much from year to year as it shall appear, upon careful examination, there is fair ground to anticipate will be the actual receipts of the treasury. It is the opinion of your Committee that it is not well to do business for the Lord, in a work so sacred as that of the conversion of the heathen, on borrowed capital; that while there are such abundant means at the disposal of God's people, — those who profess to have been redeemed by the blood of Christ and to have dedicated their all to the service of their Divine Master, — there should be no lack of means to carry on the great work of missions with efficiency, and constantly widening influence.

When we consider, however, all the little jealousies and differences of opinion, as to men and measures, that have existed, the criminations and recriminations that have been known and felt at home and abroad, and remember how prone men are to allow such things to operate as a sufficient apology for withholding contributions even to a good cause, it is not strange that there should have been some disappointment as to the amount contributed to the funds of the Union during the few past years.

But feeling that a brighter day is about to dawn upon us; that the conflicting elements, which have seemed at times to be "like the troubled sea, which cannot rest, whose waters cast up mire and dirt," are, as it is believed, becoming calmed; that new confidence is being restored; and remembering, too, that the prospects in the commercial world at the present time are generally good; that the finances of the country are considered in a healthy condition; and withal, that the cheering intelligence is constantly reaching us of the wonder-working power of God in the conversion of the heathen; — your Committee have strong confidence that there will be no inconsiderable increase of contributions to the funds of the Union. And keeping in view the statements and suggestions contained in the report of the Executive Committee, touching the matter of receipts and expenditures, your Committee are of opinion that we ought not to anticipate, nor should we be satisfied with, an amount less than \$120,000 contributed the ensuing year; and they would recommend so to limit the expenditures, if practicable, that they shall not exceed the sum of \$110,000.

Your Committee would earnestly recommend a change of policy in regard to the time of taking up collections for missions; that the churches should commence at the commencement of the year, instead of the close, to raise the amounts intended for the Union, and thus enable the Executive Committee to know a little what they really have to rely upon. A wise financier does not think it prudent to give notes for the payment of large amounts in a given time, without knowing beforehand that he has reliable means at his command to meet such notes at maturity. But your Executive Committee are obliged to go on expending money, giving notes, etc., throughout the year, without knowing what they have to rely upon to meet the demand upon the treasury. It is an easy matter to pass a vote to raise \$100,000 or \$200,000; but such votes, binding on no one in particular, as we many of us know, are rather unreliable funds to pay notes with.

The Treasurer, in his report, states that more than \$2,200 has been paid for interest at home, and we learn from him that he has also paid Baring Brothers, our foreign bankers, over \$1,000 besides, making in all \$3,200 paid for interest; all which, had our debt not existed and the collections been promptly made, might have been saved to the cause of missions.

All which is respectfully submitted.

The Committee on Agencies reported through the Rev. A. Ten Brook, and their report was adopted.

REPORT.

The Committee to whom was referred so much of the annual report as relates to Agencies, have had the subject under consideration, and respectfully present the following as their report :

Your Committee have noticed with great satisfaction the general results of agency labor, as shown by the report, and thus cannot withhold the well-earned tribute of praise due to those who have been faithful in this thankless service. They have not failed, however, to perceive greater inequality in the productiveness of different sections than they could fully account for by the nature of the fields. The committee are of opinion that this difference must be explained by one or the other of two causes ; either the number of agents is not sufficient in some parts to explore thoroughly the whole ground, or else the character of the service is such as not to be equally effective. Your Committee have reason to believe that, in some portions of the West at least, men of wealth are multiplying in our communion who have never had the duty personally enforced upon them, or the opportunity personally offered to them, to contribute to the work of missions. This should not be. Circulars and sermons will never be sufficient, until the people shall have been so educated that they can conduct their own work of collection ; and the places are few in which this time has yet arrived.

Your Committee beg leave, therefore, to recommend, that measures be taken at once to secure an agency so numerous and efficient as to render each section of the field productive according to its natural fertility. In order to effect this, the Committee are of opinion that every family connected with Baptist congregations, throughout the entire field occupied by the Union, should be annually reached by a personal application to contribute to the funds of the body and subscribe for its periodicals, so far as they are not known to be so doing without such application. Men grow old as they grow rich ; and if the earlier instalments of their increasing resources have not been made to pay tribute to the cause of missions, the aggregate will seldom do it in old age ; and children will need to be untaught the sad lessons which parents had taught them. Your Committee, therefore, earnestly hope that this point will call forth early inquiry and action, so far as action shall be found necessary.

All which is respectfully submitted.

The Rev. Dr. Wayland, chairman, read a report on behalf of the Committee on the Assam and Telooگو Missions, which was adopted.

REPORT.

The Committee to whom was referred the consideration of the Assam and Telooگو missions, have attended to their duty, and report as follows :

They have read with deep interest the account of the present condition of these missions, and rejoice to find that our brethren, in both of them, are laboring earnestly and faithfully and with considerable evidences of success. In both, the field is difficult, and we must sow the seed in humble reliance on the promise of the Master of ultimate success.

The mission in Assam is suffering from an insufficiency of laborers for so extensive a field. It may be deserving of inquiry whether the stations in this country were not too rapidly multiplied, several years since. Experience would seem to teach us that it is better to establish one station and wait until some fruit appears from our labors, before we proceed to other fields, or establish other mis-

sions in the same district. In the present state of our funds, this course would seem to be especially indicated.

The schools in this mission have been materially reduced in consequence of the retrenchments which the finances of the Board rendered indispensable. We are, however, happy to perceive that these reductions have been attended by an evidently favorable result. The school of Mr. Bronson has, in consequence, been "sifted of some unpromising lads," as well as of others "who did not give sufficient promise as teachers or assistants to warrant further trial." Several of the servants in the school have been dismissed, the boys are taught to cook their own food, and thus learn to take care of themselves, and the school is confided in a great degree to a native teacher. All these changes are certainly for the advantage of the mission as well as of the pupils.

We observe some of the indications, so common in India, of a disposition in the pupils admitted to the schools to rely upon the mission for future maintenance. We think this evil cannot be too carefully guarded against. We also perceive that allowance is made in one of the schools for the observance of caste. We hope that missionaries will be very careful in no manner to favor this special curse of India.

The missionaries have been somewhat embarrassed in deciding whether they shall cultivate in Assam the native language or the Bengali. We fully concur with them that the Assamese is the proper language in which to give the gospel to the people of Assam.

In the Telooگو mission the preaching of the gospel has been attended with encouraging results. Nine have been added by baptism, and several applications have been made where the brethren felt it to be their duty to postpone. Two native preachers have been employed, of whose labors the missionaries speak with decided approbation. The cold season has been employed by the brethren in itinerating labors. No change is reported in the constitution or management of the schools here; they seem not to have been affected by our financial condition. The brethren, in speaking of their lonely position and distance from other missions, earnestly commend themselves to the prayers of the churches, in the full assurance that in due season they shall reap if they faint not.

The Committee on the French and German Missions reported through the Rev. S. D. Phelps, D. D., chairman, and the report was adopted.

REPORT.

The Committee on the French and German Missions present the following report:

The mission to France, though not characterized by very special or marked interest, still possesses, we believe, the elements of encouragement and hope. Our brethren there are faithfully sowing the seed of the heavenly kingdom; and while much of it falls upon uncongenial soil, yet here and there it takes root, springs up, and bears precious fruit. Opposition is encountered from civil authorities and papal priests. Toleration, hoped for, is not yet secured. But the gospel is preached; other Christian efforts are put forth; inquirers seek the way of salvation; believers are baptized; the power of religious example is felt; and the foundations of error and superstition are shaken. Gratifying progress attends the missionary work in the capital, and other places, of the empire of fashion, folly and sin. In prosperity and adversity, in hope and fear, in toils and tears, the leaven must work

and the triumph come. We see no reason for relinquishing the vigorous prosecution of the mission.

The mission to Germany and adjoining countries appears to be in a condition of prosperity and success. Its stations and outstations, its native preachers and churches, have been very considerably augmented. The varied and abounding labors of the brethren have been signally blessed in the accession of numerous converts to the churches. On the earliest fields of the mission, and in the latest posts it has occupied, whether in Hamburg or Berlin, among the Silesian mountains, along the borders of Switzerland, in Denmark, Sweden, or the islands of the Baltic, the gospel wins its way, and proves itself the wisdom of God and the power of God unto salvation.

The full and interesting account of this mission, found in the report of the Executive Committee, reminds us of the labors, persecutions and successes of the Apostles. The brethren have penetrated into new regions, where converts have been multiplied under the preaching of the gospel, and baptisms have, for the first time, been witnessed. Bibles and tracts have been widely diffused, and have often been the means of spiritual enlightenment and salvation. Old and young, Romanists and infidels, have been brought to the knowledge of the truth. Converts of both sexes engage with zeal and earnestness in the work of evangelization. Their example may be studied and imitated by the members of our churches here with profit. Persecuted in one place, they have raised the standard in another. Denied the peaceful observance of Christian ordinances in the locality of their choice, they have fled to the depths of the forest, and have there enjoyed them with the presence of their Divine Master. When destitute of chapels, they preach in the open air. If the people come not to their assemblies, they carry the gospel to them in their own houses, while they gather the children into Sabbath Schools for religious instruction. Remarkable success flows from evangelical labors in Sweden. In different places there, converts and serious inquirers are multiplied by hundreds.

The principles of toleration and religious liberty are slowly but surely gaining ground, and must ultimately triumph. The people are taking a more favorable interest in the subject, while the sufferings of our brethren for conscience' sake are awakening the attention and sympathies of the evangelical portion of Europe. The king of Prussia has repeatedly expressed his regret at the annoyances and persecutions to which his Baptist subjects have been compelled to submit. The evangelical conference in Paris last August, especially those speaking English, took measures to further the cause of toleration for our churches and others. We cannot but hope that, as Baptist principles shall become better known through the labors and example of our brethren, and as efforts to secure a more liberal policy toward them are persevered in, those oppressive vexations and afflictions will cease at no distant day.

Our European missions, whether viewed in their past history, present state, or future prospects and influence, are fraught with high and thrilling interest. We might speak of their value as affecting the welfare of our own country, through the emigration which is constantly bringing here converts from those missions to promote evangelical piety among their countrymen on this side of the Atlantic. We might speak of their advantage to Europe and the world, in promoting the cause of religious freedom; in restoring the ordinances of the gospel to their primitive purity and significance; in establishing churches of Christ according to the principles of the New Testament, and so effecting a Reformation more glorious, complete and permanent than that of Luther; in contributing to the overthrow of error, infidelity and papal superstition; and especially in the salvation of immortal souls

from death,—thus promoting the kingdom of our blessed Redeemer, and hastening the time when all things shall be put under Him, and he shall reign from the rising to the setting sun.

With profound gratitude to God for giving us missions bearing such fruits, and means to prosecute them successfully, it becomes us to pray earnestly, give bountifully, and labor unceasingly, for their greatest prosperity.

The hour of adjournment having arrived, the meeting was adjourned with prayer by the Rev. E. Andrews, of Pa.

WEDNESDAY EVENING.

The meeting was opened with prayer by Rev. J. F. Wilcox, of N. J.

The report of the Committee on the Treasurer's report and his statement as to mission property, was presented by Rev. Dr. Adams, chairman, and adopted.

REPORT.

The Committee to whom were referred the Treasurer's report and his statement pertaining to the property of the American Baptist Missionary Union at its mission stations and elsewhere, would submit the following as their report:

The Committee are gratified to learn that the recommendation of the Board, made at its last annual session, has been complied with in most cases on the part of missionaries, in giving, as desired, a list and valuation of property held at our mission stations.

The Committee are of the opinion that, in all instances where no reply has been given or received to the circular sent out by the Treasurer, the correspondence should be renewed until the requisite knowledge is obtained.

Amidst the diversity of forms in which titles to real estate are given in foreign lands, the Committee are united in judgment that, while the usages of the governments under which possessions are held must be complied with, still these ought so to be held as to designate them as owned *by* and *for* the Union.

Your Committee therefore recommend to the Board, that the Treasurer be authorized to take the necessary steps to secure valid titles to all real estate, or leases held longer or shorter, connected with all our mission stations, and to have them recorded upon our books for the benefit of the Union.

The Committee on the Maulmain, Tavoy, Shwaygyeen and Toungoo Missions, reported through the Rev. Dr. Lathrop, chairman, and the report was adopted.

REPORT.

The papers placed in the hands of your Committee relate to five missions, namely, the Maulmain Burman, the Maulmain Karen, the Tavoy, the Shwaygyeen, and the Toungoo missions,—the two latter being among the youngest but the most promising of any of the missions established by the Union. It will be in place, briefly to allude to these missions separately.

The Maulmain Burman mission, among its noticeable points, presents the gratifying spectacle of churches presided over by native laborers, and in one instance (that of the church at Maulmain) of a self-supporting church. The English

church at Maulmain also, "hitherto connected with the mission but now independent of it, is enabled, with the help of the congregation worshipping with it, to defray its entire expenses." These are gratifying symptoms, and they furnish additional evidence of the wisdom of the policy which contemplates such changes on the missionary field as will infuse into the churches there planted the element of a proper Christian manliness. The primary aim of the Missionary Union, as it seems to your Committee, is not to *support* churches, but to *found* them; and by all means to encourage the converts from heathenism to rely, under God, upon their own resources for church extension and support. It will be a dark day for the kingdom of Christ in foreign lands, as it will be for that kingdom at home, if the sentiment should ever prevail that churches, because they have been established by foreign human aid, should continue always to live by the same aid. "We have not so learned Christ."

In contrast with the encouraging fact just noticed, the report of the Executive Committee makes mention of the churches of the Maulmain Karen mission as having, to a large extent, "become rooted in the belief that the missionary must do every thing for them, not only in religious but also in temporal affairs." This unhappy state of things, your Committee believe, is attributable, in no small measure, to the adoption of a mistaken principle (deemed, perhaps, unavoidable under the circumstances) at the beginning. But a brighter day, it is hoped, is dawning upon this mission. The old leaven may still work to some extent, but the new will ultimately leaven the whole lump.

The Karen Theological Seminary is an invaluable agency in giving strength and efficiency to this mission. We can heartily respond to the sentiment of the report of the Executive Committee, which affirms that "the importance of this school as an instrumentality in raising up pastors and evangelists can scarcely be overestimated." The course of instruction which Dr. Wade has adopted seems to be admirably adapted to the end in view; and it is cause of profound gratitude to God that the venerable missionary who presides over this department of labor is still permitted to give to the needful work of training a native ministry for Burmah his valuable services.

The Tavoy Mission has, also, its "shady" and its "sunny side." The report speaks of defection in some of the churches, and of other causes of embarrassment; but, on the other hand, the discipline of the churches is maintained, and signs of prosperity are discernible where, of late, desolation seemed to reign. The soil is hard, and the sowers go forth weeping, scattering precious seed, but they sow nevertheless; and in due season, if they faint not, they shall return bearing their sheaves with them.

The Shwaygyeen Mission, next in the order of our report, gives large promise, in its infancy, of a vigorous and healthful maturity. In the Karen department especially, the labors of the missionary and his associates have been greatly blessed. Shwaygyeen is an important centre of action, from which easy access is had to numerous neighboring villages; and it is hoped that the Executive Committee will be vigorously sustained in giving to this new station all the assistance which it may from time to time require.

Finally—and with devout thanksgiving to God—your Committee would speak of the mission at Toungoo—a mission wholly in charge of a native missionary and his assistants, Dr. and Mrs. Mason being now in this country. The operations of this mission embrace nearly three Karen tribes, and the progress of the gospel, as proclaimed by the devoted Sau Quala and his co-laborers, is an emphatic commentary upon the justness of the policy which exalts, above all other

instrumentalities, the simple preaching of the word by men full of faith and of the Holy Ghost.

This mission was established in the year 1853, and already the aggregate of its baptized converts exceeds the number of 2,000. It is a noticeable fact, also, that great caution is observed by the conductors of this mission, as to the reception of candidates for baptism. There is no evidence of haste in this respect, but, on the contrary, of remarkable circumspection and prudence. The converts also are trained, from the outset, to an enlarged and active benevolence. They have already built more than fifty chapels, and they support their own teachers. Your Committee are strongly tempted to enlarge on this topic, but their limited space forbids. They conclude by earnestly commending this, and the other missions at which they have glanced, to the united co-operation and prayers of all who seek the prosperity of Zion.

The Rev. J. H. Kennard, chairman, presented the report of the Committee on Indian Missions, which was sustained by Rev. H. W. Read, of New Mexico, and adopted.

REPORT.

In surveying the Indian field, cloud and sunshine pass before us; things to cheer and things to discourage alternately appear.

The Ojibwa Mission presents a gloomy aspect. Aid from the United States Government to sustain the St. Mary's school is no longer continued, and arrangements have been made to close its doors. This is to be regretted, as until the last it had been very prosperous. Mr. Bingham of this mission returns at his own request, having maintained his post with honor and faithfulness for more than thirty years. At Pendill's Mills Mr. Cameron has continued his labors with unabated interest. The school and church are both feeble.

The death of Mrs. Meeker, of the Ottawa station of the Shawanoe Mission, on March 15th, was a most afflictive stroke to the mission. The Shawanoe station is also vacant. Mr. Barker, on account of various obstacles to his labors, has retired. The church there, however, is still in existence.

But from this discouraging prospect we turn to a brighter scene, in the Cherokee Mission. Here, it may be truly said, that the wilderness has been made to blossom as the rose. Many from this interesting people have been gathered to Christ, and the condition of the nation has been greatly improved by the influences of the gospel. It is a cause for gratitude that the senior missionary, Rev. Evan Jones, still lives, after the toils of more than thirty-six years. He is now assisted by his own son, J. B. Jones, a talented graduate of Rochester University, who was with his companion recently sent to this mission. His first baptism, which was administered to five candidates, occurred at the very place where he was baptized by Mr. Wickliffe, the Indian preacher, just eleven years before. In addition to preaching, he is engaged in the translation of the Scriptures and the Pilgrim's Progress, for which task he is eminently qualified.

The native preachers are engaged in itinerant efforts, in which they hold protracted meetings of several days' continuance. These labors are divinely blessed in the conversion of souls. Mr. Jones speaks of these native missionaries as men of ardent piety and efficient co-laborers in the extension of the Redeemer's kingdom among their nation.

In conclusion, upon a general review of the progress of the missions among the

Indians, we find abundant encouragement for their future support and enlargement.

Respectfully submitted.

The Committee on Publications reported through the Rev. R. C. Mills, chairman. The report called forth remarks by Rev. Messrs. A. D. Gillette, N. Y., J. G. Warren, Mass., S. M. Osgood, Pa., J. Stevens, Ohio, H. C. Fish, N. J., and Thomas Wattson, Esq., Pa. The report was finally adopted, and directed to be laid before the Union.

REPORT.

The Committee on Publications would respectfully report :

The past year has in a peculiar manner illustrated the importance of the publication department of the work done at the missionary rooms. Your Committee refer not so much to the conceded power of the press to impart a knowledge of the gospel, as to its utility as a vehicle of intelligence. Our churches need and desire, as did those of the apostles, to know the labors and condition of our brethren, and what God is doing through them among the heathen, that they may be encouraged by their success, form acquaintance with the Christian character of the converts, sympathize in the joys, cares, fears and sufferings of their brethren, exiled for Christ's sake and the salvation of souls, and learn from eyewitnesses what new fields are open to mission labors with the promise of the Master's presence and blessing, or what additional labor the proper instruction, oversight and training of the converts may require. Faith has been strengthened, the spirit of prayer increased, attachment to the Missionary Union and its work deepened, and contributions to its treasury enlarged, by the joyful tidings of amazing success continuously repeated in the Magazine and Macedonian from month to month through the past year.

It may excite some surprise that this department is a source of no income to the treasury of the Union, while each periodical has its thousands of subscribers. To whatever cause this may be referred, and while we all should rejoice were this not the case, yet it must be considered that the amount of about \$350, thus expended, is the merest trifle in comparison with the good effects on the treasury and the cause of Christ, resulting from the circulation of these periodicals among our brethren. No one can think for a moment of discontinuing this branch of our work ; and your Committee judge that the Board of Managers should encourage the Executive Committee in taking any steps requisite to render these channels of missionary intelligence more attractive and instructive to our churches, and extending their circulation as much and as speedily as possible.

The Executive Committee can, however, accomplish but little without the faithful and constant assistance of pastors, afforded through a judicious use of these periodicals themselves, and the frequent commendation of them to those who compose their charges. At this point, as at all others of our work, co-operation between all parties engaged alone can ensure success ; and with it your Committee are confident that no charge on the treasury would arise from this source, while a more intelligent and ardent spirit of missions would be another equally sure and yet more valuable positive result.

The Rev. Wm. Hague, D. D., chairman, presented the report of the Committee on Obituaries, which was adopted.

REPORT.

The Committee on Obituaries beg leave to report:—

The past year has been signalized by the degree of health and energy enjoyed by our fellow-laborers abroad. Their ranks have not been diminished by the hand of death. The announcement of this fact calls for devout gratitude to God.

But while the foreign field has been exempted from the ravages of the great destroyer, members of the Board who have long been efficient and honored co-workers in the home service, have been smitten down in the midst of their labors.

In August last the Rev. Spencer H. Cone, D. D., was called away from the scenes of his earthly ministry. In the quiet of his own home he peacefully resigned his spirit into the hands of that Saviour whom he had faithfully served. Having been converted unto God in the prime of manhood, he dedicated himself ere long to the ministry of the gospel, and entered upon a brilliant career of usefulness wherein he never faltered, until, at the advanced period of threescore and ten, his stalwart and active frame was paralyzed by fatal disease. The place where we are now assembled is associated with cherished recollections of his early ministry in this city. On this spot listening crowds have heard the gospel from his lips, and by multitudes both of the dead and living that gospel has been owned as "the power of God unto salvation." During a long course of years, in another part of this metropolis where he officiated as pastor of the First Baptist Church, even unto the last month of his life on earth, he has stood forth the able expounder and advocate of "the truth as it is in Jesus." Ardently loved by the people to whom he ministered, and honored by the whole community, he has left to the denomination with which he was connected the heritage of a fragrant name. Of the noble and constant services which, from the beginning to the end of his ministerial course, he yielded to the cause of Foreign Missions, we here make grateful mention. Gifted by nature and education with extraordinary talents for business, and unsurpassed as the presiding officer of a deliberative assembly, the records of our missionary work are filled with proofs of his love to our Master's cause, and of the willing consecration of all his faculties to its promotion.

During the past year, also, the Rev. Dura D. Pratt, an active member of this Board, and for twenty years pastor of the Baptist church in Nashua, N. H., has been removed by death. As a minister of Christ, as a friend of Foreign Missions, his whole course was one of quiet and effective usefulness. Throughout his earthly pilgrimage his path was that of the just, "which shineth more and more unto the perfect day." He loved his work; he was diligent in performing it; and the seals of his ministry abounded from year to year. Where he was best known, he was most deeply loved; and a retrospective survey of his life furnishes to all of us strong incentives to persevering industry, and calls forth devout thanksgiving to God for so long preserving him in our community as a faithful and successful minister of the New Testament.

The bereavements of which we have thus spoken have come upon us with scarcely any premonition; they are dispensations of God's sovereign providence, sounding forth the lesson which was uttered by our Lord himself, in the days of his flesh, "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

The report of the Committee on the Rangoon, Donabew, Bassein, Henthada, Prome, Ava and Arracan Missions, was read by the Rev. A. P. Mason, and was adopted.

REPORT.

Your Committee to whom was referred that portion of the annual report of the Executive Committee entitled "Rangoon, Donabew, Bassein, Henthada, Prome, Ava and Arracan Missions," would present the following report:

From the Rangoon Karen and Bassein missions no annual report has reached the Executive Committee during the past year. They are therefore unable to give complete information relative to the progress of the gospel in these fields, or the present condition of the churches. From quarterly reports from the Bassein mission, and such other information as has come to hand, we have a general view of the mission, which is truly encouraging. The word preached has been effectual. Converts have been multiplied, and the churches are healthful and prosperous. So great is the demand for preachers, and so deep the conviction of the young men that they must preach, that Mr. Van Meter says they have been unable to supply teachers for the schools. In this emergency a proposition was made at one of their quarterly meetings to employ female teachers; which, though startling at first, as contrary to the general sentiment and to the customs of the people, was favorably received, and no doubt was entertained of its success.

The Bassein Karen Home Mission Society is doing a good work. While the native Christians here cultivate that benevolence and enterprise taught by the gospel, they are doing much to give that gospel to their countrymen. For the last quarter they reported fourteen missionaries, six of whom were laboring in Toungoo. Their treasury is in a very healthy condition. After paying each of their missionaries one or two months in advance, there was yet on hand rs. 331.

In the Burman department of these various districts, there are striking indications that a new era is dawning. Hitherto the progress of the gospel among the Burmans has been comparatively slow. And though its fruits are not now as abundant as among the Karens, there are fruits. A large number have been hopefully converted and added to the churches. The seed sown years ago by the lamented Comstock, is yet springing up and ripening in the salvation of men. Mr. Douglass's first baptism in Burmah was a convert of much promise, brought to a knowledge of the truth through the labors of this devoted missionary. Having a desire to preach the gospel, he is encouraged to devote himself to this work among his countrymen. May the mantle of his spiritual father fall upon him. Mr. Douglass expresses the confident expectation that we shall soon have cause to exclaim with gratitude, "God hath also to the Burmans granted repentance unto life." Mr. Crawley, of Henthada mission, says that he finds in nearly every village interesting inquirers, and that he has much cause for thankfulness and encouragement.

During the year, Messrs. Kincaid and Dawson visited Amarapura for the purpose of determining the propriety of again commencing missionary labor in Ava. They were received by the king with courtesy, and even a marked cordiality. On learning the design of their coming, he invited them to come again with their families, and make the city their permanent residence. A present of books,—one of them a Burman bible,—was graciously received by his majesty, and royal presents, according to usage, were conferred on them. After receiving repeated invitations from the king,—two of them by special messengers,—offering boats and men, Messrs. Kincaid and Dawson with their families left Prome for Ava Jan. 24th, and are now undoubtedly preaching the gospel of Christ in that city.

Many of these missions being new, great efforts have been made to build chapels and schoolhouses. In this work the missionaries acknowledge the assistance rendered them by the English residents.

The prosecution of this work however, in connection with the reduced ratio of remittances, has overtaken the strength of the missionaries and, in one instance at least, threatened imminently life itself. In October last, Mr. Ingalls was brought to the "gates of death," and when he thought his end had come, he sent a message to the churches, which claims to be heeded by them as the voice of a dying missionary, crushed beneath the weight of a burden too great to be sustained.

"Tell ——," he says, "to tell the churches, that the missionaries cannot endure what they put upon them. We must come and preach, and build houses and chapels without funds, and beg money; and the churches at home live in luxury. Tell them this course of things is dooming me to a slow death. The churches at home, every member, and every preacher of the gospel, are as much bound to give the gospel to every nation as we are;—and God will hold them responsible in that great day."

In conclusion, your Committee cannot but express the conviction, that the manifest favor of God towards these missions, under all the circumstances of the past year, calls alike on missionaries, and churches at home, to exercise deep humility, and to renewed consecration. Respectfully submitted.

Voted, That when we adjourn, we adjourn to meet at 9 o'clock to-morrow morning.

Adjourned with prayer by Rev. Dr. Magoon, N. Y.

THURSDAY MORNING, 9 o'clock.

The Board convened, and prayer was offered by the Rev. J. C. Foster, Vt. The records of yesterday's proceedings were read and approved.

On motion, the report of the Committee of Reference and its accompanying resolution, adopted yesterday by the Board, were referred to the Union.

Upon the call of the Chairman, prayer was offered by the Rev. Ezra Ferris, of Indiana.

The Rev. W. R. Williams, D. D., N. Y., read the report of the Committee on the Kemmendine land, which, on motion of Dr. Ives, Conn., was accepted; and afterward referred to the new Board.

The case of Mr. Ranney was called up, and the papers pertaining to it. The whole matter was referred to the Union.

The Committee of Arrangements made a final report, recommending to the Union that the annual sermon by Rev. R. W. Cushman, D. D., be preached on Thursday (this) evening at 7 1-2 o'clock.

The records of the morning's proceedings were read and approved.

Voted, That abstracts of the reports of the Executive Committee and of the Treasurer be laid before the Union.

Voted, That the Chairman and Secretary report to the Union the proceedings of the Board.

Voted, That the meeting adjourn;—whereupon, after appropriate remarks and prayer, by the Chairman, the Board finally adjourned.

A. COLBY, *Chairman pro tem.*

HENRY C. FISH, *Recording Secretary pro tem.*

PROCEEDINGS OF THE MISSIONARY UNION.

NEW YORK, MAY 15, 1856.

The American Baptist Missionary Union met this day, at 10 o'clock, A. M., in the meeting house of the Oliver Street Baptist Church in this city, to hold its forty-second anniversary.

The Hon. George N. Briggs, of Mass., President of the Union, called the meeting to order, and prayer was offered by Rev. B. T. Welch, D. D., of N. Y., one of the Vice-Presidents.

A Committee consisting of Messrs. W. D. Murphy, N. Y., Rev. A. S. Patton, N. J., H. E. Day, Ct., Rev. G. W. Harris, Mich., W. Bucknell, Pa., Rev. A. H. Burlingham, Mass., and Rev. M. J. Kelly, Me., was appointed to ascertain the names of members present, and subsequently reported through its chairman as follows:

REPORT.

The Committee appointed to ascertain the names of the Life members present, respectfully report:—

The whole number of Life members present is 513.* From the State of Maine, twelve; New Hampshire, seven; Vermont, fifteen; Massachusetts, ninety-one; Rhode Island, fifteen; Connecticut, thirty-one; New York, two hundred and twenty; New Jersey, fifty-four; Pennsylvania, forty; Maryland, one; Ohio, eight; Indiana, three; Illinois, three; Michigan, two; Iowa, two; Minnesota, one; New Mexico, one; District of Columbia, one; Canada, one; Greece, one; Burmah, three; Assam, one.

There is also present one annual member.

MAINE.

L. B. Allen,
Nathaniel Butler,
S. L. Caldwell,
Lyman Chase,

H. V. Dexter,
Moses Giddings,
Joseph Kalloch,
M. J. Kelly,

C. G. Porter,
W. H. Shailer,
C. Tibbetts,
J. C. White.

NEW HAMPSHIRE.

Anthony Colby,
E. E. Cummings,
W. H. Dalrymple,

W. H. Eaton,
N. Hooper,

Joseph Merrill,
Edmund Worth.

VERMONT.

T. H. Archibald,
A. J. Chaplin,
John G. Cross,
Peter W. Dean,
J. Draper, Jr.,

L. A. Dunn,
S. L. Elliott,
William N. Fay,
J. C. Foster,
Samuel Fish,

J. Goadby,
L. Hayden,
Elijah Hutchinson,
A. Jones,
P. Smith.

* Including fifty females.

MASSACHUSETTS.

J. Aldrich,
J. V. Ambler,
James Andem,
Thomas D. Anderson,
A. M. Averill,
Brainard W. Barrows,
James Barnaby,
R. K. Bellamy,
Jefferson Borden,
S. G. Bowdlear,
N. Boynton,
L. J. Bradish,
B. F. Brayman,
George Brooks,
Kendall Brooks,
William L. Brown,
A. D. Bullock,
Thomas F. Caldicott,
H. Lincoln Chase,
George W. Chipman,
Gardner Colby,
J. W. Converse,
D. C. Eddy,
Edwin B. Eddy,
Francis Edmond,
D. Eldridge,
Albert Field,
H. B. Fokett,
N. P. Foster,

E. K. Fuller,
Amory Gale,
W. D. George,
Timothy Gilbert,
J. Girdwood,
J. A. Goodhue,
George W. Gorham,
Charles D. Gould,
E. H. Gray,
A. M. Hopper,
Jared S. Howe,
William Howe,
George B. Ide,
C. Ingalls,
John Jennings,
Isaac S. Kalloch,
Nathaniel P. Kemp,
Thomas E. Keely,
Heman Lincoln,
Heman Lincoln (Rev.)
Robert B. Loomis,
A. P. Mason,
Joseph T. Massey,
George Matthews,
Asaph Merriam,
J. Warren Merrill,
Robert C. Mills,
Rollin H. Neale,

J. W. Olmstead,
S. S. Parker,
Cephas Pasco,
Solomon Peck,
N. M. Perkins,
S. E. Pierce,
Moses W. Pond,
Joseph Ricker,
H. J. Ripley,
Daniel Sanderson,
N. Savage,
H. Seaver,
L. E. Smith,
S. F. Smith,
A. F. Spalding,
O. S. Stearns,
Baron Stow,
S. B. Swaim,
J. Tilson,
A. S. Train,
C. T. Tucker,
A. Ward,
J. G. Warren,
H. L. Wayland,
D. Wheelock,
Asa Wilbur,
F. Augustus Willard,
William H. Wines.

RHODE ISLAND.

J. H. Baker,
S. Benedict,
Samuel W. Field,
James N. Granger,
A. H. Granger,

William Ham,
W. F. Nelson,
George B. Peck,
Warren Randolph,
N. A. Reed,

Barnas Sears,
Enoch Steere,
James R. Stone,
William Stow,
A. H. Stowell.

CONNECTICUT.

Edward Bell,
D. Bromley,
Charles Carlisle,
W. S. Clapp,
C. A. Clark,
N. Judson Clark,
D. S. Cooper,
H. E. Day,
J. W. Dimock,
J. B. Gilbert,
S. B. Grant,

G. N. Hill,
S. Illsley,
Harvey Miller,
P. C. Munn,
J. N. Murdock,
Albert G. Palmer,
R. M. S. Pease,
S. D. Phelps,
S. B. Randall,
William Reid,

William Savage,
Chauncy G. Smith,
Josiah T. Smith,
H. F. Smith,
A. H. Taylor,
W. B. Tolan,
Robert Turnbull,
L. H. Wakeman,
A. D. Watrous,
W. C. Wheat.

NEW YORK.

John Q. Adams,
Thomas Armitage,
R. Atkinson,
J. J. Babcock,
J. S. Backus,
C. L. Bacon,
A. L. Baker,
Samuel Baker,
G. C. Baldwin,
Peter Balen,

J. Ballard,
D. R. Barton,
John Berg,
E. W. Bliss,
William Bogert,
Henry Bowen,
Edward Bright,
Isaac W. Brinkerhoff,
S. M. Broakman,
Isaac Bromley,

H. Bromley,
John M. Bruce,
William A. Brusle,
R. J. W. Buckland,
Joseph Burnell,
James Burt,
Henry W. Cauldwell,
Ebenezer Cauldwell,
A. B. Capwell,
A. J. Chadsey,

C. N. Chandler,
Pharcellus Church,
William Clark,
Theodore Clark,
Lewis Colby,
William Colgate,
James B. Colgate,
J. Cookson,
D. G. Corey,
David Corwin,
Samuel Covell,
W. I. Crane,
William A. Crocker,
C. C. P. Crosby,
E. D. Culver,
E. S. Davis,
Samuel S. Day,
W. Dayton,
E. Dean,
Thomas T. Devan,
Orrin Dodge,
John Dowling,
Duncan Dunbar,
John B. Durbrow,
William Durbrow,
Samuel Dyer,
H. Ballard Dyer,
Hervey Edwards,
C. Evans,
Joseph T. Evans,
R. G. Fales,
Norman Francis,
Z. Freeman,
C. M. Fuller,
J. Fulton,
J. G. Fulton,
E. S. Gallup,
George Garrett,
William A. Gellathy,
Isaac F. Gifford,
A. D. Gillette,
Charles Graves,
D. C. Green,
H. K. Green,
Henry L. Grose,
William Hague,
John Hamilton,
H. Harvey,
A. Haskell,
George Hatt,
H. H. Hawley,
L. W. Hayhurst,
Henry C. Hazen,
C. W. Hewes,

Benj. M. Hill,
S. T. Hillman,
William Hillman,
E. T. Hiscox,
M. G. Hodge,
J. S. Holme,
J. W. Holman,
C. J. Hopkins,
J. W. Horton,
N. Hubbell,
E. Hutchinson,
Reuben Jeffery,
Ralph Johnson,
Elias Johnson,
J. D. Jones,
P. F. Jones,
O. B. Judd,
Samuel R. Kelly,
Eli Kelley,
J. E. Kenney,
Charles Keyser,
Joel Knapp,
A. S. Kneeland,
R. P. Lamb,
Edward Lathrop,
E. Lewis, Jr.,
Horace T. Love,
J. R. Ludlow,
D. D. Lyon,
Archibald Maclay,
W. B. Maclay,
M. B. Maclay,
E. L. Magoon,
A. C. Mallory,
B. D. Marshall,
J. T. Mason,
Bethuel Mason,
Wm. M. McCutcheon,
Alex. McDonald,
Whitman Metcalf,
W. S. Michaels,
A. Miles,
D. Henry Miller,
William D. Murphy,
W. Mudge,
Lawson Muzzy,
David Newton,
C. C. Newton,
L. W. Olney,
N. Palmer,
William M. Parsons,
William Phelps,
Benjamin Pike Jr.

Nathan C. Platt,
J. Powers,
William M. Price,
William Putnam,
L. Ransted,
Samuel Raynor,
C. B. Read,
E. D. Reed,
William Rees,
S. Remington,
Philip Roberts,
J. K. Samson,
O. Sage,
Conant Sawyer,
William Sawyer,
Elisha Sawyer,
John Seage,
J. T. Seeley,
Samuel Shardless,
C. P. Sheldon,
Smith Sheldon,
George Silver,
F. A. Slater,
N. A. Smith,
J. H. Smith,
J. Hyatt Smith,
J. B. Smyth,
C. G. Sommers,
G. R. Steward,
Lyman Stilson,
H. K. Stimson,
Samuel M. Stimson,
Richard Stout,
C. B. Stout,
L. S. Stowell,
J. W. Taggart,
E. E. L. Taylor,
Robert Thompson,
William W. Todd,
William J. Todd,
B. C. Townsend,
A. Von Puttkammer,
Isaiah Watts,
Julius S. Webber,
J. C. Weeden,
B. T. Welch,
A. W. Weldon,
Isaac Wescott,
Samuel White,
E. V. Whitehead,
J. Whittemore,
William R. Williams,
William Winterton.

NEW JERSEY.

A. Armstrong,
E. M. Barker,
Joseph Belden,
J. F. Brown,
F. T. Cailhopper,
J. M. Challis,

John E. Cheshire,
George W. Clark,
J. G. Collom,
W. M. Collom,
O. G. Corbett,
J. W. Crumb,

Thomas Davis,
S. J. Drake,
J. A. Duncan,
H. D. Ely,
Henry C. Fish,
D. J. Freas,

A. Harvey,
Josiah Hatt,
D. Hedden,
J. L. Hodge,
J. M. Hope,
D. Jones,
George Kempton,
Robert Lyle,
H. G. Mason,
G. P. Metcalf,

R. T. Middleditch,
George P. Nice,
W. H. Paruly,
A. S. Patten,
Aaron Perkins,
James H. Pratt,
Thomas Roberts,
T. S. Rogers,
Peter P. Runyon,
Lewis Smith,

Samuel Sproul,
B. Stelle,
D. B. Stout,
D. F. Twiss,
W. Verrinder,
G. S. Webb,
J. F. Wilcox,
D. M. Wilson,
Thomas G. Wright.

PENNSYLVANIA.

C. W. Anable,
Emerson Andrews,
Isaac Bevan,
J. Newton Brown,
William Bucknell,
William S. Bunker,
Edmund B. Caldwell,
D. F. Carnahan,
P. H. Cassady,
D. B. Cheney,
M. G. Clarke,
Samuel A. Crozer,

J. C. Davis,
H. Day,
J. N. Folwell,
Isaac Ford,
B. Griffith,
Joseph Hammett,
J. C. Harrison,
D. C. Haynes,
J. H. Kennard,
J. S. Kennard,
E. M. Levy,

J. M. Linnard,
B. C. Morse,
John Mustin,
Samuel M. Osgood,
Henry Scott,
Thomas R. Taylor,
Thomas Wattson,
Daniel Weckerley,
Samuel Williams,
Thomas Winter,
S. W. Ziegler.

MARYLAND.—William Crane.

OHIO.

S. W. Adams,
J. P. Agenbroad,
Lansing Bailey,

I. Bloomer,
S. B. Page,
H. M. Richardson,

Benjamin Rouse,
John Stevens.

INDIANA.

Silas Bailey,

Ezra Ferris,

Sydney Dyer.

ILLINOIS.

Erastus Adkins,

Justus Bulkley,

Thomas Powell.

MICHIGAN.

G. W. Harria,

Samuel Haskell.

IOWA.

Elihu Gunn,

Reuben Nichols.

MINNESOTA.—A. M. Torbett. NEW MEXICO.—Hiram W. Read.

DISTRICT OF COLUMBIA.—George W. Samson.

CANADA.—A. Gillies. GREECE.—R. F. Buel.

BURMAH.

Francis Mason,

E. A. Stevens.

ASSAM.—Nathan Brown.

Annual member,—C. W. Rees, Michigan.

Voted, That the hours for meeting and adjournment be as follows:—hours of meeting, 10 A. M.; 2 1-2 P. M., and 7 1-2 P. M.; hours of adjournment, 1 P. M., and 5 P. M.

Rev. J. N. Murdock, D. D., Ct., J. C. White, Esq., Me., A. Wilbur, Esq., Mass., Rev. A. Jones, Vt., Rev. E. Worth, N. H., G. B. Peck, Esq., R. I., Rev. Z. Freeman, N. Y., Rev. J. Hatt, N. J., Rev. J. N. Brown, D. D., Pa., Rev. S. B. Page, O., Rev. S. Bailey, D. D., Ind., Rev. S. Haskell, Mich., Rev. T. Powell, Ill., Rev. D. Eldridge, Wis., Rev. E. Gunn, Iowa, Rev. A. M. Torbett, Min., Rev. W. Rollinson, Cal., and Rev. H. W. Read, New Mexico, were appointed a committee to nominate twenty-five persons to serve on the Board of Managers.

Voted, That the election take place at four o'clock this afternoon.

Voted, That the Committee to nominate members of the Board, be instructed to report a majority of the twenty-five from among the laymen in our churches.

The Hon. A. Colby, N. H., Rev. J. C. Harrison, Pa., Rev. J. Cookson, N. Y., Rev. J. Stevens, O., Rev. J. N. Granger, D. D., R. I., T. T. Devan, M. D., N. Y., and Rev. K. Brooks, Mass., were appointed a committee to designate the place of the next annual meeting; also to nominate some person to preach the annual sermon.

Voted, That all persons present, who are contributors to the funds of the Union, though not members, be invited to participate in our deliberations.

The Recording Secretary *pro tempore* of the Board of Managers read the following communication from that body:

REPORT.

To the American Baptist Missionary Union, the Board of Managers respectfully report:

That the Board met, in keeping with the provisions of the constitution, on the 13th day of May, in the city of New York, and attentively reviewed the doings of the past year.

The usual reports of the Executive Committee, and of the Treasurer and the Auditing Committee, were laid before the Board, and received the requisite attention.

The Board beg leave to lay before the Union abstracts of the reports of the Treasurer and the Executive Committee. They also present to the Union, for its consideration and action, the reports of the committees of the Board on Finances, on Publications, and on existing difficulties in missionary operations, with the resolution which accompanies it, adopted by the Board.

The Board recommend to the Union that the annual sermon, by the Rev. E. W. Cushman, D. D., Mass., be preached on Thursday evening, at 7½ o'clock.

A. COLBY, *Chairman pro tem.*

HENRY C. FISH, *Secretary pro tem.*

Voted, That we adopt the recommendation of the Board to have the annual sermon before the Union preached at 7 1-2 o'clock this evening.

Voted, That the report of the "Committee of Reference" be now read.

Accordingly, the report and the resolution of the Board respecting it were then read.

The following resolution was offered by A. J. Chadsey, M. D., of N. J.

Resolved, That we adopt the report of the Committee of Reference just read, by the same words, in the same spirit, and with the same hopes, with which, on motion of Dr. Williams, it was accepted by the Board of Managers:— pending which, the hour of adjournment arrived, and prayer was offered by Rev. R. H. Neale, D. D., of Mass.

THURSDAY, 2 1-2 o'clock, P. M.

The Union convened. Prayer was offered by Rev. J. I. Fulton, N. Y.

The resolution before the body at the close of the morning session, was discussed until four o'clock, the hour fixed for the election of officers, without action.

Messrs. D. R. Barton, N. Y., Rev. I. J. Burgess, Me., Rev. J. Goadby, Vt., Rev. N. Hooper, N. H., and Rev. T. R. Taylor, Pa., were appointed a Committee to receive and count the votes for President, Vice-Presidents and Recording Secretary of the Union; who reported that the following were duly elected.

Hon. GEORGE N. BRIGGS, *President*.

Rev. B. T. WELCH, D. D., } *Vice Presidents*.
Rev. S. BAILEY, D. D., }

Rev. WM. H. SHAILER, D. D., *Recording Secretary*.

A Committee consisting of Rev. Messrs. C. W. Hewes, N. Y., J. T. Smith, Ct., S. E. Pierce, Mass., C. W. Anable, Pa., and S. C. James, Ill., was appointed to collect the votes for Managers;— who afterwards reported the following, as the result of the election.

MINISTERS.

GEORGE B. IDE, D. D., Springfield, Mass.
DWIGHT IVES, D. D., Suffield, Conn.
FRANCIS WAYLAND, D. D., Providence, R. I.
WILLIAM R. WILLIAMS, D. D., New York.
HENRY DAY, Philadelphia, Pa.
U. B. MILLER, Indiana.

G. S. WEBB, N. Brunswick, N. J.
P. WORK, Sheboigan, Wis.
J. A. NASH, Des Moines, Iowa.
J. A. BULKLEY, Upper Alton, Ill.
G. W. HARRIS, Detroit, Mich.
A. M. TORRETT, Minnesota.

LAYMEN.

WILLIAM WILSON, Hallowell, Me.
ANTHONY COLBY, New London, N. H.
J. W. MERRILL, Cambridge, Mass.
J. H. DUNCAN, Haverhill, Mass.
P. W. DEAN, Grafton, Vt.
H. E. DAY, Hartford, Conn.
IRA HARRIS, Albany, N. Y.

R. S. BURROWS, Albion, N. Y.
EBENEZER CAULDWELL, New York.
J. P. CROZER, Chester, Pa.
H. M. BALDWIN, New Jersey.
BENJ. ROUSE, Cleveland, Ohio.
L. D. BOON, Chicago, Ill.

Rev. Messrs. J. Tilson, Mass., T. Davis, N. J., and N. A. Reed, R. I., were chosen a Committee to collect the votes for a person

to fill the place in the Board of Managers vacated by the decease of the late Rev. S. H. Cone, D. D.; who subsequently reported that W. Hillman, Esq., of N. Y., was duly elected.

Adjourned till 7 1-2 o'clock this evening.

THURSDAY EVENING, 7 1-2 o'clock.

The Union met according to adjournment.

Rev. J. L. Hodge, D. D., of N. J., offered prayer.

The annual sermon was preached by the Rev. R. W. Cushman, D. D., of Mass., from Heb. 12:28, 29: "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear;—For our God is a consuming fire." After the sermon a collection was taken for the Missionary Union, amounting to \$100.05.

After singing the doxology, and benediction by Dr. Cushman, the Union adjourned.

FRIDAY, MAY 16, 10 o'clock, A. M.

The Union met, and prayer was offered by Rev. J. C. Harrison, of Pa.

The journal of yesterday was read and approved.

The resolution offered yesterday by Dr. Chadsey, was taken from the table, and after a full and protracted discussion, in which by vote the speakers were limited in time to five minutes each, was adopted.

Adjourned. Prayer was offered by Rev. J. Dowling, D. D., of N. Y.

FRIDAY, 2 1-2 o'clock, P. M.

The Union convened. Prayer was offered by Rev. R. Jeffery, of N. Y.

The Committee to designate a place for the next annual meeting and to nominate a preacher, reported through their chairman, Hon. A. Colby, and the report was adopted.

REPORT.

The committee appointed to designate a place of meeting and to nominate a preacher for next year, respectfully report:

That, having no positive invitation for the next meeting from any quarter, they recommend the reference of this subject to the Executive Committee.

The Committee unanimously nominate the Rev. N. Colver, of Ohio, as preacher for next year, and Rev. Wm. H. Shailer, D. D., of Maine, as the alternate.

The Rev. Dr. Turnbull, of Ct., offered the following resolution, which was unanimously adopted.

Resolved, That the document passed upon at the last annual

meeting in Chicago, and approved in the Report of the "Committee of Reference" the present session, touching the relations of the Union and its missionaries, particularly that portion of it which refers to the authority vested in the Executive, was never intended in any way to deprive the missionaries of that position of brotherly and ministerial equality which lies at the basis of our ecclesiastical polity, or the right of consultation and concurrence in relation to all proposed changes in the nature and distribution of their work, as recognized by past usage, and secured in the rules prepared by Dr. Judson to which all the missionaries have set their names.

The reports referred to the Union, on the subjects of Finances and Publications, by the Board of Managers, were read and adopted.

Abstracts of the reports of the Treasurer and the Executive Committee, were also presented and accepted.

The Rev. A. H. Stowell, of R. I., presented the following resolution; which was adopted.

Resolved, That the thanks of this Union be, and are hereby, tendered to the Rev. Robert W. Cushman, D. D., for the able, comprehensive, and valuable sermon delivered before this body, and that a copy be requested for publication under the direction of the Executive Committee.

It was, also,

Resolved, That the cordial thanks of this body are hereby tendered to the Baptist church in Oliver Street, and other Baptist churches and citizens in New York, Brooklyn and vicinity, for the ample accommodations which they have provided for the meetings of the Union, and for the enlarged hospitality with which they have welcomed its members to their houses and homes.

Resolved, That the thanks of the members of this Union are due, and are hereby cordially tendered, to the Hon. Geo. N. Briggs, of Mass., for the kind, courteous, prompt and dignified manner in which he has again discharged the duties of its President.

After some most appropriate and interesting remarks by the President, prayer was offered by Rev. J. Barnaby, of Mass., and the Union adjourned *sine die*.

GEO. N. BRIGGS, *President*.

W. H. SHAILER, *Recording Secretary*.

FINAL MEETING OF THE BOARD.

NEW YORK, MAY 16, 1856.

The Board of Managers, after the adjournment of the American Baptist Missionary Union, held a meeting according to the requirement of the constitution, at which the following members were present:

<i>Ministers.</i>	<i>Ministers.</i>	<i>Laymen.</i>
E. WORTH,	T. D. ANDERSON,	MOSES GIDDINGS,
A. S. TRAIN,	J. L. HODGE,	C. D. GOULD,
R. C. MILLS,	M. G. CLARKE,	DANIEL SANDERSON,
E. LATHROP,	S. DYER,	W. HILLMAN,
A. G. PALMER,	S. HASKELL,	G. W. CHIPMAN,
L. HAYDEN,	W. R. WILLIAMS,	D. R. BARTON,
S. J. DRAKE,	H. DAY,	D. F. RANDOLPH,
J. DOWLING,	G. S. WEBB,	W. W. KEEN,
J. C. HARRISON,	G. W. HARRIS,	J. W. MERRILL,
J. N. GRANGER,	A. M. TORBETT.	H. E. DAY,
J. N. MURDOCK.		E. CAULDWELL,
		H. M. BALDWIN,
		BENJ. ROUSE.

In the absence of the Chairman, Rev. G. S. Webb was appointed Chairman *pro tem.*, and Rev. Wm. H. Shailer, D. D., Secretary *pro tem.*

Rev. J. L. Hodge, D. D., and Rev. R. C. Mills were appointed tellers.

The Board having balloted for Chairman and Secretary, the following persons were declared elected.

Hon. IRA HARRIS, LL. D., *Chairman.*

Rev. HENRY DAY, *Recording Secretary.*

The Rev. S. Dyer, Rev. S. J. Drake, Rev. E. Lathrop, D. D., Rev. T. D. Anderson, Rev. H. Miller, Rev. A. S. Train, D. D., and D. Sanderson, Esq., were appointed to nominate an Executive Committee, Corresponding and Home Secretaries, Treasurer and Assistant Treasurer, and an Auditing Committee.

The following resolution, offered by J. W. Merrill, was adopted:

Resolved, That a Committee of three be raised to take into consideration what, if any, means can be devised to secure annually a larger amount of funds to the treasury of the Union, that we may be able to send into the field all the men whom God shall call to go.

J. W. Merrill, E. Cauldwell and D. R. Barton were appointed such Committee.

The report on the Kemmendine property, presented to the old

Board, and referred by it to the new, was taken up and read; when it was

Resolved, That the Chair nominate two members who shall present the names of five laymen, in or near Boston, to whom, on their having been appointed by the Board, shall be referred this report and the whole subject involved in it; and that the Board empower and instruct the Executive Committee to take such action on the entire subject as such Committee shall recommend.

Rev. E. Bright and Rev. R. C. Mills, appointed to nominate this committee, presented the following names.

Hon. Richard Fletcher and Gardner Colby, Esq., Boston, James Upton, Esq., Salem, Daniel Sanderson, Esq., Brookline, and J. W. Merrill, Esq., Cambridge.

The nomination of these brethren was confirmed by the Board.

The committee to nominate an Executive Committee and other officers having reported, the Board proceeded to ballot, and the following persons were chosen:

Executive Committee.

Ministers.

Rev. J. W. PARKER, D. D.,
Rev. R. W. CUSHMAN, D. D.,
Rev. Wm. HOWE,
Rev. S. B. SWAIM.

Laymen.

Hon. HEMAN LINCOLN,
J. W. CONVERSE, Esq.,
BENJAMIN SMITH, Esq.,
GEORGE BROOKS, Esq.,
CHARLES S. KENDALL, Esq.

Corresponding Secretaries.

Rev. SOLOMON PECK, D. D.,

Rev. JONAH G. WARREN.

Treasurer.

NEHEMIAH BOYNTON, Esq.

Assistant Treasurer.

FREEMAN A. SMITH, Esq.

Auditing Committee.

J. B. WITHERBEE, Esq.

JOS. A. POND, Esq.

The salaries of the Secretaries and Assistant Treasurer were fixed as on the last year.

The benediction was then pronounced by the Chairman, and the Board adjourned to meet on the Tuesday preceding the next annual meeting of the Union.

G. S. WEBB, *Chairman pro tem.*

HENRY DAY, *Recording Secretary.*

FORTY-SECOND ANNUAL REPORT.

MR. CHAIRMAN :

The missionary year, whose labors and results the Board of Managers has met to pass under review, is distinguished from the previous one in no respect more signally than by its freedom from the ravages of death among the laborers in the foreign field. At the last annual meeting, you were called upon to deplore the departure of five missionaries and two female assistants, some of whom had won renown by long and faithful services. To-day you are informed that not one missionary has fallen, and only one female assistant, since your last convocation. Mrs. E. D. Meeker of the Shawanoe Mission passed from the conflicts of earth to the repose of heaven, in March of the present year.

It is in the home field, principally, that death has sought and found his victims; and among these are numbered some of your most honored and dearly cherished names. Rev. Spencer H. Cone, D. D., present with you at Chicago, and taking a leading part in your proceedings, is not here to-day. In mid-summer he was smitten with paralysis, a second attack of which proved fatal the last week in August. His death was announced to the Executive Committee while engaged in its regular session on the 28th of that month—on the very day when the Committee of Reference, of which the deceased was a member, commenced its sittings in the Missionary Rooms. At a subsequent date, the Executive Committee caused to be placed upon record “an expression of their sorrow at an event which has deprived them of a tried friend and faithful coadjutor, and bereft the Baptist denomination of one of the firmest and most consistent supporters. He had scarcely commenced public service as a preacher of the gospel, when he zealously identified himself with the Foreign Mission enterprise, and, for nearly forty years, he was officially connected with the organization which this Committee has the honor to serve. During three successive terms, of three years each, he was the President of the General Convention, and in that office, by his dignity, amenity and impartiality, he won largely the respect and esteem of his brethren. Earnestly and uniformly devoted to the cause, he freely gave to it time, thought, personal service, and fervent prayer. Equally the friend of both the home

and foreign laborers, neither class ever looked to him in vain for sympathy and succor. His advocacy of the claims of the heathen, in the pulpit, on the platform, and in private intercourse, was always such as became a servant of Jesus Christ; and the utterances of his lips ever found a counterpart in the labor of his hands. He proved by his works the sincerity of his heart and the purity of his motives. What he urged others to do, he illustrated by his own example. In all that pertained to the enlargement and efficiency of the missions, few men have equalled him in fervor of spirit, steadfastness of purpose, and activity of effort. Advancing years neither chilled his ardor nor diminished his industry. He persevered in his Master's service till stricken down by fatal disease and transferred from his toil to his reward."

Rev. Dura D. Pratt, another member of the Board of Managers, and, during a ministry of more than twenty years, the successful and beloved pastor of the Baptist church in Nashua, N. H., an earnest and steadfast friend of missions and of the Union, is also numbered with the dead.

In other respects the missions and their supporters have been subjected to trials; but it will be found that in no previous year has more work been done, with a right good will, and with better results.

MISSIONARY ROOMS.

The Executive Committee resumed its weekly sittings May 28th, closing the 6th inst. Its proceedings, some of which involved questions of unusual difficulty, have been harmonious, as in past years, and all its measures have been taken with entire unanimity.

The Board having elected the Rev. Wm. H. Shailer, D. D., its Home Secretary, in place of Dr. Bright who had declined reelection, the Committee took early occasion to express to Dr. Shailer their unanimous desire that he would accept the appointment, and that he would enter on its duties as soon as practicable. For reasons which he deemed imperative, Dr. Shailer did not consider himself at liberty to engage in the service, and the Committee proceeded to fill the vacancy, as provisionally authorized, by the election of the Rev. Jonah G. Warren, of Troy, N. Y. Mr. Warren accepted the office; and, entering on its duties partially in August, has been wholly devoted to the same since the 1st of October. For a limited time succeeding the annual meeting, valuable aid was rendered in the Home department by the late Home Secretary.

The instructions of the Board to require of the Assistant Treasurer "bonds to the amount of \$10,000 for the faithful performance of his duties," have been carried into effect. The Committee have also, in concurrence with the Treasurer, assigned to the Assistant Treasurer, with such aid as may be necessary the details of the Treasury department, including, more specifically,

"keeping the books, receiving and taking charge of all moneys paid into the treasury of the Union, and accepting and paying all drafts, notes, bills for purchases, salaries, and all other demands against the Union, so far as he may be in funds." It is also made his duty "to conduct the correspondence relating to the receipt and payment of moneys, and examination and settlement of accounts with missions, missionaries, agents, and others, including that necessary in the purchasing and forwarding department."

The Board having appointed a "Committee of Reference" with respect to "certain differences and difficulties," the Executive Committee, on being apprized by said Committee that statements were expected from them, authorized the Corresponding Secretaries "to furnish any documents or give any information, which the Committee of Reference might require."

LOCATION OF REV. J. H. VINTON.

The "Committee of Reference" having advised the Executive Committee, in a communication received Oct. 2, "to allow Rev. Mr. Vinton to remain at his present post, *provided* that he coöperate with them in carrying out in the missions the principles they have adopted," with sundry specifications annexed, the communication was referred to a special committee, and their report thereon, *with an appended resolution and vote*, was adopted.

The Committee were gratified to find in the recommendation of the Committee of Reference, with its qualifying *proviso*,—to use the language of that report,—"so clear an intimation that in their judgment it is the duty of Mr. Vinton to coöperate with the Executive in carrying out in the missions the principles which they (the Executive) have adopted."

The Committee were also gratified to note that in the subsequent specifications of the Committee of Reference there was an evident intent to meet the embarrassments which interfered with Mr. Vinton's remaining at his post, and which had resulted, as viewed by the Executive Committee, from his neglect of such coöperation.

"The opinion expressed by the Executive Committee May 7, 'that the interests of the Missions in Burmah require the removal of Mr. Vinton from Rangoon,' was founded mainly," the report proceeds to say, "on evidences,—not only that Mr. Vinton was not coöperating with the Executive Committee honestly and cordially, but, on the contrary, that in certain particulars, both in act and intention, he was contravening their policy and measures. The Committee had directed the discontinuance of the teaching of English in mission schools. Mr. Vinton, the Committee had been credibly informed, sustained such teaching; if not in the schools, yet in intimate connection with them. The Committee had limited the number of pupils in the normal schools to fifty each. Mr. Vinton, it was believed, disregarded the limitation, substantially

if not in technical form. The Committee had provided for the theological training of Karen assistants at Maulmain, special cases excepted. The influence of Mr. Vinton, the Committee believed, had been to deter Rangoon assistants in ordinary cases from going to Maulmain. The specifications of the Committee of Reference, under the proviso, bore directly upon all these points; and as interpreted by the Committee — and they believed, fairly interpreted — they met the embarrassments aforesaid, and furnished a basis on which, by itself considered, the Executive Committee could readily concur in the recommendation which they qualified. If Mr. Vinton would in good faith and cordially bring his views and acts into harmony with those of the Executive Committee, the Committee would no longer be shut up to the alternative of abandoning measures enforced by their settled convictions, — at least allowing them to be made void, — or of removing Mr. Vinton from the central station of the Karen missions, a residence at which secures to a missionary the largest influence for good or for evil."

The Executive Committee did not fail to perceive, that the specifications of the Committee of Reference, if rightly interpreted by themselves, were nevertheless *susceptible* of a different rendering, or, at least, might fail of conveying to some of the parties interested their *full* meaning. And in view of this liability alone, it might have been matter of question whether it were expedient to institute any action or communication with Mr. Vinton relative thereto, until all possibility of a diversity of interpretation had been removed. On the other hand, it appeared to the Committee very desirable that no obstruction should be interposed by the Executive Committee, even in appearance, to the proposed adjustment, and that Mr. Vinton should be left at liberty to interpret for himself the recommendation with its specifications.

In view of these and other considerations, the Executive Committee, by resolution, *accepted* the recommendation of the Committee of Reference, as qualified by the proviso annexed; and voted to "allow Mr. Vinton to remain at his present post, *provided* that he coöperate with them in carrying out in the missions the principles which they have adopted."

They also directed that the said resolution be communicated to Mr. Vinton, together with a copy of the communication from the Committee of Reference on which the resolution was based.

Copies of the resolution and of the communication of the Committee of Reference were accordingly forwarded to Mr. Vinton, bearing date November 7.

KEMMENDINE LAND AND BUILDINGS.

At the meetings of the Executive Committee Dec. 11 and 25, communications were read from the Rangoon Burman Mission dated Sept. 15, 1855, and from Rev. J. H. Vinton of Sept. 12; also letters of the Deputation to Burnah dated Sept. 15 and

Oct. 5, 1853; relating to land in Kemmendine, near Rangoon, granted to the Union by the East India Government and purporting to be held in the name of Mr. Vinton. Also, at the meetings Jan. 8 and 29, a letter from Mr. Vinton as above, and one from Rev. D. L. Brayton dated Nov. 8, 1855, the last letter regarding the alleged transfer of said Kemmendine land, with certain buildings thereon, property of the Missionary Union, to the Rangoon Karen Home Mission Society. The Committee referred the above named communications, with all other documents bearing on the subject, to a committee, with instructions to prepare a "historical statement of all the facts" relating thereto; and also to suggest "measures to be taken with reference to the rights of the Union in the aforesaid property," as well as "with reference to the action of Mr. Vinton in the matter;" which was accordingly done. The report of the committee and the action of the Executive Committee thereon, together with the documents in the case, including a communication from the Maulmain Missions of January 16, received the 29th ult., are herewith submitted to the Board.

TRANSFER AND DISCONTINUANCE OF MISSIONS.

The Board last year referred to the Executive Committee the report of their committee on Indian Missions, which report recommended the early adoption of measures to effect a transfer of said missions to the American Baptist Home Mission Society. The Committee have had the subject under careful advisement; but, perceiving no adequate reasons for making the proposed transfer, as respects the interests of the Missionary Union or of the Indian tribes for whose benefit these missions are sustained, and receiving no overtures to that end from the Home Mission Society or from any other association or individual, they have taken no action tending to such a result.

The Committee; in their last annual report, submitted the inquiry whether in the existing conjuncture the Greek Mission ought to be continued, or the missionaries be withdrawn. The subject was referred by the Board to the Union, who *resolved* "to sustain the Board of Managers in discontinuing the Greek Mission," leaving however the adoption of the measure to the discretion of the Executive Committee. Pursuant to this authorization, the Greek Mission has been brought to a close. The Committee in retiring from this field are permitted to cherish the belief that, if they have not effected what in the commencement of the mission was anticipated, the labor, which has been faithfully bestowed, has not failed altogether of fruit; and that the seed which still lies buried, but has been widely scattered abroad, may one day germinate and spring up, the precursor of a bountiful harvest. With respect to the laborers, the living and the dead, the Committee have only sentiments of grateful and affectionate remembrance.

The Committee recommended in their last report, for reasons then given, the discontinuance of the Bassa Mission. At the annual meeting of the Union, to which body the report of a committee of the Board sustaining the recommendation had been referred, the Board were instructed to continue the Mission; which has accordingly been done. The Committee beg leave to call the attention of the Board anew to the subject. While the considerations alleged in their last report in favor of relinquishing the mission remain substantially in force, an additional and cogent motive is presented in the state of the treasury of the Union. The recommendation to discontinue the Mission is, in view of these considerations, respectfully renewed.

REDUCTION OF MISSION EXPENDITURES.

Immediately on the opening of the last fiscal year, the Executive Committee apprised the missions of the necessity of reducing their ratio of expenditure; and they were requested to carry the measure, as far as practicable, into immediate effect. A communication of the same general import but less stringent, and designed to lead to a gradual retrenchment of expenditures as well as to prepare the missions for the apprehended deficiency, had been issued at the close of 1854. A third circular was sent in July, informing the missions at what points and to what extent reduction would be indispensable. "No provision," it was said, "could be made for additional lands or houses,—none for schools, with scarcely a solitary exception, not even for normal schools,—none for additional laborers or new fields. Some of the native preachers would be unprovided for by the Union, and must rely on local contributions or native churches. Even the missionaries would need to restrict their expenditures for travel, in some instances, except as indispensable for health; and the allowances for repairs and other contingencies would need to be put to the lowest point." The schedule of appropriations issued in August, to take effect Oct. 1, the beginning of the *mission* year, was in accordance with the above specifications, indicating the ratio of monthly remittances to the several missions; and the remittances have in fact accorded therewith, so far as the monthly income has permitted.

The results of this process, either in the operations of the missions or the state of the treasury, are of necessity, as yet, realized only in part. The measures adopted by the Committee were, of course, prospective. It was almost equally a matter of course, certainly of prudent forethought, to commence a process so unwelcome, and at best detrimental, under the most favorable circumstances—at the juncture of the seasons, which was also the beginning of the mission year. As a necessary consequence, the reduction in the *missions* has been in full process only part of a year; expenditures prior to Oct. 1, '55, having been graduated by

the schedule of the preceding year, except so far as retrenchments had been found to be practicable and had been voluntarily effected in some of the missions, near the close of said year.

Your Committee are constrained by a proper regard to the interests with which they are charged, to state further, that the process of reduction in its apprehended *scope*, has not yet reached its largest extent, nor have the missions yet come to the knowledge of its prospective severity. The year on which we have entered must meet some engagements entered into before retrenchment was anticipated; and adjustments are yet to be made which will swell the expenditures of the current year beyond its assumed income, unless the outlay involved in those adjustments is counterbalanced by reducing still lower the ordinary current appropriations to the missions. In a word, the process of reduction must extend to the native assistants in the Asiatic missions as well as to schools, those excepted that are supported by donations so designated; the appropriations for native laborers being reduced three-fourths in the French mission also, and one-half in the German.

In this most painful work of retrenchment, the Committee have the satisfaction to state that they have been aided by the missions with all possible promptitude. Generous efforts have been made also, in numerous instances, to meet the exigencies of the missions by pecuniary contributions from resident or neighboring European communities and individuals, as well as from missionaries and native churches. It is an alleviation of no trivial account, in the existing calamity, that it presents opportunity and motive for native effort, tending effectively to hasten in the missions the period of their independent self-support.

RECEIPTS AND EXPENDITURES.

By reference to the last Annual Report it will be seen, that the standard of receipts and expenditures there proposed for the fiscal year now just closed, was \$130,000;—\$100,000 of which should be appropriated to the ordinary expenditures of the year, and \$30,000 to meet the deficiency of the previous year. This proposal contemplated a reduction of more than \$45,000 in the disbursements, and an increase of full \$15,000 in the receipts, as compared with the previous year. To this double task the Executive Committee addressed themselves with all the fidelity and energy they could command, and, so far as the receipts are concerned, the result has justified their highest anticipation. The life-members and other friends of the Union came forward promptly to meet the emergency which had arisen. Pledges, it will be remembered, were made at Chicago to be redeemed on certain specified conditions; other pledges were secured by members of the Executive Committee in Boston and its vicinity; in accordance with the direction of the Board, circulars, asking a do-

nation of ten per cent. on the sum paid for life-membership, were sent out to more than three thousand life-members of the Union; churches, to a considerable extent, in different parts of the country made special collections for this object; benevolent individuals, here and there, apprized of our wants and prompted by a love for missions, unsolicited and unknown by name, sent in their offerings; and, from all these sources, \$25,378 07 reached the treasury specially designated to the payment of the debt. Of this sum, \$8,456 98 were pledged at Chicago, \$2,735 came in direct response to the circular from about two hundred and eighty life-members, while \$14,186 09 were received from other sources. Many of the life-members, it should be borne in mind, contributed *more* than the ten per cent. asked for by the circular, and others sent their offerings undistinguished from the general contributions of their respective churches; so that a larger number of the life-members than stated above gave good heed to the call.

It will be seen by comparison, that the donations of the year including those for the deficiency, have exceeded those of the year ending with March, 1854, by less than one thousand dollars; and exclusive of the deficiency, are less than the donations of the year closing with those for March, 1855, by \$9,222 84. This last result was not unexpected; as special efforts always withdraw from the stated and regular contributions, and are to be avoided except in cases of extreme urgency. It may be further stated, in this connection, that the donations from Sunday Schools amounted to \$5,999 60, an advance on any previous year.

Inasmuch as the reduction in disbursements fell principally on the foreign department, we will refer to it, at this point, only to say that the sums expended at the Rooms and in the agency department, as will be seen by referring to the Treasurer's Report, are less, in the aggregate, by several thousand dollars than in some previous years.

The expenditures of the year ending with March, 1856, have been, for

Civilization of the Ojibwa, Ottawa and Delaware Indians,	-	-	\$3,000 00
Scriptures in China, Assam, Nellore, Germany and France,	-	-	3,000 00
Tracts in Germany, Greece, Burmah and Nellore,	-	-	2,200 00
Balance of salaries of Secretaries and Treasurer,	-	-	2,370 00
For all other purposes specified in the Treasurer's Report,	-	-	96,328 42
Total of expenditures,	-	-	\$106,898 42

The receipts of the year have been, from

Donations, as acknowledged in the Magazine,	-	-	\$111,646 43
Legacies,	-	-	6,488 88
Sale of real estate in Rockford, Illinois,	-	-	563 00
" " meeting house lately occupied by the Ottawa Indians in Mich.,	-	-	100 00

One year's interest on a bequest of the late Miss Martha Whiting,	-	66	00
" " " fund for support of native preachers,	-	30	00
" " " J. D. Price scholarship,	-	30	00
Grants from the U. S. Gov't, for civilization of North American Indians,	3,000	00	
" " Am. and Foreign Bible Society, for Scriptures in Asia and Europe,	-	3,000	00
" " American Tract Society, for tracts in Asia and Europe,	2,200	00	
Income of fund for support of officers,	-	2,370	00
Total receipts,	-	\$129,493	81
Total expenditures,	-	106,898	42
Balance of receipts over expenditures,	-	22,595	39
By which the debt of April 1st, 1855, has been reduced to	-	\$38,737	86

In proposing a scale of expenditures for the present fiscal year, the Executive Committee would turn the attention of the Board to some facts deemed worthy of special consideration at this juncture. By consulting the annual statement of gross receipts and expenditures as given in the reports of the Executive Committee, it will be found that the aggregate amount received from the United States Government and co-ordinate societies, went up, by a regular gradation, from \$10,000 in 1847, to \$24,000 in 1851, and then receded to \$22,000 in 1852, and \$20,000 in 1853; from which time it fell off rapidly till 1856, when it amounted to only \$8,200. By consulting the Treasurer's reports for a series of years, it will be observed that in 1851, 1852, and 1853, the years when the receipts from the United States Government and co-ordinate societies had reached their highest point, the legacies amounted to nearly \$10,000 a year on an average; a sum almost double the average of the remaining seven of the last ten years. Looking still further into the accounts of the Treasurer, it will be noticed that in 1853 and 1854 large sums were received from the sale of property at Grand Rapids, Michigan; in the former year \$5,000, and in the latter \$6,500. All these causes conspired together to swell the aggregate of receipts, and induce a scale of appropriations and expenditures for several years which the Board would not now be justified in adhering to; for during the last year the income from these sources was only one third of what it was in 1851. Turning your attention to the donations from churches and individuals, you find that these have advanced for the last ten years, including the last, at the rate of about \$3,600 a year; and have gone up from \$80,000 in 1847, to \$111,000 in the year closing with March, 1856, the average receipts per year being about \$92,000. Had there been no material fluctuations in this source of income, you might safely expect to receive, the current year, \$115,000, without any extra effort, from donations alone. Material fluctuations have existed within the last year or two, and causes are now at work which admonish the Board to test well the ground on which they propose to tread. Leaving out of the account entirely the last two years, and taking the average of the

three years next preceding those, we have, in round numbers, \$100,000; which sum the Executive Committee indulge the hope may be realized the current year. Add to this \$7,000, the average from legacies the last five years, and \$8,000 which may safely be anticipated from the United States Government and co-ordinate societies, and you have the sum of \$115,000 as the available means at the disposal of the Board.

If from this view the Board turn their attention to the missions and the disbursements for their support, they will see, at a glance, the practical difficulty of reducing expenditures at once from a scale of \$145,000 to one of \$100,000 per annum. Time is consumed in transmitting information to the missions; and then, as an example of what has actually transpired, contracts had been entered into for lands and the erection of houses, which must be consummated or serious loss incurred. Hence it must be expected by the Board, that, while the actual disbursements of the treasury for the last fiscal year amounted to no more than \$106,895 42, other expenses have been incurred which have not yet come into account, and, with the outlay properly belonging to the current year, will render necessary larger disbursements than in the year past. In view, then, of the necessities of the missions on the one hand, and the average receipts in donations and legacies for the last few years on the other hand, the Executive Committee dare not propose less, nor do they deem it safe to propose more than \$115,000 as the amount to be raised and expended for ordinary purposes by the Union, during the current year.

Thus much is set down irrespective of the indebtedness of the Union, which still amounts, as the Board are aware, to \$38,737 86. The Board is also aware that no institution of this character, dependent as it is on the good will of the people for its existence and means of usefulness, and having no resources apart from the benevolence of the churches, ought to suffer itself to be encumbered with debt and subjected to the necessity of paying, year by year, large sums for money borrowed. The work of the missionary Union cannot move forward as it ought to do, till this indebtedness is wiped away. It is hoped that the Board will give earnest consideration to this subject during the present session, and propose a sum of not less than \$15,000 to be paid on the debt, which, added to the amount for current expenses, will make an aggregate for the year of \$130,000.

The following table shows how much has been received, in donations and legacies, from every State in the home field of the Union, in each of the ten years since the re-organization; also the average annual contribution by each State the first nine years, and the average for each communicant the last or tenth year.

COMPARATIVE ANNUAL CONTRIBUTIONS.

STATES.	CONTRIBUTIONS.										Yearly Average. 1846-1855.	No. Members, 1855.	Contributions, 1855-56.	Average per Member, 1855-56.
	1846-47.	1847-48.	1848-49.	1849-50.	1850-51.	1851-52.	1852-53.	1853-54.	1854-55.					
Maine,.....	\$4,676.82	\$5,388.23	\$6,052.28	\$4,506.87	\$5,072.49	\$5,899.03	\$4,666.86	\$5,537.92	\$5,494.46	\$5,248.42	19,355	\$5,103.21	.26	
New Hampshire,.....	2,237.50	2,527.67	2,210.59	1,856.32	1,983.92	1,871.56	2,196.01	1,846.98	2,319.85	2,116.51	8,229	2,263.98	.27	
Vermont,.....	1,938.95	2,610.53	1,964.73	1,452.36	2,043.48	1,483.01	2,128.24	1,708.13	2,188.14	1,901.92	7,851	1,833.97	.24	
Massachusetts,.....	21,883.94	23,928.42	23,483.47	24,316.48	28,383.35	28,644.77	24,379.58	28,548.71	26,190.82	26,861.06	81,854	32,588.96	1.02	
Rhode Island,.....	6,185.13	4,613.25	6,444.68	4,671.18	4,032.96	5,823.44	6,389.66	6,273.53	8,701.43	5,353.91	7,357	4,493.62	.60	
Connecticut,.....	6,236.61	4,248.45	5,032.74	6,002.06	6,386.48	4,854.04	4,761.66	5,577.36	5,088.14	5,310.50	16,907	9,864.02	.58	
New York,.....	20,191.46	22,708.15	24,707.14	25,908.06	26,674.71	29,824.05	84,260.73	88,333.33	83,904.59	28,487.35	87,754	81,971.66	.35	
New Jersey,.....	2,181.06	2,625.77	3,229.83	2,286.11	3,715.90	8,500.02	6,137.91	4,634.09	3,881.36	3,483.78	14,074	6,853.94	.41	
Pennsylvania,.....	11,352.67	5,147.89	4,906.56	6,340.13	6,190.29	6,024.57	8,217.92	7,988.67	6,876.67	6,950.59	34,106	8,904.71	.26	
Delaware,.....	300.00	200.00	200.00	600.13	142.00	150.00	200.00	161.00	200.00	235.27	337	300.00	.89	
Ohio,.....	2,607.31	6,429.81	6,635.85	5,740.52	4,127.47	5,792.02	6,433.41	5,579.02	4,578.06	5,356.15	24,965	4,523.07	.18	
Indiana,.....	102.00	854.50	832.01	820.52	459.41	633.64	997.41	851.82	682.69	681.21	24,962	1,101.05	.04	
Illinois,.....	890.86	696.49	936.18	1,032.64	1,450.28	1,884.20	2,205.92	2,789.81	2,483.90	1,586.70	24,068	4,086.18	.17	
Michigan,.....	963.56	781.63	904.42	579.95	1,225.81	1,121.21	572.51	822.15	757.98	892.69	9,691	1,286.78	.13	
Wisconsin,.....	73.04	146.75	5.00	269.63	842.24	196.37	404.21	812.82	194.11	6,422	194.11	446.12	.08	
Iowa,.....	98.34	15.49	43.98	70.35	62.05	102.35	241.15	225.62	286.28	128.24	3,533	689.35	.19	
California,.....	.....	.....	.....	.....	5.56	.....	.....	.....	.....	.....	.....	.....	.....
Home Field,.....	\$30,894.23	\$52,923.03	\$87,496.41	\$85,733.66	\$92,892.77	\$96,911.03	\$103,255.34	\$111,354.35	\$97,890.19	\$93,254.41	320,164	\$115,252.52	.35	
Miscellaneous,.....	4,115.01	2,971.39	1,406.58	1,069.32	2,383.58	2,903.66	4,931.21	3,493.07	4,284.89	3,118.67	.....	2,347.55	.....
Totals,.....	\$85,009.24	\$85,894.42	\$83,902.99	\$98,853.00	\$95,776.35	\$99,814.69	\$108,186.55	\$114,847.42	\$102,164.58	\$96,373.08	.....	\$117,600.07	.....

MEMBERSHIP OF THE UNION.

The American Baptist Missionary Union has now 5,778 life-members, constituted by the payment of one hundred dollars each, the majority of whom are laymen, and of whom full three fourths were made members by the votes of churches and other religious bodies. The number constituted members from the first of June, 1855, to the first of April, 1856, is 471.

DISTRICT AGENCIES.

The following named agents have labored for the interests of the Union during the past year in the several districts into which the home field is divided.

DISTRICTS.

AGENTS.

Eastern New England.

The State of Maine, - - - - - Rev. H. C. Estes, Lewiston, Me.

Northern New England.

New Hampshire, Vermont and Western
Massachusetts, including the Sturbridge
and Wendell Associations.

Southern New England.

The remainder of Massachusetts, Rhode
Island and Connecticut, - - - - - Rev. Jonathan Aldrich, Worcester, Mass.

Eastern New York.

Including the Franklin, Worcester, Sar-
atoga, Lake George and Essex and
Champlain Associations, - - - - - Rev. Orrin Dodge, Brooklyn, N. Y.

Central New York.

From the Eastern district to the Western
limits of the Broome and Tioga, Cort-
land and Cayuga Associations, - - - - - Rev. Henry A. Smith, Fayetteville, N. Y.

Western New York.

All west of the Central District, - - - - - Rev. Elisha Sawyer, Carthage, N. Y.

South Eastern District.

Pennsylvania, New Jersey and Dela-
ware, - - - - - Rev. Sewall M. Osgood, Philadelphia, Pa.

Ohio, - - - - - Rev. John Stevens, Cincinnati, O.

Indiana and Michigan, - - - - - Rev. A. S. Ames, South Bend, Ind.

North Western District.

Illinois, Wisconsin and Iowa, - - - - - Rev. Jirah D. Cole, Janesville, Wis.

Mr. Estes closed his labors, in Maine, the end of October; and Mr. Alden, who had served the Union in the Northern New England district, at the opening of the year engaged in pastoral labors at Windsor, Vt. The place of neither has as yet been supplied. Mr. Smith was connected, as pastor, with the Baptist church in Watertown, N. Y., during a part of the year; but was induced to retain his formal connection with the Union, and exercise, meanwhile, a general supervision of his field. We are happy

to add, he has resumed the entire service, and for several months past has given his undivided energies to its duties. Late in the autumn Mr. Sawyer accepted an appointment in Western New York, and served the Union for three months with good results. Mr. Ames received an appointment to the new district comprising Indiana and Michigan, and entered on his duties the first of January. Important aid has been rendered by Rev. E. A. Stevens, Rev. J. S. Goodman, and Rev. H. B. Shermer, missionaries sojourning in this country. The work of all the agents was greatly impeded by the unusual severity of the winter; and there can be no doubt that from this cause alone the sum of their collections was less by several thousand dollars than it would otherwise have been.

In the Eastern New England district, Mr. Estes during the seven months of his service travelled 3,200 miles, visited seventy-three churches, attended six Associations and preached fifty-eight sermons, besides delivering thirty occasional addresses. In this period the receipts were \$2,626 13, against \$1,787 12 for the corresponding months of the previous year. Mr. E. closed his work in the agency and his report of that work with the following expression of sentiment: "Of the value of the periodicals and the importance of their circulation, I have a higher and higher estimate. Light is what the people need — line upon line and precept upon precept — and these, as now conducted, I think the periodicals adapted to give."

In presenting his annual report of labors performed and results reached in the Southern New England district, Mr. Aldrich holds the following language: "From the beginning, my object has been to diffuse as widely as possible the true missionary spirit, as the most effectual means of advancing this as well as every other branch of that great cause which aims at the renovation of the world. The arguments drawn from the word of God and the developments of his providence in connection with the church and the world, which seem adapted to secure this result, I have endeavored faithfully to present." Mr. Aldrich attended six Associations and two State Conventions, at which he advocated the claims of missions; preached 156 sermons; and delivered addresses on a variety of occasions, besides carrying on a somewhat extended correspondence with pastors and leading members of the churches. During the year, it was his privilege to labor in connection with three revivals of religion, generally week-evenings, and he baptized, in all, forty-two joyful converts — a species of labor which he found promotive of the general objects of his agency.

Mr. Dodge has continued to prosecute his work in the Eastern New York district with accustomed zeal and success. He sends the following statement of labors and results. Miles travelled, 8,187; churches visited, 132; sermons preached and addresses delivered, 177; Associations attended, eight; letters written, about 600; cash received and forwarded to the Treasurer,

\$10,976 80. He says, "I have been received very kindly by the brethren and churches generally, though I find some fault-finders, who are gazing at the 'spots' and are unwilling to believe that the sun shines at all. The churches generally manifest a deep interest in the missions, and, I doubt not, will continue to sustain them."

In the Central New York district, as stated above, agency service has been performed the entire year, either by Mr. Smith in person, or by some one under his direction; the Rev. Mr. Seymour having served the Union temporarily in that field. The first of October Mr. Smith gave himself wholly to agency work, and, after that date, travelled about 3000 miles, preached 104 sermons, delivered several addresses, and forwarded to the Treasurer \$3,200 16. "In my district," he adds, "brethren love the foreign mission cause, and will cherish it."

From the report of Mr. Osgood in the South Eastern district, we transcribe as follows:—"I have been most agreeably disappointed in the interest manifested in the Foreign Mission enterprise, both in public meetings, in my visits to churches, and in my personal intercourse with the ministers and members of the churches. My heart has been greatly encouraged, and my confidence in the success of the enterprise greatly strengthened by these developments; and the results of the labors of the year have exceeded my expectations. The whole number of churches in the district is 480. Of these, 222 have participated in the contributions of the year just closed, which is an increase of sixty-five over the number which contributed during the previous fiscal year. The whole amount contributed is \$15,595 86, which exceeds the contributions of last year by \$4,283 84, and is \$1,968 03 in advance of any previous year. In conclusion I submit the following statement of my labors and their results, during the year ending March 31, 1856. I have travelled 10,618 miles, attended twenty-six Associational and other public meetings, visited sixty-nine churches, delivered 136 addresses, and written 1856 letters in addition to sending out about 500 printed circulars and preparing a few articles for publication in our weekly religious papers. I have, as the result of these labors, procured subscriptions for 366 copies of the *Missionary Magazine*, and 4,652 of the *Macedonian*, and have received and forwarded to the Treasurer, in addition to donations forwarded from the district by others, the sum of \$11,492 03."

In prosecuting the work of the agency in Ohio, Mr. Stevens has had recourse, as in former years, to the pen and the press, as well as public addresses. During the year he has attended eight Associations, delivered fifty sermons and addresses, written 100 letters, sent out 300 circulars, travelled 5,416 miles, and received for the Union \$2,925 84. A variety of causes have conspired to embarrass his work somewhat, and reduce the amount of receipts as compared with former years.

Rev. A. S. Ames of South Bend, Indiana, has entered with in-

terest on the cultivation of the new district composed of Indiana and Michigan. In the first quarter of his labors, commencing with January, he travelled 1772 miles, visited thirty-six churches and one Association, besides several hundred individuals, preached forty-seven sermons, and made many occasional addresses, besides performing very efficient service for the periodicals. He represents himself as being peculiarly interested in the work, and by his experience thus far, confirmed in the belief that Indiana, where hitherto most of his labor has been expended, "may be made a fruitful field, and an arm of strength in bearing the gospel message to the nations of the earth." Want of knowledge and consequent indifference are more in the way of success than direct prejudice.

In the absence of statistical returns from the North West district, it may be said that the agent, Mr. Cole, has toiled on with his accustomed zeal and perseverance, and the success of his labors is manifest in the very large increase of donations over the receipts of previous years.

PUBLICATIONS.

There have been issued during the year, 1500 copies of the forty-first Annual Report; an average of 5,200 copies, monthly, of the Missionary Magazine, and 30,500 of the Macedonian. The income of the periodicals for 1855 was, from

Subscription lists, including the balance of 1854, - - - - - \$6,570 11

The expenses were, for

Paper and printing, - - - - -	\$5,320 51
Clerk hire, - - - - -	587 51
Original contributions and engravings, - - - - -	206 00
Express charges on packages forwarded, - - - - -	163 41
Postage pre-paid on Macedonian, - - - - -	468 38
Incidental expenses, including wrapping-paper, - - - - -	110 91
Total expenses, - - - - -	6,856 71
Balance against the periodicals, - - - - -	268 60—\$6,570 11

By comparing this statement with that of the previous year, it will be noticed that all the items of expense except one are smaller. That for paper and printing is more than \$700 larger, while the number of periodicals is somewhat reduced. This increase is accounted for in part by the enhanced cost of paper and printing, and in part by the fact that a balance for paper used in the previous year is included in this year's account.

The superiority of mail conveyance over expresses, in regard both to cheapness and directness, particularly so far as relates to the Macedonian, makes the choice of subscribers very decided in its favor; and this preference has tended to reduce the amount of matter passing through the distributing agencies, till some of them hardly pay expenses. It will be a question for considera-

tion by the Executive Committee, whether the interest of the publications does not demand that, with the exception of a few prominent localities, these agencies be discontinued with the expiration of the current year.

When it is remembered that, in consequence of changes effected in the home department by the resignation of Dr. Bright, the publications, for a time, had not the usual amount of supervisory care, the Committee are happy to know that the subscription lists have suffered no more, and that the income has been kept up to so high a point. They believe that the periodicals are appreciated by the friends of missions, and are destined to contribute a large share in imparting useful information and fanning the flame of missionary zeal among the members of our churches.

MISSIONARY APPOINTMENTS.

Rev. John Buttrick Jones, lately a member of the Rochester Theological Seminary, and his wife have been appointed missionaries to the Cherokee Indians, and they have already entered on labors there in connection with his venerable father, Rev. Evan Jones. Mrs. R. M. Bronson embarked on her return to Assam, and Miss Miranda Vinton took passage for Burmah, in November last.

MISSIONS.

MAULMAIN BURMAN MISSION.

MAULMAIN.—Rev. Messrs. J. M. HASWELL, C. BENNETT, and M. H. BIXBY, and their wives. Four native assistants.

Outstation, *Amherst*. One native assistant.

In this country, Rev. H. and Mrs. HOWARD, Rev. L. STILSON.

One station and one outstation; five missionaries and four female assistants; five native assistants, one of them ordained.

The ordinary operations of the mission have not varied materially from those of the previous year. The apprehensions expressed in our last report, in regard to Mr. Haswell's health, have been relieved in its partial restoration; which, while it has allowed him to preach but little, has enabled him to aid with his counsel the native pastor and other assistants, and to revise and carry through the press the Scripture Digest, in Peguan. Mr. Bixby and the three itinerant native preachers have been employed as heretofore, in preaching from house to house, both in town and the country villages. The dry season was devoted chiefly to itineracies, in which visits were made to Zahtaben on the Gying river, and other villages, and in January along the coast of Balu island, the latter in company with Mr. Whitaker. The people on the island are chiefly Peguans, estimated by some

to number 10,000. There are also some Karen villages; but the Burmese are few. On returning to Maulmain, a part of Mr. Bixby's time was employed in Peguan preaching, and a part in the study of Burman.

Churches.—The native churches have been in charge of native laborers. The one at Maulmain appears to have become substantially a self-supporting church; the native missionary society connected with it continuing, as it did last year, to support its pastor and a school-teacher, with the aid of but rs. 12, supplied by the mission. The contributions of this society for the year, amounted to rs. 316. 6. 9. The church defrayed also the incidental expenses of their chapel, and made provision for their poor. Seven have been added to it by baptism, and two have died. Present number, 118. The church at Amherst retains but thirteen members, having dismissed half its number to other churches.

The English church, heretofore connected with the mission, has become independent, and defrays, with the help of the congregation worshipping with it, its entire charges.

Schools.—There have been four schools under direction of the mission, containing 170 pupils. One is a school for girls, and is taught by the wife of the native pastor. It is well reported of. Religion is a prominent topic in its daily lessons. It has eighteen pupils, with the prospect of a considerable increase.

Publication Department.—Mr. Ranney remained in charge of the publication department till the 1st of July, when, as was anticipated in our last report, he was succeeded by Mr. Bennett on his return from the United States. Since that date the former has made arrangements to print at Rangoon on his private account; his missionary relations were expected to terminate before the close of the year.

The number of books, &c., printed in the nine months prior to July 1, 1855, were 14,500, exclusive of the Burmese Reader commenced; making 5,352,000 pages, viz:

<i>Books.</i>	<i>Copies.</i>	<i>Pages.</i>
Sgau Karen Hymn Book, 18mo., 2d ed., - - -	8,000	4,868,000
" " Digest of Scripture, 12mo., 1st ed., - -	3,000	732,000
" " Aids to Church Discipline, 12mo., 1st ed., -	3,000	198,000
" " Morning Star, 8vo., - - - - -	500	54,000
Total, - - - - -	14,500	5,352,000

From July 1st to Sept. 30, 1855, the books, &c. printed, were,

Burmese Reader, (completed,) 12mo., 1st ed., - - -	500	60,000
Sgau Karen Catechism, " 5th " - - -	5,000	60,000
" " Morning Star, 8vo., - - - - -	750	24,000
Total, - - - - -	6,250	144,000
Making an aggregate of - - -	20,750	or 5,496,000

besides Pilgrim's Progress, in Burmese, commenced in a second edition of 1,000 copies, and the Life of Christ, in Peguan, commenced in a second edition of 3,000 copies.

The number of books *bound* during the last three months of the year, was 10,397.

The *issues* from the depository the first nine months were,

<i>Books.</i>	<i>Copies.</i>		<i>Pages.</i>
Scriptures, and parts of Scriptures, - - - - -	2,585	or	682,500
Other books and tracts, - - - - -	14,179	"	1,879,307
School " (religious, &c.,) - - - - -	3,114	"	182,230
<hr/>			
Making, - - - - -	19,878	"	2,744,037

In the three subsequent months, from July 1 to Sept. 30, the *issues* were,

<i>Books.</i>	<i>Copies.</i>		<i>Pages.</i>
Scriptures, and parts of Scriptures, - - - - -	2,167	or	644,800
Other books and tracts, - - - - -	8,831	"	2,119,623
School " &c., - - - - -	5,079	"	216,996
Morning Star, (monthly,) - - - - -	750		24,000
<hr/>			
Making an aggregate of - -	16,827	"	3,005,419
Total <i>issued</i> during the year, - - - - -	36,705	"	5,759,456

The books were distributed as follows:—To Maulmain missions, books and tracts, 4,246; Tavoy, 97; Shwaygyeen, 2979; Toungoo, 6,289; Rangoon, 8,640; Bassein, 3,920; Henthada, 5,237; Prome, 4,547.

On a comparison of the *issues* with the printing, it will be seen that, exclusive of the Sgau Karen Hymn Book, for which there was an urgent demand, the *issues* have been very considerably in excess of the printing, especially for the last three months of the year. The like proportion, it is to be hoped, will be sedulously maintained until the printed matter in the repository shall have been very largely reduced. This amounted July 1, according to Mr. Ranney's report, to copies, 268,173. The reduction will be necessarily slow. The *issues* to the missions must not be greatly in excess of their respective distribution. On the other hand, many of the standard publications are out of print; new works are in request, especially in Sgau Karen, adapted to the advanced intelligence of the readers; and the number of readers in Karen is rapidly on the increase. If the proposed reduction be effected, it can only be by the cordial and well-sustained co-operation of all the missionaries. Those who distribute will need to be diligent, while they are considerate; and new editions must be limited, both in character and number of copies, to the immediate demand. The Committee cherish a grateful assurance that such co-operation will be had from the Committee of publication and the Superintendent of the press, as also from the missionaries, by whom the distribution is to be made.

MAULMAIN KAREN MISSION.

MAULMAIN (*Newton*).—Rev. Messrs. J. WADE, D. D., C. HIBBARD, and D. WHITAKER, and their wives.

Rev. S. *Pahpoo*, five other ordained native preachers, and ten not ordained.

One station and seventeen outstations; three missionaries, and three female assistants; sixteen native preachers.

There is also one native preacher not formally appointed by the mission, who preaches to the church in his neighborhood at his own charges.

Our last report brought down the history of this mission till near the close of the dry season, noticing Messrs. Hibbard and Whitaker's tours in Martaban district in February, and Dr. Wade's visit to Tavoy. Our present review embraces, therefore, a period of only nine months, beginning with the labors at the station.

Karen Theological Seminary.—The school was re-opened in March, with twenty-two pupils, which number was gradually increased to forty-eight. Twenty-one* were from Bassein Mission, and seven from Toungoo; the remainder from Maulmain and Tavoy districts. The session continued nine months, with two recesses of a week each. The studies have been, Epitome of the Old Testament History, Pentateuch, Scripture Catechism, Epistles, Gospels and Acts, and Systematic Theology, the last by the senior class only. In this department there has been a daily lecture by Dr. Wade, on which the class have taken notes, including references to the Scriptures, each member subsequently writing out an essay on the subject of the lecture, to be read the next day. Dr. Wade has also had with this class a daily recitation in exegesis of the Epistles, verse by verse, with a comparison of parallel and illustrative passages, the pupils again writing out the passage illustrated, with its references. The exercises of the class were so conducted as to include sermonizing and composition. Other classes were taught by Sau Pahpoo and an assistant native teacher. In two classes daily instruction was given by Mrs. Wade. The whole passed under review of the principal every Saturday. The pupils composing the three classes were arranged for convenience in six divisions, each of which had two daily recitations, besides reading and writing. The importance of this school as an instrumentality for raising up pastors and evangelists, can scarcely be over-estimated. "Nothing in the whole range of human means," writes Dr. Wade, "seems to me so important in providing for the extensive preaching of the gospel at present among the numerous Karen tribes, as a *thorough, unrestricted* theological school;—thorough in regard to *teachers*, and unrestricted as to the means of educating any number of pupils."

The *Normal School*, in the absence of Mr. Whitaker, has devolved principally on Mrs. Bennett, assisted by a native helper. Instruction has also been given by Mr. Hibbard and Mrs. Whitaker. The session embraced seven months, the usual time of opening having been anticipated two months, to receive fifteen or more pupils who had come from Toungoo. The highest number

*The first sixteen arrived in May.

of pupils was sixty-one. For the support of some of these, who were unbaptized, provision had been made by local contributions. The pupils generally made commendable progress in their studies. Fifteen were baptized during the session. Most of these were from Toungoo, and gave evidence when they entered the school of having been born again. Some of them were expected to enter the theological school the ensuing year, and all appeared anxious to become ministers of the gospel of Christ.

"In June it pleased God to visit the station with the cholera. Five of the pupils, and four others belonging to the compound, fell victims to the scourge. The school for a short time was almost broken up. But through the mercy of God, the scourge was stayed, and the labors of the school were resumed with a good degree of prosperity."*

The *church* at this station reports twenty-six members, under the pastoral care of San Pahpoo. Nine had been added by baptism, and two by letter; seventeen had been dismissed and one suspended; one had died. The contributions amounted to rs. 56.

Outstations.—We have already adverted to the tours made in the dry season by Messrs. Hibbard and Whitaker. In these visitations they found much to encourage, and much also to test their faith and constancy. We extract the following notices of the outstations from the mission report.

"It is gratifying to be able to record an increase of interest in the churches in regard to religious matters, an index, it is hoped, of an increase of piety in individual disciples. There still remains, however, a great work for the missionary. The churches feel but lightly as yet the importance of sustaining the institutions of the gospel, schools, &c., among themselves. In these respects the churches of this district present a marked contrast to those of Tavoy, Bassein, and the infant mission of Toungoo; and perhaps other fields. But one church has supported its pastor during the past year. They seem to have become rooted in the belief that the missionary must do everything for them; and this not only in religious matters, but, what is still more trying, in temporal things also. It is painful to see how ready they are in every case of real or fancied want, or trouble, to come to us. When we have no means of helping them, and our own judgment tells us we ought not to help them if we could, it is almost impossible to shake them off. They will not believe but that the teacher has unlimited resources at his command."

In regard to schools at the outstations, the report says:—"A few village schools have been sustained the past year, but we are unable to report the exact number. It is difficult, in view of the

* The conduct of the pupils during this visitation, contrasted with the ordinary affright of Karens in like circumstances, deserves to be noticed. "Our (theological) students have behaved admirably," writes Mrs. Wade, "through this very trying scene. They have willingly attended the sick and dying, and buried the dead. They have also shown the strongest confidence and attachment toward us; and the large number who did not go away, (they had been dismissed by the teachers, as the most effectual means of arresting the progress of the destroyer,) staid with us of choice, and nearly the whole number are now going on regularly with their lessons."

eagerness of Karens, generally, to learn, to account for the backwardness of the churches here in supporting schools in their villages; unless it be, that, having been so long accustomed to learn in the boarding-schools in town, they think it impossible to learn in any other way or place. When, in contrast to this state of things, we hear of the readiness with which the Karens in the new fields receive the gospel, and of the zeal which they manifest in building chapels and in supporting their pastors, and of their unbounded eagerness to learn, we sometimes covet the privilege of laying a foundation for ourselves instead of building upon that of another man."

Similar representations are made by the mission in regard to the native preachers. "Among the pastors of these churches there are a few of enlarged minds and somewhat liberal culture, with mostly correct views on these subjects; from these we expect to derive much help; but the greater part are not so. They have been helped so long, that they have lost their early missionary spirit."

We do not question the accuracy of these representations; and they are painfully sombre. The mission may well call them "the shady side." They do not serve to abate the solicitude heretofore expressed in regard to the healthfulness of the growth of these churches and their ultimate efficiency, while they give new force to the principle of training native churches *from the first* to right views and measures in regard to self-sustentation. We must be cautious, however, of doing injustice either to the churches of this district, or to the laborers by whom they were gathered. They were among the earliest fruits of the Karen mission. The entrance of the gospel even among Karens was then, comparatively, difficult. Almost every appliance seemed requisite, to awaken interest and gather congregations for Christian worship. In making these appliances, no aid could be derived from experience. In the up-building of the churches in subsequent years, much injury was sustained in the repeated changes of superintendency and pastoral labor. Some of the worthiest native laborers were removed by death, or transferred to other fields. Something is also attributable, in the contrast referred to, to diversity of temporal condition, and even of native character as affected by their civil or social relations. Other fields may have presented a better soil.

On the other hand, there is a brighter side to the picture. The mission speak encouragingly in regard to the future. "We still believe the (members of the churches), for the most part, to be true disciples. We trust they are making some progress, though slow. We believe that with patient, persevering effort on the part of the missionary, (if he be not changed too frequently,) they may be led to a more just conception of their duties as Christian churches; and that at no very distant day they may be generally found contributing the entire support of their pastors and of the teachers of their village schools. They however need

line upon line and precept on precept, that they may learn their duty, and when learned, may do it."

And they add, in regard to the heathen population: "There are here, still, many, many thousands, who have no saving knowledge of the truth. Perhaps, if our faith were stronger and our own zeal greater, we might see the wonder-working power of God in this district also. * * * We are in the hands of God. While he has work for us here, we will endeavor to perform it; *securing* the sheaves already gathered; or, if he call us to the waving harvest, gladly will we enter it."

The arrangements of the mission for the supervision of the outstations have been adjusted to its reduced force. In the absence of Mr. Whitaker, who by the advice of the mission went up to Toungoo at the close of the dry season in 1855,* the Sgau churches, as well as the Pwo, would naturally come under the charge of Mr. Hibbard, who has been diligently prosecuting the study of Sgau the last rains preparatory thereto. Meanwhile the supervision has been accepted temporarily by Dr. Wade, who has divided the Sgau field into four districts, each district being placed in charge of one of the native pastors, who was to visit each church and outstation every three months and make a written report. At the close of the rainy season all the assistants were to come to the station, partly with a view to the study of the Scriptures for a month, and to give opportunity for a more accurate acquaintance with their characters and ministerial qualifications. The churches were to observe the monthly concert for prayer, and make contribution for the support of the gospel every "full moon," or forfeit their claim for aid from the funds of the mission.

The tabular view of the station and outstations forwarded by the mission exhibits the following results:

Whole number of churches, including the three Pwo Karen,	18
All of which, except one, are supplied with native preachers.	
Additions for the year ending Sept. 30, 1855, by baptism	
fifty-two, letter fifty-five,	107
Dismissions by letter forty-five, exclusions none, deaths	
sixteen,	61
	<hr/>
Net increase,	46
Present number of members reported, 889.†	

TAVOY MISSION.

TAVOY—Rev. E. B. Cross, Rev. T. ALLEN, and their wives.

Mergui, and twenty-three other outstations.

In this country, Mrs. S. R. BENJAMIN.

One station, twenty-four outstations; two missionaries and three female assistants; twenty-five native preachers and assistants, including four ordained.

Mr. Cross resumed his labors at Tavoy early in June. As the rainy season had then commenced, precluding visits to the out-

*See report of the Toungoo Mission.

†The number reported last year was 825, the returns not having been full.

stations, he endeavored to collect a normal school, sending notifications to all the churches. The attempt however was unsuccessful. A school had not been expected, and those who might have been inclined to avail themselves of its benefits, were now engaged in other avocations. An additional cause of the failure, Mr. Cross apprehended, was a decline of interest. "A change painfully great," he remarked, on arriving at Tavoy, "has come over the aspects of the mission." He ascribes this, in part, to the heavy drafts made on the province, in sending so large a number of assistants and students to Maulmain, Toungoo, and Henthada. While he rejoiced that so many would go, and to places so distant, preaching the gospel, their loss had not been compensated. Another cause was to be found in the withdrawal, though temporary, of the accustomed missionary supervision.

Letters were early received by Mr. Cross, from some of the native pastors, awakening his solicitude. Sau Moo, one of the Karen preachers, ordained at the meeting of the Association in January, reported the church at Mata as being in a "very low state." "We visited them," he said, "to hold the communion with them, and some were unwilling to make any contribution. Others had excluded themselves, and would not come to the communion. Quite a large number had died of fever during the season." On the Tavoy river, also, a large number had been set aside from the Newville and Yaville churches. "Some had broken the Sabbath, others had been guilty of the heathenish custom of tattooing, and others of the use of heathenish charms." Similar statements were made of the church at Kata.

Dispiriting as these reports were, it was an encouraging feature that the discipline of the churches appeared to have been duly maintained. Possibly they took some coloring, also, from the natural solicitude awakened by a newly imposed responsibility. It will be borne in mind that less than a year had elapsed since the removal of Mr. Thomas to Henthada, and less than six months since the Association met at Tavoy. At the former date, each of the twenty-three Karen churches was in charge of a pastor or preacher, and was regarded as in a prosperous state, with an aggregate membership of 1062. On the latter occasion thirty native preachers were present, and the proceedings had been of intense interest.

Reports from the churches in southern Tavoy, as communicated to Mr. Cross, were more favorable. In Mergui province also, a better feeling was manifest. And three or four youths had come from there, in answer to Mr. C.'s invitation; who were placed for the time in the Burmese and English Government (?) school.

The contributions of the churches amounted in 1854, as reported by the Tavoy Missionary Society, to rs. 149, a little in advance of the average of the two preceding years. This is exclusive of collections for the poor, and was put to the account of the pastors; who, generally, are also the school teachers. An arrangement was entered into, at the Associational meeting in

1855, to make monthly collections instead of annual. More than rs. 1000 are contributed by the Tavoy Missionary Society.

Since the above was written, intelligence has been received from Mr. Cross as late as the 31st of December. On the opening of the dry season, he had gone out on his customary visitation to the churches; beginning with Mata and its vicinity. He found the Mata church less depressed than the reports above mentioned had led him to fear, yet laboring under many evils. Eleven of its members had apostatized and removed from the village; many were dissatisfied with their teacher; and some of the older people appeared to be inveterately bound to their heathen superstitions, which of late had gained strength. Others, on the contrary, appeared well. The number in attendance at the communion season was from 160 to 180. The contributions had amounted to rs. 59.5., a little more than the salary of the pastor and school teacher. The school numbered but thirteen pupils. Other churches visited in this neighborhood, were, Kerzau, Klopau, Lertapoo, and Kaito. The two first had been on the point of disbanding, but were aroused to new effort. The Lertapoo church, of fifteen or twenty members, was in good condition; the Kaito church was nearly extinct. Contributions were in each only about rs. 6. Their schools had become nearly nominal. The visits of the missionary were timely, and of manifest benefit; aided also by the civil magistracy. Recent measures have been adopted by government, to promote attendance at schools. Every headman is required to report the number of pupils in the schools of his district, and of the children out of school who ought to attend. A regulation is to be enforced, after the close of the present year, that no Karen headman shall retain office who cannot measure and calculate the area of the fields cultivated within his district. The prevalent vice of the population is gambling. A penalty of rs. 100 is affixed to this, or to having dice in possession, one-half to go to the complainant.

The Burman department of the mission has been diligently prosecuted by Mr. Allen, with the aid of the pastor of the Tavoy church. During the rains, in addition to the stated means of grace on the Sabbath and on week-day evenings, three distinct centres of influence were occupied in the city, one at the mission *zayat*, frequented by the native pastor, a second at the Boardman *zayat* occupied by Mr. Allen, and a third in a day-school supported by the Tavoy Missionary Society. The attendance at the two *zayats* presented a singular contrast, owing mainly, as it appears, to difference of location. The former, although in the centre of the town, and where five ways meet, scarcely averaged a visitor per day. The other was usually thronged, and by some who came daily; being located at the junction of thoroughfares leading to the burning ground for the dead, and to the court house. For nearly four months Mr. Allen repaired to this *zayat* daily, (Saturday and Sunday excepted,) declaring the counsel of God;

till he was compelled to desist by the state of his health. At the opening of the dry season, he was hoping to resume his labors among the villages, as he had been wont to do before the rains.

The day-school was attended by an average of seventy pupils, and was in the strictest sense, says the report, "a Christian school." None but Christian books were used in it; the Bible holding a prominent place, and the school resolving itself three days in the week, including the Sabbath, into a Bible class, and Sabbath school.

The church has been reduced in number by the dismissal of seven of the members, to join other churches. One has been added by baptism, and another gives good evidence of conversion, who waits to be admitted to the ordinance. Present number of members, sixteen. The native pastor is represented by Mr. Allen as well qualified for his position, and worthy of the trust with which he is charged. "It has never been my privilege," writes Mr. A., "to be associated with a man more thoroughly imbued with the spirit of Christ. His theme, both in and out of the pulpit, is Jesus, the Saviour of sinners." He is universally known in Tavoy, which is his native city, and is respected by all classes; "one of whom it may emphatically and truthfully be said, 'having a good report of them that are without.' He has been employed in the mission, as an assistant, from eighteen to twenty years, and in company with missionaries has visited every village in the province, preaching the word of the kingdom. The remainder of his days he now wishes to spend in preaching Jesus to his native idolatrous city."

Mr. Allen's original designation to Tavoy was provisional. Within the past year the assignment, with his own concurrence, has been made definitive. The field he does not regard as the most promising. The language and the character of the people are alike repulsive. The soil, he says, "is more like that of New England than of the prairies of Illinois. It needs cultivating." But he is not disheartened. Nor is he wanting in affectionate sympathy for the people. "They have come to seem like *my* people," he writes in one of his journals, "or like the people of my charge; and I feel an affection for them such as I never felt for a people before."

SHWAYGYEEN MISSION.

SHWAYGYEEN. — Rev. N. HARRIS, Rev. G. P. WATROUS, and Mrs. Watrous.
Two Karen preachers, and one Burman.
Five outstations.

Mr. Watrous, designated provisionally to Arracan, has been transferred to this mission at his request. He arrived at Shwaygyeen Oct. 3, having passed the rainy season at Maulmain. He represents the station as "an important centre of action." Below, on the Sitang river, are "some twenty villages easy of access," and others are on the river above. On the Salwen, Beling,

and other rivers and creeks, are also Burman villages, which appear to have been visited by no Burman missionary, unless, in a solitary instance, by Mr. Haswell. "The great majority of the people had never seen a missionary or read our books." At Shwaygyeen, after a residence of two or three months, Mr. Watrous reports "a few good listeners." One or two professed to have left off worshipping idols, and to wish to worship the Eternal God; but none gave evidence of conversion.

In the Karen department, which is in charge of Mr. Harris, the labors of the missionary and his assistants have been greatly blessed. Our last annual report announced nearly eight hundred conversions, and the good work, it is said, "is still advancing." The Great Stone Association met in January. It embraces seven churches and about 700 members. Three other churches are not connected with the Association on account of their distant locality. Whole number of members about 1000, of whom sixty-two Karens have been baptized since the January meeting. Besides the Karen pastors, there have been three itinerant preachers, who have been supported wholly or in part by the Maulmain Missionary Society. This society has also contributed rs. 200 towards the support of a boarding or normal school for teachers and preachers. The school commenced May 20th and closed on the 1st of October. Number of pupils fifty. Thirty-five were professed Christians on entering the school. "At the close of the session nine more were baptized. Three asked for baptism, two of whom left school before the ordinance was administered, and the other was rejected. The three others profess to worship God, and keep the Lord's day." The expenses of the school were more than met without drawing on the funds of the Union. The whole cost, for four months and ten days, was rs. 817. The pupils, by working for Government morning and evening, earned, in part of this amount, rs. 274.

TOUNGGOO MISSION.

TOUNGGOO. — Rev. SAU QUALA, and eleven (?) other Karen assistants, besides school teachers.

In this country, Rev. F. MASON, D. D., and Mrs. MASON.

One station, twenty-eight outstations; one missionary and one female assistant; twelve native assistants.

Mr Whitaker, of the Maulmain Karen Mission, has also been connected with this mission part of the year.

The operations of the mission are mostly embraced by the three Karen tribes, the Bghais, Pakus, and Maunie-pghas. Eleven outstations are Bghai, and sixteen are among the other two tribes; these last being often intermingled in the same village and church.* There is one outstation among the Sgaus. The out-

* The Bghais, the principal tribe, are subdivided into three families or classes, the "Little Bghais" (Bghai-pho), the Bghai-gohta, called by the Burmese "Wild Karens," and the "Great Bghais" (Bhaimu), denominated by the Burmese, from the color of their dress, "Red Karens." The former live in the valleys and on the lower spurs of the mountains east of Tounggoo, their southern boundary being a tributary of the Sitang river, which falls into it a little south of the city of Tounggoo, separating them from the Pakus. It is in this

stations are designated by the churches, the present number of which (Oct. 1, '55,) is twenty-eight, with a membership of 1880; a net increase, as compared with our last annual report, of fourteen churches and 1139 members received within the year by baptism. Beside these twenty-eight churches, the names of more than forty villages have been reported, in which *zayats* for religious worship have been built and the villagers profess to believe in Christ.

This work *began* about two years ago. The first two converts were baptized by Sau Quala in Jan. 1854. "On the 27th of the same month," writes Sau Quala, "teacher Mason with the teacheress left for America, the land of the west, on account of the teacher's failing health. *Then I was left alone.* But I had three assistants; and I placed Sau Pepau among the Sgaus, Sau Shapau among the Bghais, and Sau Pwaipau among the Pakus, while I went among the Maunie-pghas myself." Before the close of the year the number of converts reported was 741. "Because God worked with us, and enlightened the hearts of the sons of the streams and the sons of the forest, people have become Christians and received baptism at my hands, at one place after another place, one company after another, in rapid succession. Still," he adds, with characteristic modesty, "those who first sowed the seed, were teacher Mason and mamma Mason. For all the people of Toungoo whom I have baptized, appear to have gone and seen and heard at the presence of the teacher and teacheress, and they ceased drinking spirits and offering to demons immediately. When I questioned them before baptism, they (had) believed on the very first announcement of the gospel from the teacher and teacheress. Thus has it happened according to the Holy Scriptures, 'How beautiful are the feet of those who go preaching.'"

Sau Quala's first location was at Klaufmiedeau, where is now a church of 120 members. He has not confined himself however to any one station, but travelled from place to place, "preaching night and day, in season and out of season," his excursions being prolonged for weeks and sometimes months without intermission. "I dare not rest," he writes in a letter recently published, "neither in the rains, nor in the hot season. God has shown me my work, and I stop not. I go hither and thither, up the mountains, down into the valley, one night in a place, two nights in a place, continually. Still, I know I do the work of God imperfectly, and my heart is exceedingly sad. Some come to me from a distance and reprove me, saying, 'Teacher, thou sayest thou comest to exhort men, and thou hast never been to our streams, to our lands. Dost thou not love us?' Then I feel unable to

division chiefly that evangelism has been attempted. The second division, Bghai-gohta, live on the summit and sides of the Toungoo eastern mountains. Many of these also profess faith in the gospel, and have made earnest appeals for teachers. The Great Bghai, or Red Karens, live east of the mountains, in the valley of the Salwen, and even beyond the river, and are most easy of access from Maulmain. This is reported the most powerful of the Karen tribes. Their country is described as being "six days' journey from north to south and four from east to west," (less than 150 miles long by 100 miles broad,) about equally divided by the parallel of 20° N. L. No missionary has yet been among them.

open my mouth, for I know, when the judgment day arrives, many that know not God will charge sin upon me, and I can only stammer. Though my flesh be *tolerably* comfortable, I count that nothing. I desire that the kingdom of God may be established among these ruffian slayers of men and all over the land of Toungoo, far beyond what I can express; because God has given evidence that he purposes to save them. My flesh is weak, but my heart is strong. Brethren, teachers and teacheresses, pray for me."

"This humble Karen preacher," the Maulmain Missionary Society in their last (18th) annual report well say, "has been the instrument, in the hands of God, of one of the most remarkable ingatherings to the fold of Christ since the days of the apostles. Within one year and nine months he had baptized one thousand eight hundred and sixty persons, and organized eighteen (it should have been said twenty-eight) churches; and there were hundreds more who professed to have received his testimony, and were anxious to be baptized."

The work appears to have been genuine. Sau Quala does not baptize indiscriminately. From a journal giving details of his labors, we make the following extracts: "After examining the candidates for baptism (at Kheuwai), in respect to their having obtained new hearts, and concerning their sins and transgressions, and the salvation through Christ, one hundred and ten were received and baptized. Two of the number were chiefs. More were rejected on examination than those who were received." (At Htiedu) a great number of the applicants for baptism came forward, and ninety-four were accepted and baptized; while many, many more were rejected." "The people (at Pale khie) are leading Christian lives, and have for their teacher Sau Shwehtu, whom teacher Vinton sent up to help me. Many asked for baptism, but I refused them on the ground of their having professed to believe for a brief period only." "We have the best of evidence," say the Maulmain Missionary Society, in the report before quoted, "that Sau Quala is sufficiently thorough and careful in his examination of applicants for the ordinance. He does not admit them to the rite until he has examined them at different times and distant intervals, and always if practicable with the aid of other assistants." The report adduces proofs of the genuineness of the work from the fruits which follow. "Previous to the introduction of Christianity among these tribes, they were deadly enemies to each other. Among the Bghai tribe particularly, each village was confined to its little district, and there was such a degree of enmity among them that the life of a man was forfeited if found in the district of another village. Many villages within a few hours' walk had not even a foot-path from village to village. They lived in perpetual fear of each other. * * * But how changed now! Deadly enemies have become friends; mutual confidence has been created; paths from one village to

another have been opened, and a free and happy intercourse is enjoyed among them as the children of one common father.

"Christianity, though now in its infancy, has produced a thorough reformation in their characters and conduct. They were formerly addicted to drunkenness, and fully believed that to leave off the use of arrack would be fatal to them. Now, a case of drunkenness is scarcely known in the Christian communities. They have abandoned the use of the article altogether, and have become a sober, industrious, and peace-loving people.

"Another proof of the genuineness of the work, is their intense thirst for knowledge. Their desire for books is almost unbounded. They often beg for *just one little book*, and when it is denied them, will show their money and tell how much they are willing to give for one; but when told that the teacher has no books for them, they go away almost in despair. * They are doing all in their power to secure teachers and establish schools.

"Another evidence of the thoroughness of the work is their benevolence and liberality. Fountains of benevolence and love have been opened where all was barrenness and misanthropy before. When converted, their hearts are drawn out at once towards their perishing fellow-men. No sacrifice is too great, if by any means they can convey the bread of life to the famishing multitudes around them. They have already built more than fifty chapels, and are still building, on and on, we know not how far. They have supported their own teachers, including Sau Quala, have paid for bibles and hymn books at cost prices, and given the missionary cause more than rs. 130. Considering that the churches are not two years old, that the people are poor, inhabiting the mountains, and far from any market for their produce, they afford a striking example of true Christian benevolence.

"They are also a prayerful and self-denying people. Some mothers *will do* all the work of their families, that an elder son may be in town to study the Scriptures with the teacher.

"They are consistent in their piety. * * * Many of them appear to be as well established in the faith as though they had been in the church for years. Only one serious case of discipline has come to Mr. Whitaker's notice.

"With all these facts before us, we may well exclaim, 'What hath God wrought!' 'This is the Lord's doing, and it is marvellous in our eyes.'"

Mr. Whitaker went to the aid of Sau Quala in May, 1855. His constant cry had been, "Come over and help us, and let all the disciples of Christ everywhere pray for us." One of Mr. Whitaker's earliest objects was to open a normal school. Many applications were made for teachers, which he had no means to supply. The school numbered in all thirty pupils, and continued in operation three months. Eight of the pupils were baptized during the session. The expenses were defrayed by local contri-

* There are no books in the Bghai dialect.

butions, including rs. 150 from the Maulmain Missionary Society. Mr. Whitaker speaks in glowing terms of the progress made by many of the people in learning to read, and of the facility with which they use their knowledge in the instruction of others. Not less than one thousand were thought to be learners in the several villages.

In view of the extent of the field and the pressing demand for labor, the Maulmain Karen Mission have suggested the expediency of transferring Mr. Whitaker to Toungoo as his permanent station. Mr. Whitaker writes in August, enforcing the claims of the district, especially of the Bghais: "The work is still extending. The *name* of Jesus seems truly clothed with power, and conquers wherever it is heard. Christian communities are springing into being far and near. But," he adds, "unless we suppose the age of miracles has returned, we must conclude that their infancy will be attended with all the weaknesses and consequent mistakes which their utter ignorance and want of *means* of coming to a knowledge of the truth, are likely to engender." The Maulmain mission, sustaining this appeal, hold the following language: "According to our last advices from Quala, there had been formed not less than eighteen [28?] churches, into whose fellowship he had baptized about 1500 disciples, while, literally, *thousands* stand at the door asking for admission; and all spread over an area of many thousand square miles. * * * * Here is an amount of labor which it is utterly impossible for Quala to perform. The same could be said, perhaps, of any missionary of the Union, were he in Quala's place. No amount of physical ability, or skill in systematizing, would be equal to it. * * * But there is still a stronger reason. The above contemplates the securing of the conquest already made; but the great victory is yet to be won. The outskirts only have been occupied; the great Karen heart lies still beyond. * * * And this is but the beginning of the work, the entering of the wedge, or the inbreaking of the ocean of God's love, which needs not stop its flow, if our churches are only faithful, till the whole land is covered with the divine glory."

In view of these and other considerations, Mr. Whitaker has been authorized to continue in this mission, until at least the return of Dr. Mason. At our last advices, Nov. 29, he and Sau Quala were travelling together among the Bghais, co-workers and helpers of each other's joy; and, it must be added, sharers also in one another's sorrows. At one of the outstations ten persons had relapsed into heathenism, a marked exception among the two thousand received to baptism. On the other hand, they had been permitted to administer the rite in eleven different villages to 142 additional converts, making the aggregate baptized in the mission, 2022.

RANGOON BURMAN MISSION.

RANGOON.—Rev. L. INGALLS, J. DAWSON, M. D., and their wives.

KO THAH-A, and six other native assistants.

In this country, Rev. E. A. and Mrs. STEVENS.

Outstations, *Kambet, Pazoondoung, Kemmendine, Dalla, Thongzay*. One station, five outstations; three missionaries, one a physician, and three female assistants; seven native preachers and assistants.

Mr. and Mrs. STEVENS are expecting to return to Burmah the ensuing autumn.

Messrs. Ingalls and Dawson continue to occupy separate locations in the city, at which, assisted each by a native preacher, stated worship is regularly maintained. The venerable Ko Thah-a still retains the pastorate of the Rangoon church. The remaining four helpers are in charge, severally, of four of the outstations. Some changes have been made in the laborers. Two are of recent appointment, one of those employed last year having been transferred to Arracan mission, another to Bassein, and a third having retired on account of protracted illness. The present pastor of the Kemmendine church was ordained in October. One assistant has been designated to the new outstation, Thongzay, on the river Lyne above Rangoon, where an interesting awakening had commenced, and there had been a few hopeful cases of conversion. It was the intention of the mission to employ three additional evangelists the last dry season, the means of their support having been generously furnished by friends in India. The missionaries, in common with those of other stations in Burmah, speak of "the great importance and necessity of an increased number of native helpers." The harvest is plentiful, and they have felt constrained to present every proper encouragement in bringing forward to the ministry "young men whose hearts were manifestly inclined to the work of preaching."

Churches.—The churches, of which there are four, are the Rangoon, with an average attendance of 100 at the stated services, and the Pazoondoung, Kemmendine and Kambet. The Pazoondoung and Kemmendine churches have of late become somewhat unsettled, in consequence of measures of government in laying out their newly acquired territory, and dispossessing the people of their old residences. On the pagan population this movement is especially disastrous, embittering their hatred to foreigners and disinclining them to listen to a foreign religion. These effects however, it is to be hoped, will be temporary. The statistics of the churches are as follows: Received by baptism thirty-one, by letter five; dismissed two, excluded one, suspended three, died two; present number, 160.

Schools.—Only two day-schools are reported, one of fifteen pupils in connection with the Rangoon station, and one of ten at Kambet.

Itineracies.—A few excursions have been made into adjoining districts, one recently as far as Pantanau by Mr. Ingalls, occupying about two weeks. In this tour the gospel was "preached to thousands who had never heard it before." Another tour was made by Dr. Dawson to Thongzay, mentioned above, "where a

very general desire was manifested by the people to learn about the way of life." Several visits have also been made by Mrs. Ingalls, aided by native preachers, which have given great encouragement; while others still, which had been contemplated, have been reluctantly deferred, as at other stations, in consequence of a deficiency of funds.

The mission has made some progress in the erection of needful buildings. A mission house has been nearly completed, and arrangements have been made for a mission chapel. For this last purpose, a very liberal subscription has been realized from friends in India and Burmah, amounting to about rs. 2,500. The Rangoon Burman church was expected to contribute rs. 200; and rs. 155 had been subscribed by Burmans not professing to be followers of Christ. The government has generously donated a chapel lot, in an eligible part of the city, near the mission house, on the condition that a chapel be erected within the year.

The prosecution of these objects in addition to the ordinary work of the mission, and especially in connection with the reduced ratio of remittances, has overtasked the strength of the mission, and at one time jeopardized imminently life itself. In October Mr. Ingalls was brought apparently "almost to the gates of death." And at this dread moment, when, as he thought, his end had come, he sent a message to the churches, to which, as the voice of a dying missionary crushed beneath a burden too great to be sustained, they will do well to give heed. "Tell ——— to tell the churches that the missionaries cannot endure what they put upon them. We must come and preach, and build houses and chapels without funds, and beg money; and the churches at home living in luxury. Tell them this course of things is dooming me to a slow death. The churches at home, and every member, and every preacher of the gospel, are as much bound to give the gospel to every nation as we are. And God will hold them responsible in 'that great day.' " *

RANGOON KAREN DEPARTMENT.

KEMMENDINE.—Rev. J. H. and Mrs. VINTON.

On her way to Burmah, Miss M. VINTON.

One station, twenty-eight outstations; one missionary, two female assistants, twenty-three native assistants.

Miss Vinton took passage for Calcutta, on her return to Rangoon, Nov. 8.

No report of the operations of the Kemmendine station having reached us since our last annual meeting, we are unable to state the progress of the work, or its present condition. The number of outstations and of native laborers is given as last year. The number of churches then reported, connected with

* Since the above was in type, intelligence has been received of the death of Mr. Ingalls March 14, and of Ko Thah A March 26.

two associations, was forty-six; present aggregate of members (estimated) 2,500.*

The site of the station, which lies but a short distance above Rangoon, and not far from the left bank of the Irrawadi, is an elevated and eligible tract of ten acres, donated to the Union by the East India Government for the nominal price of rs. 500. The grant or deed was issued in August last, the price to be affixed to the land having been determined not very long previous by the Governor General. The mission buildings are a dwelling house, school house, dormitories, &c. An error having been committed in the tenor of the grant, which vested the land in the occupant instead of the Union, measures have been taken to rectify the same, which there is reason to believe will be readily effected.

DONABEW.—(Outstation.)

DONABEW.—Rev. D. L. and Mrs. BRAYTON.

Mr. Brayton left Donabew in May of last year, and removed to Kemmendine, believing the latter to be "a more central place" to reach the Pwo Karens in that vicinity and eastwardly, as well as in the Donabew district.

No report of his labors since his removal, has come to hand.

BASSEIN MISSION.

BASSEIN.—Rev. Messrs. H. L. VAN METER and J. L. DOUGLASS, and their wives.

In this country, Rev. J. S. BEECHER.

One station, fifty-three outstations; three missionaries and two female assistants, fifty-eight Karen preachers and assistants, and one Burman. Six of the Karen preachers are ordained ministers.

Our report of the Karen department of the mission must be limited to three-fourths of the past year, and will be derived mostly from the returns of the quarterly meetings. These meetings were held in May, July, and October, and, as in former instances, were seasons of great interest. On the first occasion more than a thousand were judged to be present; and the attendance appears to have been equally full at the succeeding meetings. The Karen preachers present were respectively thirty-nine, thirty-three, and forty-three; others, who were unable to attend, sent letters. At the last meeting reports were had from more than fifty preachers and churches.

Churches.—The state of the churches, in general, has been highly gratifying. All have seemed "to enjoy a good degree of prosperity and harmony," with the exception of three. One of these was divided as to the location of a chapel they were about to build; a second was troubled by a disposition on the part of some of its members to attend Burman festivals; and the third,

* Since the presentation of the above report, returns have been received from Mr. Vinton, giving an aggregate, in the Pegu Association, of fourteen churches with 876 members, including seventy-eight baptized within the year; and in the Maubee Association, thirty-one churches with 1552 members, of whom 265 had been added by baptism; totals, churches forty-five, baptisms 288, present number of members 2428. Number of pupils in schools, 704.

which was the most serious case, was disturbed for a time by the pretence and advocacy of "spiritualism" by one or more of its leading members. A new and more general cause of uneasiness was brought to light at the October meeting; certain native doctors ascribing diseases to witchcraft;—which led the Bassein Ministerial Conference to address to the churches a circular letter of warning and counsel. The letter is couched in earnest language, but does not assume to be authoritative, the churches being requested to "carefully consider" what was said.

The statistics of the churches are incomplete. Number of baptisms 405.

Schools.—The school department, with some slight exceptions, has progressed satisfactorily, and even beyond the most sanguine anticipations. The number of village schools taught in the rains was thirty-eight, averaging each nearly thirty pupils. Whole number of pupils 1008, exclusive of those connected with the normal school, and of others who have gone to the schools at Rangoon and Maulmain. We include in this number the two academies, so called, one at Ka-tso with 130 pupils, noted in our report last year, and the other at Nau Pay'lh, with sixty pupils, of recent establishment. Both the academies were taught the entire rainy season, and the former has commenced another session.

The schools have been supported by the Karens, with the aid of only rs. 70 from the mission; the mission expenditure having been limited to the academies. Efforts are being made to induce the people to assume the entire cost both of their village schools and academies. "The Bassein Karens," says Mr. Van Meter, (Nov. 10,) "do not need another penny of foreign aid, except for books, if they could only be made to believe it. And for books even, they are now paying largely. Orders have been handed me within a few months for over rs. 500 worth of hymn books, and upwards of rs. 100 have already been paid me for the same." The chief want of the schools has been for teachers. Many who might otherwise have served in that capacity, have been sent to other districts as home missionaries, or to Maulmain to pursue preparatory studies for the ministry. To supply this deficiency, a proposition was made, at one of the quarterly meetings, to employ female teachers; which, though startling at first, as contrary to the general sentiment and to the customs of the people, was on further thought favorably received, and no doubt was entertained of its success.

The normal school at the station, taught by Mr. Van Meter aided by one of the best native preachers, and designed for both Sgau and Pwo pupils of advanced standing, was opened according to previous arrangement, and some of the assistants availed themselves of its advantages. Several causes concurred, however, to make the attendance less than the authorized number of fifty. Some who designed to attend were prevented by sickness, and others desirous to do so were obliged to remain in charge of their

own schools. More than twenty had joined the Maulmain theological school, and about half that number were studying "English, &c., at Rangoon." Moreover, "it was altogether a transition period." The Karens had not been backward in making the requisite arrangements; uniting most cordially in erecting a Karen building, and the churches engaging to pay half the cost. The assistants who entered the school had also been required to furnish their own rice.

Home Missionary Society. — This society has transacted its business in connection with the quarterly ministerial meetings. Six appointments were made in May, including a missionary to Toungoo; two missionaries were afterwards assigned to the same district, and three had been appointed previously, making the aggregate six for Toungoo. Two of the others were for Henthada district. The two succeeding quarters eight were put under appointment, two of them being allotted to Henthada; making a total, for the last quarter, of fourteen. Contributions reported for this quarter, rs. 111;* payments, rs. 88; balance in the hands of the treasurer, rs. 331, "after paying all their missionaries one or two months in advance." The aid of the society having been restricted heretofore to travelling preachers, it was voted at the August meeting to extend it to acting pastors needing assistance. Eighteen pastors availed themselves of this seasonable succor, receiving from five to ten rupees each. The ordinary monthly allowance to a travelling preacher is seven rupees.

Mr. Douglass, who has charge of the Burman department of this mission, arrived at Bassein in Nov., 1854, (misstated in our last report,) and at first devoted himself almost exclusively to the acquisition of the Burman language. The year has been marked, however, with incidents of much interest. His first baptism in Burmah, and the first ever witnessed in Bassein, was of a convert from Ramree, another of the fruits of Mr. Comstock's ministry, though not ripening till after his decease. "And by it, he being dead, yet speaketh." Since his baptism, he has manifested an earnest desire to preach Christ to his countrymen; and as "he is a man of prayer, and apt to teach, and has already an extensive knowledge of the gospel," he has been encouraged to do so. Another fact of great interest, in this first year of Burman labor at Bassein, is the attention which the gospel receives from the people. Many of the leading men of the city have come to the *zayat*. And "to talk of the power, goodness, love, condescension, life, sufferings, death, resurrection, ascension, and present invitations of Christ, has never failed to secure their earnest, undivided attention." The daily attendance at any one time, has been from five to twenty, and on the Sabbath forty or fifty. Four have professed to receive the truth, and have requested baptism; while, on the contrary, many who have heard have turned away, saying, "Very difficult, very difficult, we cannot now become Chris-

* For the quarter ending in May, rs. 125.

tians." A third fact, of still greater interest, is the extent to which the rumor of the gospel has spread in the district around Bassein. One third of those who frequented the zayat, belonged to villages from five to fifty miles distant. One, a headman of a village forty miles from Bassein, professed to be a Christian, and brought with him on his last visit "five earnest inquirers." Another, a merchant residing twenty miles north of the city, holds a neighborhood meeting at his house every evening, to read the New Testament and converse on its truths. By these persons also portions of Scripture and tracts were being distributed. Much knowledge has been communicated by Karen Christians. Mr. Douglass baptized a Burman in July, who had frequently heard the gospel from a Karen preacher that lived in his neighborhood, about fifteen miles from the city. A wide preparation appears to have been made in these various ways for an effective dispensation of divine truth. Bassein, like other districts of Burmah, *waits* for the gospel. The missionary expresses a confident persuasion that shortly a Burman church will be seen in that city, and that thus we shall have cause to exclaim, while we glorify God, "Then hath God also to the *Burmans* granted repentance unto life."

HENTHADA MISSION.

HENTHADA. — Rev. Messrs. B. C. THOMAS and A. B. R. CRAWLEY, and their wives. — Seven outstations.

Two missionaries and two female assistants, ten Karen assistants, one of them ordained.

Our report of this mission last year embraced but three months from its establishment, at the close of which period a Karen church of eleven members, converts of former years, had been constituted in the southern part of the district. The first fruit of the Henthada Mission, strictly so termed, was gathered in April following, when a church was formed at the station of nine members. Subsequent additions to this and other Karen churches, successively constituted, raised the number of baptisms in the ensuing six months to nearly one hundred. A third Karen church was constituted at Krukato, five miles to the north of Henthada, also in April, of thirteen members. At Auprah, half way from Henthada to Donabew, on the east side of the Irrawadi, is a church in the charge of a native pastor, numbering thirty members. Mr. Thomas writes in November, "As the results of our first year, we now have eight churches, with an aggregate of one hundred and fifty members." Two or three of these churches and about one-third of the members appear to have been gathered in earlier years, by native laborers from Rangoon and Sandoway. The greater part are recent conversions, and, though in number far below the thousands of Shwaygyeen and Toungoo, must be regarded as an extraordinary manifestation of divine grace, full of promise for coming years.

Indications of enlargement were increasingly hopeful at our latest advices, December 1. "A large number were *beginning*

to worship God through Christ." Some were asking for baptism, and in several places signs were given of a general awakening. The instrumentality, as in other missions, was the ministry of the word and prayer.

The dry season was devoted by Mr. Thomas mostly to journeyings in various directions, till he had traversed nearly the entire province. Valuable service was rendered also by native helpers. Four or five assistants had accompanied Mr. Thomas from Tavoy; and others were found or raised up in Henthada district. Several of these were employed as travelling preachers. Two were sent to labor in the Tharrawa district, east of the Irrawadi. Seven or eight were distributed to outstations. One of these native preachers had been laboring more than ten years in the ministry; and had gathered a church of a hundred members (in Bassein district), besides planting two or three small churches. He had been a Sandoway student, and though exposed to persecution under the Burman rule, he had never deserted his post nor swerved from the faith of Christ. He was ordained to the ministry in April, the first in Henthada; the examination being conducted, and the imposition of hands following, by Messrs. Thomas and Crawley. He was subsequently stationed at Auprah, and as above stated, his ministry there was honored with early success. He is represented as an eminently good man and having good knowledge of the Scriptures. Even those "that are without" speak in the highest terms of his moral worth.

During the rains Mr. Thomas taught a school of native assistants, numbering twenty; the studies entirely biblical. A larger number would have attended, but for want of means of support. About rs. 300 were generously contributed toward the expenses by English residents. The cost was reduced to the lowest terms, not only from necessity, but for the sake of the precedent. Four of the most promising pupils were sent to Maulmain (Newton).

The first Burman convert at Henthada was baptized by Mr. Crawley in March, Ko Eim, the same who was mentioned in our last report as giving satisfactory evidence of conversion. He has confirmed the judgment then passed upon him, and it is hoped will become a valuable assistant. Two other converts were baptized in June, one of whom also gives promise of future usefulness. And there are several hopeful inquirers. Each of the three baptized is head of a family, and their children, trained in the way of the Lord, may grow up into a Christian community.

The prospects of this department, especially in contrast with past years of the Burman mission, are bright with promise; not only at Henthada, but in villages and towns adjacent.

Mr. Crawley has visited several villages between his residence and Rangoon, and on the north as far as Myau Oung. At Mengyee (or Yagen) he found a company of Christians, and among them one baptized by Mr. Boardman; another had been baptized at Ava twenty-one years ago by Mr. Kincaid. Both of them are now government officials, and from the position they hold can

exercise much influence for good among their countrymen. Both seemed to be conscious of what was expected of them; and they did not fail to make it manifest that they were disciples of Christ. One supports a Karen preacher. The wife of the former, Mr. Crawley has baptized. She had for some time entertained a hope that she had been converted, but had been deterred from making a public profession by her heathen mother. At another village Mr. Crawley found the Burman convert, of nearly thirty years' standing, who was mentioned by Mr. Thomas in our last report. After the interview there noted he had been to Henthada, and had given satisfactory evidence, though not yet prepared to profess Christ in baptism, that he was a disciple at heart. He received a Bible while on the visit, and after his return to his village had been instrumental in communicating the gospel to his aged father, an intelligent old man of eighty. Both were now ready to be baptized, and would shortly come to Henthada for that purpose, with a son and brother who were living in a neighboring village. At almost every village were found one or more interesting inquirers; and, says Mr. Crawley, "Considering how unskilled I am still in the language, and that my assistants are mere neophytes,—their ages, dating from their baptism, being respectively ten and eight months,—I feel that I have much cause for thankfulness and encouragement. I certainly know something of the joys of my work, and though perfectly conscious, I think, of the thousand chills and disappointments which I shall probably meet with, yet I do from my heart thank God that my steps have been directed to this heathen land."

PROME MISSION.

PROME. — Rev. Messrs. E. KINCAID and T. SIMONS, and their wives.

One station, five outstations; two missionaries, two female assistants; ten native assistants, of whom two are ordained preachers.

Mr. Kincaid, writing from Prome in May, '55, on his return from Ava, holds the following language: "There is every appearance that the Lord has much people to be saved in this land. The door of faith is open. We have commenced a mission in Thayet, an ancient city and rapidly increasing in population. Two assistants, one of them a man of superior attainments in the Scriptures, will labor there constantly. In some villages from twelve to twenty miles northeast, thirteen have been baptized, and there are many inquirers. In Enma, twenty miles east, and Pongdai ten miles further east, we have seven disciples and many good inquirers. In three Karen villages twenty-seven have been baptized, and there are a goodly number of hopeful inquirers. In Prome the blessed work of grace is still onward, and no abatement or opposition." Succeeding events have accorded with this auspicious beginning. The work has still been onward; and what gives to it preëminent interest, it is "a blessed work of grace" among *Burmans*. At the date of the above letter the

number of baptisms in and around Prome had been 110. Later communications swell the aggregate to 161, more than a hundred of whom are Burmans. Two Karen churches have forty-three members, the Prome church seventy-three, Thayet church, recently constituted, thirteen members, and the two remaining churches, at Woontenzike and Ooyingong, respectively twenty-four and eight members.

A special interest attaches to Thayet outstation. The city is the most northern in British Burmah, four miles south of the boundary line, and about forty miles above Prome. It is now the military headquarters, being more salubrious than Prome, and gives promise of rapid increase. Merchant boats are constantly arriving from all the towns on the Irrawadi, above, as far as Ava; "furnishing opportunity for preaching and giving tracts to thousands living in the heart of the empire." The villages adjacent are of easy access. The outstation has been favorably commenced. A mission compound has been procured, and buildings erected, one a chapel at a cost of rs. 400. The entire expense, more than rs. 700, has been defrayed by a few pious officers, who will also support the native assistants. The principal assistant is Moungh Yangen.

Another place of much promise is Keangen (or Yagen), near the southern extremity of the district, thirty miles below Prome. A church, it is hoped, will soon be formed there. Two of the government officials, in that city, are Burmans of approved piety and commendable zeal; one of whom, as elsewhere noted, supports a Karen preacher. Between these and other outstations and the unevangelized districts and the Prome church, the missionaries have distributed their labors as strength and opportunity permitted. At the station two services have ordinarily been attended on the Sabbath; and on successive week evenings several meetings have been held by the native members at their houses. The female prayer-meeting has continued to be well sustained. Numerous visitors have been received at the mission houses, and tracts distributed, especially to merchants from Burmah Proper. Members of the Prome church residing at Shwaydoug, have had occasional preaching at their homes.

Schools. — A school of promising lads, nine Burmans and seven Karens, has been in operation most of the year, in charge of the female assistants, aided by a Karen and his wife. The Karens have been boarded. The pupils were mostly the children of Christian parents. Besides this, for a few months, two Karen girls and four boys have received instruction.

Native Assistants. — The missionaries have endeavored to press into service all the native assistance available, and have employed ten "trustworthy, faithful" laborers. Two of these have been ordained, one as an evangelist, Ko En, and the other, Ko Shway Bo, as pastor of the church at Woontenzike. A third will probably receive ordination shortly; one "who seems to be imbued with the spirit of the gospel to a greater degree than any of the

other assistants, and who has improved much in spiritual knowledge and in the ability to make known what he knows and feels." Two of the assistants were in the employ of Mr. Crawley at Henthada most of the year, and two others more recently were sent to the aid of Mr. Douglass at Bassein. Some of the native assistants are spoken of as men of marked ability; but as the means of their support, which have been derived from local contributions, are likely to fail, they may be induced to accept government employ. "A desire for official rule is inherent in the Burmese character, and should a situation of emolument be offered to them, the temptation to accept it would be too strong to be resisted."

Contributions. — The Prome church, composed mostly of poor members, has contributed rs. 27 at its "communion seasons," for the benefit of the most needy. A few of them have subscribed from five to thirty rupees for a teak chapel, about to be built in the city. One native Christian, residing at Keaugen, mentioned above as supporting a Karen preacher, has subscribed fifty rupees for the same object. Generous aid, to the amount of many hundred rupees, has been rendered in various instances by British residents.

MISSION TO AVA.

As anticipated in our last report, Messrs. Kincaid and Dawson visited Amarapura in the early part of 1855, reaching the royal city April 11. The visit was short, their object being to see if the way were open to re-establish the Ava mission, and to learn the condition of any, if still living, who were members of the Ava church. With respect to the first and main point, the result was satisfactory. The missionaries had an audience of the king, and were received by him with courtesy and even a marked cordiality. On learning the design of their coming, he invited them to come again with their families, and make the city their home. A present of books, one of them the Burman Bible, was graciously accepted by him, and royal presents according to usage were conferred on them. Since their return to Pegu, indications have been equally or more favorable. Mr. Kincaid has received repeated messages from the king, two of them by special messengers, inquiring when he would come, and offering boats and men for his conveyance. The king engaged also to furnish a house. To what extent these friendly manifestations would be carried into effect, can be known only by trial. His kind reception of the missionaries may have been attributable to political or personal considerations, possibly to views of commercial advantage. "The king," says Mr. Kincaid, "is a great admirer and most liberal supporter of his ancestral religion, — still, he is *not* a bigot. How far he would tolerate an open proclamation of the gospel, it is impossible to say. He expressed no opinion to me on the subject, though he knows well my manner of life. I am not anxious

to know how he would regard the conversion of his people. At present, there is nothing in the way of carrying the gospel to any town in Burmah."

The missionaries have contemplated a second visit to the capital, but not with the design to remain there, at least for the present. The opening of Pegu to unrestricted missionary labors, and the large success attending them there, have the two-fold effect of relieving the necessity of conciliating the Burman government, and of diminishing our ability so to extend our work. Meanwhile the church at Ava is not extinct. Five members survived, at the time of the visit, three of them in the immediate vicinity of the city; and four from Ava have been baptized subsequently at Prome.

Since the above was written, information has been received that Messrs. Kincaid and Dawson left Prome for Ava in January (the 24th) accompanied by their families. The upper country was regarded as entirely safe, and all the members of the government were said to be as friendly toward foreigners as could be desired.

ARRACAN MISSION.

AKYAB. — Rev. A. B. SATTERLEE and his wife; and Mrs. S. H. KNAPP.

Three native preachers, one of them an ordained preacher.

Ramree (outstation). — Two native preachers.

In this country, Rev. C. C. MOORE and Mrs. MOORE, and Mrs. E. C. CAMPBELL.

One station and one outstation; two preachers and four female assistants; five native assistants.

Our last report announced the departure of Mr. Moore from Akyab in consequence of ill health. He arrived at Boston Aug. 18th with health improved, but not so as to authorize the hope that he will be able to return to Arracan. The station from the time of his departure remained vacant, with the exception of native laborers, till the arrival of Mr. Satterlee near the close of September last, more than a full year. Mrs. Knapp, though retaining her connection nominally with this mission, has continued to reside in Tenasserim; and Mr. Satterlee, as had been provisionally arranged, passed the rainy season at Rangoon, prosecuting the study of Burman.

The state of the mission, as was to have been anticipated from its partial abandonment, was found by Mr. Satterlee, on his arrival, depressed and enfeebled. The little church with its pastor received him gladly, but its members are few, and the greater part reside out of the city, at widely separated places. The number at Akyab is but sixteen, including the two preachers; fifteen Kemees are reported, five members are on Ramree island, and four at Cruda, &c. Two native preachers have died. One was Mounq Quett, who had accompanied Mr. Comstock from Maulmain. He died of cholera at Ramree, and was buried near the tomb of Mrs. Comstock on an "otherwise solitary hill." He had been a faithful laborer, and his end was blessed. "I only pray," writes Mr. Satterlee, "that my life may be as useful, my preaching as powerful, and my death as triumphant and tranquil."

Although the station has been resumed as above stated, it cannot justly be regarded as definitively established. Said a native to Mr. Satterlee on his arrival, the preacher Kalipau, now sinking in years, "I begin to think God does not intend to save this people." And one of the reasons assigned by him, was, "Because God removes the missionaries so soon by sickness and death." Additional reasons are, or may be assigned, and among others the fairer promise of the opening and more salubrious regions in Burmah. The missionary says, however, "If any one advises a relinquishment (of this mission), I trust he has consulted the will of the Master with a clear mind and a devout heart. I could not, because I dare not, thus advise." Meanwhile he has entered into his work, beginning to open the stated service on Thursday evenings "by reading and talking" in the native language, but listening on the Sabbath to the native pastor, Ko Thah-tzan, late pastor of the Kemmendine church near Rangoon.

ASSAM MISSION.

SIBSAGOR.—Rev. Messrs. S. M. WHITING, and A. H. DANFORTH, and their wives.

NOWGONG.—Rev. M. BRONSON and wife. Two native assistants.

GOWAHATI.—Rev. W. WARD and wife. One native assistant.

In this country or on their way, Rev. Messrs. N. BROWN, D. D., and I. J. STODDARD, and their wives, and Mrs. M. S. DAUBLE.

Three stations; six missionaries and seven female assistants; three native assistants.

The apprehensions expressed in regard to this mission from time to time, in view of the long delay of needed reinforcements, are being realized. The numerical force is nominally unchanged, but the actual working strength in the field is scarcely one half what it was two years ago. Dr. and Mrs. Brown, whose expected departure from Assam was mentioned in our last report, arrived in this country in August. Mrs. Dauble, whose health had become impaired beyond hope of recovery in an eastern climate, left Assam in September, and Mr. and Mrs. Stoddard were compelled by the state of his voice and general health to leave in December. Gowahati and Nowgong are now in charge each of a single missionary, and are liable to be vacated, and more especially Nowgong, at no distant day. Mr. Bronson has been repeatedly prostrated with sickness, and at one time had made provision for returning home. The native force has been similarly reduced, the third native preacher having died within the last year.

The general arrangements of the mission, affected as they are by so large a diminution of its working force, have remained essentially the same throughout the year. Mr. Ward has continued in occupancy of Gowahati, and beside the regular services at the station has visited, both before and since the removal of Mr. Danforth to Sibsagor, some of the adjacent districts. His labors however, especially beyond the station, have been much restricted by domestic sickness. The church has received one native member by baptism, and one has died, the valuable native preacher Biposu.

The native members are eleven in number, and the English thirteen. The average Sabbath congregation numbers forty persons, which is the ordinary attendance also at the other stations.

At Nowgong Mr. Bronson has been able, with the aid of the assistants, to maintain regular services on the Sabbath, besides the general superintendence of the schools. Conversations have also been held from day to day at the mission house, and numerous calls for books and tracts supplied. Two zayats have been regularly occupied by the native assistants, one at the Mori Kullung near the station, and the other (in the midst of a dense population) near Dimoru Goori. On the approaching cool season Mr. Bronson was expecting to "range the neighboring villages," yet so as to conduct the Sabbath services at the station as heretofore. The church have received five by baptism, and four have been excluded. A few others have asked for baptism. Present number of members twenty-four. The monthly contributions of the church embracing the last two years, have amounted to rs. 70.

Mr. Danforth removed to Sibsagor early in 1855 (Jan.), to take charge of the printing department on the departure of Dr. Brown. The ordinary services on the Sabbath have been preaching and bible teaching, Mr. Danforth sustaining them during the absence of Mr. Whiting in the travelling season. Social prayer and expounding the Scriptures have also been maintained on week days in connection with the printing office. The church numbers twenty-seven members, including five English. Contributions rs. 38, 5 as.

Nearly seven months of the year have been spent by Mr. Whiting in itineracies, "preaching the gospel of the kingdom" and distributing, freely, copies of the New Testament and religious tracts. In these tours he has visited nearly all the large villages and towns in Upper Assam, with the exception of Jaipur and Sadiya; a portion of them repeatedly. At Luckimpur the gospel was preached successively to some six hundred people, and about 350 tracts were distributed. No violent opposition was manifested at the first visit, and questions were propounded, not to cavil or controvert, but generally in good faith. At a subsequent visit three men professed to have abandoned all faith save in Jesus Christ, and were apparently not far from the kingdom of God. There was less encouragement at Jorhat. Nearly four thousand were addressed in this city at different times; and all classes listened, with general courtesy; but there were "no conversions," and none who might be called "inquirers." About three hundred tracts and parts of Scripture were distributed; but the people generally were averse to receiving them. Several villages were visited on the Majuli, a long island-reach in the Brahmaputra, and others on the Hubon Heri river, the latter being the residence of many thousand Miris, and accessible by boat most of the year. The Miris, however, are a roving people, and their villages, which vary in size from five to twenty houses, are often abandoned to their original jungle.

Schools.—The day schools in charge of the several stations

were generally sustained as in the previous year, till it became necessary in consequence of the reduced ratio of remittances to enter upon the work of retrenchment. The boys' school at Sib-sagor was closed as early as August, and the Jorhat school it was intended to dismiss at the close of the rains. Two day schools have been taught in connection with the Nowgong station, and one at Gowahati; but of the present condition of these, we have not received report. The three girls' boarding schools were in operation at our latest accounts, but the mission were contemplating measures for their speedy reduction.

The Nowgong Institution has been reduced in numbers, in consequence of measures to give to the institution the character of a preparatory and normal school. The school being the subject of numerous *specific* donations, this reduction has not been owing to any withholding of funds. The general superintendence of the school, as stated in our last report, had been transferred to Mr. Bronson. At the close of his first year in May, 1855, Mr. Bronson, after recounting some of the embarrassments which he had encountered in resuming the charge of the institution, especially in sifting the school of "some unpromising lads," without violating any existing obligations, and thus gradually preparing the way for the proposed preparatory and normal department, and after referring also to the failure of health of Mrs. Dauble and Mr. Stoddard, &c., writes as follows:—"I have not been inattentive to the necessary preparatory measures for remodelling the school. You will probably inquire why I removed so many. In explanation I will briefly say, that some of those parted with had fallen into a monotonous routine, and had studied every book we have, and would learn little more unless put into English, which was disapproved of. Others, though well disposed lads, did not give sufficient promise as teachers or assistants to warrant further trial. At least it would be better for them to work awhile, and be thrown upon their own efforts, even if afterwards they should promise usefulness. You may also ask, how they have been removed without 'violating existing obligations.' I answer, some had relatives and asked to go to them, and I at once assented. Others knew of work, and I encouraged their taking it. But the *members of the church*, who were old enough to marry, and who would marry the Christian girls of the school, it was deemed desirable to start as *farmers*, locating them near by, and giving them permission to leave the school for this purpose six or eight months in advance, devoting their whole time and subsistence money in 'getting a start.' Thus several families of Christian farmers are just settling down around us, the nucleus of a growing community, and the substantial portion of our Sabbath and week day congregations. As soon as they have married, and reaped their first crop, no further pecuniary assistance is to be received. In all this I trust I have not thrown off one child to suffer, or laid myself or the mission open to a charge the heathen are ever ready to make—"You will break our caste, unfit us to enter any one's house, and

then cast us off to starve.' You will further inquire what my present arrangements are. 1. I keep Charles (a native helper) as head teacher, with direction to receive promising heathen children as day-scholars while the school is small. 2. I dismiss all the servants of the school, and break up, or rather remodel, the boarding establishment, making each scholar cook his own food and do his own work. This I commenced on the 15th inst., dismissed the cook, and divided the boys two and two for cooking, arranged the cook-house accordingly into several apartments, and they have gone merrily to work for themselves. This will, I am confident, keep them busy, and tend to keep down high ideas; and be of use to them hereafter. 3. I continue our native brother Jurmon as general overseer. He will purchase under my direction, and give out each morning the supplies of rice, salt, oil &c., for the day, superintend their work, relieve me in a thousand ways and from a thousand cares, and enable me to leave, when necessary or desirable, for other missionary work."

"This plan," Mr. Bronson proceeds to say, "enables us to give the school a wider range of usefulness, and is more easily adapted to our present and prospective wants. No scholars will be taken on the old footing, but any inquirers among Assamese, Miris, Mikirs, Nagas, Cosaris or other Hill tribes, who wish to spend a season with us to learn to read and acquire a knowledge of the Christian religion, or any person that we meet with in our travels that gives us hope, can be invited to spend a portion of the rainy season with us for farther labor; or any of the teachers or assistants that need instruction on any points, can come in for a season.

"Again, this plan does not close the school against all who, though sincere inquirers, hesitate to break caste at once. It is not desirable that they should break caste until they do so from principle. Such would receive from the hand of Jurmon their daily portion of rice &c., and go away and cook by themselves; but they could sleep in the same houses, and in all other respects be the same, and there would be every reason to hope that under the influence of the truth most of them would come voluntarily to embrace the gospel, which saps at once the foundations of the system of caste. In this way the evangelizing element of the school will be preserved and greatly increased, and the whole more adapted to our present wants. I have at present two very interesting Miri young men on this plan who give me great satisfaction, and hope that they may make known the 'good news' of salvation to their countrymen."

We quote thus minutely from the above communication as it gives not only the process so judiciously adopted by Mr. Bronson to effect the proposed modifications, but is also suggestive of some of the reasons which had made such modifications desirable. And if modifications were to be made at all, no later time would have been more suitable; nor could any other missionary have entered on the labor with better facilities or with a more

considerate kindness toward the beneficiaries. The reduction has been greater than was anticipated, — the number of boarding pupils exclusive of the girls' department being but seven. But we are aware of no impediment to its gradual increase, provided pupils of suitable age and qualifications are presented.

The general subject of schools in Assam has received the past two years special consideration both from the mission and the civil government. The interest of the Assamese and of some of the Hill tribes has also been awakened to a considerable extent. Writing from Nowgong in May, 1855, Mr. Stoddard remarks, "The great mass of the people of Assam, more particularly those of this district, are ignorant; they cannot read or write. Of late years, they have manifested a great desire for schools, and within the last six months I have had six or eight delegations for schools from as many different villages. These calls for schools, teachers and books, are not uncommon. We have them every month through the year." Similar notices are given by Mr. Whiting in regard to the Miris. "The whole body (in the Dhonseri valley) appear to be friendly, and anxious to have schools in their villages." He adds, however, that in most of the villages a Christian teacher would not be tolerated, "while to teach them by heathen instructors is putting into their hands a power which will act against us. Many of them now cannot read the Assamese shasters. A Hindoo, though professedly teaching our religious books, would have his shasters, and would have opportunity to read and explain them. The Miris would multiply copies, which would perhaps be read in preference to our Scriptures." The only feasible way, he thinks, is to invite any one who wishes, to come and study under the supervision of the missionary during the rains, "postponing the general education of the people until, as Christians, they will take it up and carry it on among themselves."

The Assamese have unquestionably pecuniary ability to support their own schools. The population of the Nowgong district, about 250,000 persons exclusive of Nagas, pay an annual revenue to government of nearly \$60,000, or about twenty-five cents for each individual. They do much also for the support of idolatry. A house tax for religious shrines amounts to \$25,000. Presents and payments to priests of cloth, rice, oil, &c., are estimated at twice \$25,000. To this is to be added the cost of large and numerous namghors, places for worship and dramatic entertainments. The difficulty of supporting a system of schools lies not in the inability of the people, but want of will. The people, says Mr. Stoddard, "know nothing of voluntary giving." Speaking of "the intense desire for schools" manifested by the Assamese, "I have wondered," he remarks, "that the people were not willing to do something for themselves. I have invariably found them unwilling to pay the teacher anything, or to buy a single book, or to do anything towards a school-house even, unless they could turn one of their namghors into a school-house. They seem to think

and act as though we should do everything for them. They are always begging books, but never willing to pay three cents for the best school book." "Every farthing comes from them by what they consider the irrevocable law of fate and custom. But their rites and customs are dearly bought. One tenth of their present offerings would support on a sumptuous salary a native preacher and a school teacher to every five hundred of the inhabitants."

Publication Department.—The principal work in press the past year has been a continuation of Pilgrim's Progress. An addition of thirty-six hymns has also been made to the hymn book, translated mostly from the Psalms by Nidhi Levi. Other publications have been religious tracts, and the monthly Orunodoi. A valuable work has been printed on the "Assamese language and Vernacular Education in Assam," written by a native civil magistrate with distinguished ability. This subject has created great interest in Assam, and is scarcely second to any other in importance as bearing on the educational as well as the evangelical elevation of the people.

The question in agitation is, whether the native population may use and cultivate the language wherein they were born, or shall substitute the language of another province and people. The principal arguments alleged in favor of the Bengali, the language proposed to be substituted, appear to be founded mainly on the supposed essential identity of the Assamese with the Bengali, the differences being regarded as "differences of form," belonging to the grammar and not the vocabulary,—on the superior refinement of the Bengali as contrasted with the so called "crude, and vulgar and slovenly" Assamese,—and on the general expediency of availing "of the books that have been prepared and may yet be published for the thirty millions of *Bengal*—in preference to creating a distinct literature, for a comparatively small section of the people, merely for the sake of perpetuating what at best is but a dialectical difference." The objection to this reasoning is, simply, that its assumptions are contrary to fact. If confidence may be reposed in the statements of those who by the study and use of the Assamese language have made it their own, the languages are radically diverse. "The Assamese never came from Bengal. It has much greater affinities with other branches of the Sanskrit than with Bengali." While the Bengali has been in a transition state for the last thirty years, "the language of Assam has remained the same for centuries." At the same time it compares well with the Bengali in form and richness. "It is a more easy, flowing, and agreeable language; and not less copious." It has also been less subject to provincial and time-wrought changes. There is a correspondent uniformity, moreover, of pronunciation among the people; not surpassed, it is believed, "in an equal extent of territory in any other part of the world."

MISSION TO THE TELOOGOS.

NELLORE. — Rev. Messrs. L. JEWETT and F. A. DOUGLASS, and their wives. In this country, Rev. S. S. and Mrs. DAY.

Two native assistants.

One station, three missionaries and three female assistants, two native assistants.

Mr. and Mrs. Day are still detained in this country. Mr. and Mrs. Douglass reached Nellore April 14, after a voyage of one hundred and eight days, and commenced at once the study of the Telooگو language.

Religious services. The preaching of the gospel has been maintained in the chapel twice every Sabbath. There is also a daily religious service of half an hour every morning, for the benefit of the schools and others both within and without the mission compound. The monthly concert is observed the first Monday evening of each month, a weekly prayer meeting is held on Friday evening, and a church covenant meeting previous to the monthly communion.

After the daily morning service, the brethren station themselves in the front verandah of the chapel, to converse with all who call, or to invite the passing crowds to listen to the words of eternal life. In the cool of the day they go out into the streets and suburbs of the city, and preach to promiscuous assemblies. There are five stated preaching places for the evening service, which are sometimes visited on successive evenings, and sometimes, by the aid of the assistants, two places are occupied the same evening.

The church. — During the year five persons have been added to the church by baptism, whose ages vary from fifteen to fifty years. Of these, one is the wife of Nersu, the native assistant. Another is the wife of a catechist employed by the Nellore Mission Society, who has been under the care of the mission since she was thirteen years of age. The third is the widow of a member who died several years since, a true believer, and who, with her son, a member of the boarding school, has thus joined herself to the Lord in an everlasting covenant. Thus is the promise verified in heathen, as it has so often been in Christian lands, "I will be a father of the fatherless, and the God and judge of the widows in my holy habitation." The last, baptized Dec. 25, is a youth of sixteen, of much promise. The two latter encourage the hope that they may be useful as ministers of the grace of God, to carry abroad the bread of life to their perishing countrymen. The church take a commendable stand as to the discipline of the erring. This had been called for in two instances, and was exercised with good results to one of the offending party; the other is still under censure.

Contributions. — About two rupees monthly are taken up after the communion service, to defray the current expenses of the church. At the monthly concert about five rupees are contributed monthly, which are appropriated to the Nellore Mission Society.

Native assistants. — The native assistant Nersu has labored

throughout the year. A second assistant, Jacob, has been laboring on probation five and a half months. He is a Tamil man, but is able to read and preach in Telooago. He was trained by the missionaries of the London Missionary Society in Bangalore; but having become a Baptist, he was baptized in Madras, and recommended by the pastor in that city to the mission in Nellore. These brethren have an irreproachable character, gifts for public speaking, and ability to interest a congregation. From their residence in the mission school house, a few rods from the bazaar, they have constant access to the people of the city, and are able also to labor conjointly with the missionaries. During the last half of the year, the morning services in the chapel have generally been conducted by the assistants alternately. So deeply is the mission convinced of the importance of entering upon measures to raise up a native pastorate, that the native brethren have been brought forward into more prominence in the work of evangelization than at any former period.

Book distribution.—The assistants have distributed, during the year, 2,260 portions of Scripture and 5,050 tracts. The Scriptures have been mostly single books of the Old and New Testaments, as in former years. In a tour made by Mr. Jewett during the cold season in the Nellore district, Scriptures and tracts were given in sixteen villages to all who called for them and were able to read. Messrs. Jewett and Douglass, together with the two assistants, attended the great festival held annually at Narasimhakondah in May, and distributed Scriptures and tracts to large numbers who came daily to the tent to see and hear. The assistants also attended the festival at Nellore, in the absence of the missionaries, and at Janavardu, as in former years.

Missionary tours.—The cold season was occupied, as usual, in tours in the Nellore district, the brethren choosing rather to visit places formerly visited by Messrs. Day and Jewett, than to take up new portions of the great field. In order to reach as many as possible of both sexes, Mr. and Mrs. Jewett undertook their journey accompanied by one of the native assistants and two female Christians. They were received on every side with kindness, and found houses everywhere opened for religious services. At one place the female portion of the company were invited to the headman's house, where they found a large number of females assembled to receive them and to hear from them the word of God. Groups of men and women also called at the tent, and gave more than ordinary attention. In another village they were courteously received by the headman and his subordinates, composed of Mohammedans and Telooagoos. The lower classes of the Telooago people, especially the women, expressed much joy and surprise at the pains that had been taken to visit them with the glad tidings of the gospel.

Mr. Jewett and Nersu likewise visited Ongole, and pitched their tent within a few minutes' walk of the centre of the city. Here they had full opportunity to preach the gospel to the inhabitants,

and also to the numerous travellers passing through it to various regions beyond. During this tour the gospel was preached in sixteen different villages.

The Nellore Home Mission Society (formerly called the Nellore Benevolent Society,) continues to support one colporteur, whose labors are confined to the villages of the Nellore district.

Printing department.—During the year there have been printed 10,000 copies of a Teloogoo tract entitled "Come to Jesus,"—translated from the English. It contains fifty-eight pages, making the whole number of pages printed 580,000. The Old Testament in Teloogoo is passing through the American press at Madras in an edition of 3,000 copies, and has progressed as far as the seventeenth chapter of Deuteronomy. The printing of the New Testament at Vizagapatam is far advanced towards completion.

Schools.—The whole number of pupils is fifty-three. Of these, eleven girls and seven boys are boarding scholars, and fifteen girls and twenty boys day scholars. The average number of boarders during the year was sixteen.

Mrs. Gilmore, the matron of the boarding school, has continued to teach English, as in former years. Mrs. Jewett has taught the bible classes, with the exception of one class in the book of Daniel, which was taught by Mr. Jewett. The native assistants and normal scholars with others attended this class. Mrs. J. also taught Bunyan's Pilgrim's Progress, Peep of Day, and Geography, and, part of the year, Arithmetic. Mrs. J. and Mrs. Gilmore have taught singing. Mr. Jewett's moonshi was devoted about three hours daily to the pupils, principally to teach arithmetic and writing. Ramasawmy gave his time to the instruction of boys in the day school, who were not sufficiently advanced to join the higher classes.

"The day school," say the mission, "forms a most interesting feature in our school system. The teacher is the first fruits of our boarding school, and is enriched with abundant precious gifts and graces. To witness her success in training these girls in the first principles of education, to sing our sweet Teloogoo hymns, and to commit to memory portions of God's word and a synopsis of Christian truth, to witness her untiring efforts to make them know what she knows, and feel what she feels, is enough to stir up the most zealous friend of education to greater zeal; and the most liberal to greater liberality.

"The classes in Daniel and Romans displayed a commendable knowledge of those difficult but important portions of God's word. The classes in geography showed that they had been thoroughly trained in that branch of study. The first class read compositions and essays highly creditable to their years. One day was devoted to the examination of a theological class, taught by Mr. Douglass. The examination showed that it is possible to present the substance of theological science, freed from all technicalities, in such a form as to make it intelligible and attractive to those unaccustomed to abstract thinking."

There are several young Christians of promise, the fruits of the schools, who are prepared to assist as teachers or monitors, while at the same time they pursue their studies for the post of catechists or teachers, as the wants of the mission may indicate.

The missionaries attach much importance to these schools, not solely in view of the tangible results already witnessed, but also the normal character they have begun to assume. Their bearing upon the rearing up of native Christian teachers and a native ministry and pastorate, commends them to the interest, the liberality and the prayers of all the friends of the mission.

Inquirers.—Three applications have been made for the ordinance of baptism; but for the time being they have been refused. There are other cases of inquirers, which afford much encouragement. A company of farmers from Ulloor, twenty miles distant, polite and intelligent men, called at the mission in August last, to hear of the way of eternal life. Such companies daily visit the chapel or the mission house; and in this quiet way the missionaries are sowing seed for the kingdom of heaven.

The Teloo goo mission in its lonely position, at a distance from the other missions of the Union, feebly supported and at times ready to be abandoned, has been subject to many discouragements. But planted in faith and watered by the dews of heaven, it has enlisted many hearts in its favor. It still lives, and God has not forgotten to be gracious to it. The divine favor vouchsafed to it the past year pleads for it—"Destroy it not, for a blessing is in it." In the words of Mr. Douglass—"The labors of years God has not forgotten, but has greatly blessed. The Teloo goo mission cannot die, for God has written it by his Spirit on the hearts of this people." "We labor under the deep impression," says Mr. Jewett, "that we are doing a work which, in its ultimate results, will affect the welfare of millions, by turning them from the worship of idols to the living God. Already the fallow ground seems to be breaking up, and the seed of the gospel seems to sink down into the good soil."

MISSION TO SIAM.

BANGKOK (*Siamese department*).—Rev. S. J. SMITH, Mr. J. H. CHANDLER, printer, and their wives.

In this country, Miss H. H. MORSE.

(*Chinese Department*).—Rev. W. ASHMORE and Rev. R. TELFORD, and their wives.

Outstations.—*Lengkiachu, Bangchang, Bangplaso, Petchaburi.*

Native assistants.—*Chek Mue, Chek Suan, Chek Soi.*

One station, four outstations; four missionaries and five female assistants; three Chinese assistants.

Miss Morse, who left Bangkok for Singapore in January, 1855, in impaired health, having obtained partial relief, embraced an opportunity of visiting Akyab, hoping still to be useful among the heathen. But her symptoms again becoming unfavorable, she sailed from Akyab May 18, and reached this country Dec. 5.

It was stated in the last report that a cloud was hovering over the mission in consequence of the appearance, in a Singapore

newspaper, of an article derogatory to the royal dignity, which the king supposed to have been written by one of the missionaries. The palace was shut against the female members of the mission, who had hitherto been received with respect and consideration, and the brethren were forbidden to visit the outstations or to pass any of the guard-stations which occupy every avenue to the city. The visit of the British embassy to Bangkok, alluded to last year, took place in the month of March, and had an advantageous effect upon their position. Sir John Bowring not only secured a treaty favorable to British and American subjects, but also kindly interceded with the king in behalf of the missionaries, and obtained from him a written assurance that the proclamation abridging their privileges was recalled, and that they were now on the same footing as before. The royal order, requiring the banishment of the missionary who was unjustly suspected of having written the offensive article, was never executed. And, as an indication that the king's displeasure was abated, this missionary was invited, together with the other members of the mission, to join the festivities at the palace on the recent anniversary of the king's birthday. The enemies of the mission seem inclined to conciliate. The nobles visit the missionaries, and the second king appears particularly gracious. The restrictions to travelling seem to be removed, and the people have renewed their intercourse with the brethren, apparently divested of all fear.

SIAMESE DEPARTMENT.

Religious services.—Religious services have been held daily morning and evening on the mission compound, as formerly, with preaching on the Sabbath in the forenoon, and a meeting for prayer in the afternoon. The Bible class has also been continued on Sabbath morning, and the monthly concert on the first Sabbath in each month. At the daily worship, which is attended chiefly by those connected with the mission, the New Testament is read and expounded in the morning and the Old Testament in the evening. At the latter exercise some one of the native Christians present is occasionally called on to pray. A female prayer-meeting is held weekly under the superintendence of Mrs. Smith. It is attended by the female church members, and the native females who reside on the compound. The average attendance on the public worship is thirty. The strangers who come in, generally deport themselves with propriety, and remain till the close of the services; after which, in some instances, they make inquiries for information on points which have been suggested by the sermon. At the prayer-meeting, which is usually conducted by Mr. Chandler, after the Scriptures have been read accompanied by appropriate remarks, the native Christians are invited to speak and pray. These meetings are occasions of special interest and profit.

Contributions.—A collection is taken at the monthly concert. The amount contributed is small, but its design is to teach the

native Christians that having received the blessings of the gospel, they ought to be willing to make sacrifices to impart them to others.

Schools.—Mrs. Chandler has had under her charge an interesting group of the children of some of the Siamese women who are members of the church. Two young women who were baptized in December last, and several others who profess to be Christians, also receive from her daily Christian instruction, and she holds a weekly prayer-meeting with them. Mrs. Smith teaches daily a class of native women and children connected with her family. The Bible is the principal text book.

During the displeasure of the king against the missionaries, those of the ladies who were accustomed to teach at the palace found themselves debarred from this means of doing good, no one opening the gates or coming to receive and escort them as formerly. These instructions were therefore suspended, and have not been resumed.

Native Christians.—Of the five men, previously reported, who have professed for several years to be believers in Jesus, none have had the courage to come out boldly on the Lord's side. Recently, however, one of them has applied for baptism. Of the six women, formerly referred to, four, who had long been applicants for the ordinance, have been baptized. Several profess to be anxious to become Christians.

Tract distribution.—The untoward circumstances in which the missionaries have been placed, have prevented them from travelling for the purpose of tract distribution. But many have called for books at the mission compound, receiving, in addition to the books, oral instruction. Many who call seem to have read with attention, and their minds are familiar with Bible truth. The church members who live at a distance, often take Siamese books with them to their respective homes, and put them in circulation where the missionaries could not go.

Tours.—Notwithstanding the embarrassments of the missionaries in respect to travelling, the city of Ayuthia has been visited twice during the year. Two men in that city profess to believe in Jesus, and maintain that they are striving to obey and worship him. Rajaburi has also been visited once, and the opportunity improved to distribute the bread of life. The brethren hope another year to do more in this department of missionary labor.

CHINESE DEPARTMENT.

Mr. Telford has been much occupied in matters connected with building for his future accommodation. This labor completed, he hopes now to give his undivided attention to his missionary work. He has also visited three outstations in company with Mr. Ashmore. The health of Mrs. Telford has suffered severely during the process of acclimation, but it is now much improved. Mr. Ashmore has labored to secure more intimate and thorough ac-

quaintance with the members of the church, by personal conversation with every individual, in order to promote their gradual advancement "into the measure of the stature of the fulness of Christ." He also occupied himself, in the earlier months of the year, in going systematically from house to house, to testify that "Jesus whom we preach is to be the judge of quick and dead;"—accompanying his exhortations with the distribution of portions of the Scripture, books or tracts, where they would be likely to be read. Owing to the restrictions of the government he has made but few excursions beyond the city. Still some of the outstations have been visited, and the condition of the church members and the work of the assistants carefully watched over.

Religious services.—Daily worship is held at the mission compound, with reading of the Scriptures and exposition of a portion of Scripture doctrine. On the Sabbath there is a Bible class in the morning, followed by two short discourses, and one of the native Christians is invariably called on either to open or close this service with prayer. In the afternoon a prayer-meeting is held at the house of one of the assistants, in which all the members present usually take part. These meetings are nurseries for the exercise of the spiritual gifts of the members. Mrs. Ashmore also conducts a female prayer-meeting once a week.

Inquirers.—There are sixteen inquirers, of whom eight were reported last year, and eight are new cases.

The church.—The church numbers thirty-three native members. Three have been baptized during the year in this department, and four in the Siamese; one has been restored to membership, and one excluded.

Native assistants.—The Chinese assistant on whom the greatest reliance was placed, Sinsé Siang, has been overcome by temptation, and has lost the confidence of the church and the mission. Of the others, Chek Mue, at Lengkiachiu, is a man of feeble health but of good mind, and is a most devoted Christian. He exerts an excellent influence at the point where he is stationed. Chek Suan, at Bangchang, possesses qualifications for a colporteur rarely to be found among his countrymen. His perseverance, Christian zeal and consistent life render him more useful to the cause of Christ than many persons of higher intellectual ability but destitute of these qualifications. Chek Soi, in Bangkok, is a good reader and gives fair promise of usefulness. Choi, a Siamo-Chinese, is a young man of good mind and of a well-tried character. He has long maintained a consistent Christian life, and is anxious to be engaged in preaching the gospel to the heathen around him. He has been under the instruction of the missionaries from his boyhood, and much good is anticipated from his labors. It is expected that he will soon be employed as an assistant.

School.—The school formerly conducted by Mrs. Ashmore has not been carried on as such, but instruction has been given to

three of the former pupils, one of whom is preparing for usefulness as a preacher of the gospel.

The last year has been a year of painful suspense, especially in respect to the Siamese department of the mission. But he who has pledged to his servants his faithful word, "Lo, I am with you always," has been better to them than their fears. The threatening clouds seem to be gradually dispersing, and each year and each event inspire greater confidence in trusting the cause and the things that concern it to the God of missions.

HONGKONG MISSION.

HONGKONG.—Rev. J. W. JOHNSON. In this country, Rev. W. DEAN, D. D. Outstations, *Tung-chiu, Chek-chu, Tukin-wan, Chiem-la-chiu.* Native assistants, *A Tui, A Sun, A Bak, A Ee.* One station, four outstations; two missionaries and four native assistants.

The political changes that have been going on in the empire, have affected more or less the operations of the mission, unsettling the minds of the people and keeping up a degree of excitement unfavorable to evangelical progress. Some departments of the work have been prosecuted with difficulty and danger. Pirates have infested the waters around Hongkong. But the great Head of the church has watched over his cause. In every danger he has provided a way of escape. He has even caused "the wrath of man to praise him, and the remainder of wrath he has restrained."

In illustration of this last remark we have before us the case of one of the oldest and ablest of the native assistants, A Tui. He had spent three months travelling and preaching in the Tie-chui district, and on his return to Hongkong the boat in which he had taken passage was attacked by pirates, from whom he made his escape by taking refuge in Kap-chu. Eventually reaching Hongkong, A Tui remarked, "These pirates, though wicked men, God has used both to try our faith, and to send good to the poor people at Kap-chu and vicinity." The church at Hongkong, receiving no tidings from him and fearing that he had perished, had held several special seasons of prayer for him during the period of their suspense, exhibiting a fond attachment to the faithful brother, and a spirit of love and trust in God which greatly alleviated the grief caused by the uncertainty of his condition. A blessing more signal still, rested on the Kap-chu people. During the three weeks of his detention, the gospel was preached from village to village, to thousands, who never before had heard of Jesus and the resurrection. The people, with but few exceptions, listened gladly to the truth, and urged A Tui to visit them again. A literary and influential man afterwards wrote to Mr. Johnson, expressing the joy he experienced as he listened to the new doctrine from A Tui's lips, and declaring his purpose soon to visit Hongkong, to be taught the word of God more perfectly.

At Hongkong, religious services have been continued on the

Lord's day as formerly, and generally good numbers have been in attendance. At each of the outstations regular worship has also been maintained, the native assistants laboring diligently both there and among the shipping and tradesmen at Hongkong. By all these methods essential progress has been made in diffusing the knowledge of Christ and his salvation. Much of the precious seed of the kingdom has been cast abroad in faith, which will yield its sheaves for the glorious harvest.

The *church* remains essentially as reported last year. One has been added by baptism, a man of good abilities and scholarship, and who has given some striking proofs of sincerity. Others awaken encouraging hopes. The present number of members is thirty-five. With one or two exceptions they have been steadfast in their Christian profession, and given evidence of growth in grace.

The contributions at the monthly concert for the year amount to \$40,71.

Schools. — During the first part of the year schools for lads were supported at each of the outstations, and small schools for girls at Tung-chiu and Tu-kia-wan, the former under the management of A Tui's wife, and the latter under the care of A Bak's wife. In consequence of the embarrassed state of the treasury, the schools at Chek-chu and Chiem-ta-chiu were disbanded. Subsequently their support was generously guaranteed by a friend in China, and they have been resumed again and are in prosperous operation. Mrs. Johnson has undertaken to meet the expenses of the largest and most important one, that at Tung-chiu, by the avails of the labor of her girls' school, at Hongkong, and by her own needle. She has kept up the girls' school for four years, (since Sept. 1851,) without expense to the mission. Three of her pupils have been baptized, and there is ground to hope that others will soon make a similar profession. They are taught writing and reading entirely in their own language, besides sewing, knitting, and those domestic accomplishments which are adapted to fit them to discharge their duties as Christian women and wives among their own class in society. The wives of the native assistants, when in Hongkong, attend the school, and receive instruction with the children.

This school has a wide-spread and salutary influence in regions where the missionary has hitherto never had access. One of the girls, now fifteen years old, the youngest of the two baptized by Mr. Johnson in November, 1853, returned home to the Tie-chiu district a few months ago, having completed the period for which she was taken into the school. Letters have recently been received from her native village, in which she is spoken of as exciting an unusual interest, by her fidelity in her Christian profession, and earnestness in instructing others in the truth. She daily reads to her mother and grandmother and other female friends, from her Chinese Testament, and explains it to them. Such an anomaly, woman, and comparatively a child, avoiding the slightest con-

nection with idolatrous observances, and reading and explaining Christian books, a thing contrary to all custom and the most established ideas and principles, has excited a great sensation throughout the whole community. "Women from far and near come to see and hear," one man writes, "and all the villagers as one man, wonder and admire, and desire to have teachers come and explain fully the doctrine of Jesus." Who can estimate the good this child may do in recovering her own sex around her from their abject state and the degrading servitude of pagan customs, giving to them, in the stead of these, the ennobling and purifying principles of Christianity, and guiding them in the way to eternal life?

Book distribution. — Twenty-five hundred portions of the New Testament — chiefly the Gospels and Acts — have been distributed, and about thirteen hundred tracts. Though less has been done than in past years in scattering religious truth in this form, a larger number, probably, than in any previous year, have been made acquainted with the gospel by the living voice.

NINGPO MISSION.

NINGPO. — Rev. Messrs. E. C. LORD and M. J. KNOWLTON, D. J. MACGOWAN, M. D., and their wives.

In this country, Mrs. E. A. GODDARD.

One station, three missionaries and four female assistants; four native assistants.

Mrs. Goddard arrived in this country with her family in July. Dr. Macgowan has been absent from Ningpo about six months on a trip to Hongkong and Macao, undertaken, as was intimated in the last report, on account of the sickness of his family. They returned to the station early in June.

Since his return, Dr. Macgowan's time has been occupied with his daily services at the dispensary, attending upon the sick, receiving calls from Chinese and foreigners, and in miscellaneous duties. Mr. Lord, besides the preparation of two weekly lectures to the church, has had the supervision of the printing department, and has printed during the year the epistle to the Ephesians, with notes. The epistle to the Galatians is nearly ready for the press, and the epistle to the Romans will follow. In this work Mr. Lord is aided by the assistant Chiu, who also labored long in connection with the late Mr. Goddard, and rendered essential service in translating. The notes are designed to be simple and brief, aiming chiefly to illustrate the text.

At the regular Sabbath service, designed especially for the church and inquirers, Messrs. Lord and Knowlton preach alternately. Mr. Knowlton has also a religious service in the chapels, two evenings in the week, and in company with the assistants converses in one or the other of the chapels two or three afternoons in the week, with all who call. The regular church meeting occurs once in two months. Daily morning worship is held by Mr. Knowlton with the teacher and domestics.

On the island of Chusan, the assistant Chu Tehpiau preaches

twice on the Sabbath, and on Wednesday and Friday evenings. He also receives inquirers every forenoon, or calls upon the people at their houses. Every afternoon he explains the catechism to the pupils in a small day-school. Every evening he expounds the Acts of the Apostles to those who wish to be admitted to the church.

Schools.—A small day-school has existed on the island of Chusan, which is visited daily, as above stated, by the assistant for the purpose of religious instruction. A day-school has been taught for a time at Ningpo by a native teacher, under the superintendence of Mr. Knowlton. The pupils have been about fifty in number. Mr. Lord furnishes an interesting incident in connection with the schools, which affords evidence that the good seed scattered in them is not lost. A boy of ten or twelve years of age, formerly a pupil, observing on his death-bed that prayers and offerings were made for him at the idol temples, exhorted his friends not to go to the temples, or pray for him to the idols, any more;—"Unite with me in praying to the true God. He only can hear prayer. He only can make me well." He then prayed with his friends, and died. Who can tell but the almighty arm on which he seemed to lean, bore up this poor child amid the billows of the dark river, and placed him among the first pearls from Ningpo, in the Saviour's diadem?

Tract distribution.—Two of the native assistants were sent to Hangchau, the capital of the province, at the time of the great literary examinations in September, for the purpose of distributing scriptures and tracts. It is estimated that not less than ten thousand scholars attend these examinations. On the Sabbath evening previous to their departure a meeting was held for prayer and conference with reference to this object, at which the missionaries and native Christians were present, and joined in commending their brethren to God, and imploring his blessing on their labors.

During his southern trip, Dr. Macgowan visited Fatshau, an extensive city thirteen miles from Canton. Much of the city had been reduced to ruins during the wars of the insurgents. But several thousands of tracts and portions of Scripture were received with avidity by the teeming multitudes, who emerged from boats and ruins, and in a most friendly manner welcomed the new comers. Even the military commander of the city did not decline the books, although it is not certain that he gave them a perusal.

Mr. Knowlton has made two journeys to different parts of the island of Chusan. In these tours, which together occupied five weeks, he visited the towns and villages which embrace about one-sixth of the population of the whole island, preaching the gospel, and distributing books. He was everywhere received with cordiality, and found at every village where he stopped, many who were willing to listen to the word of life. Some, even of the literary persons, were particularly attentive.

Successful labors on the island of Chusan. — The great event of the year, in the history of the mission, is the entrance of the gospel in its purity into the island of Chusan. This island lies about thirty miles east of Ningpo, and has a population of not less than 100,000. It is surrounded by numerous smaller islands, which are thickly peopled and highly cultivated, the whole collection of islands supporting as many as three hundred thousand souls. The Catholics were formerly very numerous in Chusan; but having been deceived and outraged by the priests, five or six hundred of them have recently abandoned the Romish church. Of these some returned to the religion of their ancestors. Others remained unsettled. Having first abandoned their ancient religion and their popery, they knew not where to find rest. Several of them had heard the gospel through missionaries resorting to Chusan to enjoy the sea breezes. At this juncture Dr. Macgowan providentially spent a few weeks of the hot season in the island, and instructed daily some of these persons. The mind of one of them, Qwu by name, was so much impressed by these instructions as to lead him to go to Ningpo for the sake of receiving further instruction. During his visit, he gave so interesting an account of the state of things on the island, and was so importunate that some one should go and instruct the inquirers, that Mr. Knowlton, with the assistant Chu Tehpiau, determined on a visit thither. On reaching the city of Tinghai, they were cordially received, and having obtained a room, they held a meeting the same evening for the publication of the good news of the gospel. The room became crowded with passers-by, who for the most part gave good attention to what was said, and pronounced the doctrine good. Some interesting inquirers remained for conversation after the preaching, who appeared sincere; and one of them awakened strong hopes that he had become a true Christian. Most of the inquirers were intelligent, some of them literary men, and men also in good pecuniary circumstances. So much promise did they give, and so anxious did they seem to have the gospel preached among them, that Mr. Knowlton hired a room in the heart of the city on a main thoroughfare, and left the assistant Chu Tehpiau to water and watch the springing of the good seed which seemed to have fallen in so propitious a soil.

From this time, Chusan has been the most interesting scene of the labors and successes of the mission. Some of the converts baptized during the year have been from this island, and here, in an eminent manner, the Holy Spirit seems to have confirmed the word of his servants by bestowing his renewing energy on the hearts of the people. After two weeks, the assistant reported at Ningpo that several persons from the country had eagerly listened to his instructions, and that three requested baptism.

The first convert from Chusan who received baptism was Qwu, already spoken of. Mr. Lord describes him as "a man a little past the meridian of life, of respectable talents, some education,

and apparently a good amount of energy and enterprise." A month later, when the assistant and this man, the first fruits to Christ in Chusan, visited Ningpo for the sake of being present at the communion, they brought with them three inquirers, all of whom were well spoken of. Many more, living in different villages in the island, it is reported, will receive the gospel with joy as soon as it is preached to them. The assistant, though a young man of only twenty-four years of age, labors zealously and efficiently, and explains the Scriptures and sets forth the doctrines of the gospel with great clearness and correctness. He seems also to have a genuine missionary spirit.

The Catholics on the island set themselves to oppose this new movement, and show their intolerance by acts of bitter persecution. The converts, however, remain steadfast, and manifest the deepest interest in the gospel. One of them, living in the country, came ten or twelve miles to attend meeting on the Sabbath, and two of his neighbors arose at midnight, and came so as to be present at the early Sabbath service. The baptized are also faithful in their exhortations to others. It is a striking circumstance that of the three persons who formerly constituted the leaders of the Catholic church in Chusan, two are now baptized believers and members of the mission church, and the third is an applicant for the ordinance.

Baptisms.—The whole number baptized during the year is thirteen. Of these eight are from Chusan, and one of these is a female.

With respect to the future,—Mr. Knowlton writes,—“Our prospects at Ningpo seem to be brightening. The suspicions and prejudices of the people are wearing off. Curiosity also is giving place to sincere inquiry. A few years since it was difficult to get a well qualified teacher, especially one who had attained degrees; now they are willing and even desirous to become teachers. A man applied to become my teacher a short time since, who had attained the second literary degree, and who stands among the first literary men of this city. The fact indicates a great change in the minds of intelligent men respecting the Christian religion. Our assistant Chiu, who is a literary man, has several calls daily for literary men, with whom he holds much religious conversation. Some fruits have resulted from his labors.

“I believe that in China, as in Burmah, ‘*zayat* preaching,’ personal conversation, is to be the chief mode of successful missionary effort. Our mission as yet is able to do but little such work.

“It is highly important that another man should be sent as soon as may be, who shall have the heart and the adaptation to devote all his energies to preaching the gospel. We need a man stationed at Chusan, and one or two at Ningpo, who shall devote themselves exclusively to the work of bringing the truth to bear directly upon the hearts and consciences of the people. I have no doubt signal results would follow such labors. To stand with

so feeble a band of laborers as we have here, and behold the whitening harvest spread out on every hand around us, is truly disheartening."

The opium traffic.—The missionaries of various denominations at Ningpo have felt called upon to take concerted action with reference to the opium traffic. Not less than forty millions of Chinese, as ascertained by careful calculation, suffer from this terrible scourge, and the trade in and use of the drug are increasing. One of the great evils of this traffic and use, is its hindrance to the spread of the gospel. The opium smoker is almost a hopeless case. Besides, the people imagine that the missionaries are in some way connected with the opium trade, and that the principal business of the disciples of Jesus in America and England is its production. Hence the tendency of the traffic is to dishonor Christianity in the sight of the Chinese, and to lead them to distrust and reject its missionaries.

"Hence, all the missionaries of the port of Ningpo, with one or two exceptions, have united together in an effort to remove the false and injurious impressions respecting the connection of Christians and Christian missionaries with the opium traffic, and by all judicious and feasible means, to put down its use, and the traffic itself. To this end they have drawn up memorials, one to be presented by the English to the Queen of England, the other to be presented by the Americans to the Congress of the United States. These have first been sent to the other ports, with the hope that the missionary brethren of those places will affix their signatures or draw up similar ones.

"They have also adopted other measures, such as sending memorials to the Chinese officials; establishing places where those wishing to get rid of the baneful habit may obtain medicine to cure the disease which opium has produced in their systems; and the noting of such facts relating to the physical and moral evils arising from its use as may come under their observation, to be employed in awakening both among the Chinese and Christians in foreign lands, some just sense of the enormities of those evils, and to lead the latter to use their influence in suppressing the traffic, and the former to quit and avoid its use.

"They thus fondly hope by the divine blessing to commence a work that will finally result in the overthrow of this great wrong, perpetrated by professed or nominal Christian men upon the people, by which Christianity is disgraced and God dishonored, and also, not only effectually check the rapid increase of the use of opium, but vastly reduce it."

BASSA MISSION.

BEXLEY.—J. VONBRUNN, and two other native assistants.

LITTLE BASSA.—L. KONG CROCKER, native assistant.

In this country, Rev. J. S. and Mrs. GOODMAN, Mrs. L. G. CLARKE, and Rev. H. B. SHERMER, the last under appointment to an Asiatic mission.

Two stations; two missionaries and two female assistants; four native assistants.

Our latest advices from the mission, Feb. 11, report the continued occupancy of the stations. An attentive and increasing congregation regularly assembles on the Sabbath. A Sabbath school is also in successful operation. The church statistics are not given.*

MISSION TO FRANCE.

PARIS.—Rev. E. and Mrs. WILLARD.

Eight stations and nine outstations; † one missionary and one female assistant; five ordained native preachers, three evangelists, and one colporteur.

There are also four theological students, one of whom officiates as an assistant teacher and preacher.

The year has been one of spiritual prosperity. Notwithstanding the opposition of the papal clergy, the annoying surveillance of the police, and the failure of the government to take any decided measures in the direction of religious toleration, the truth has been winning the way to the heart and conscience. Many baptismal occasions have been enjoyed without interruption, and scarcely one takes place at which some soul is not led to Christ. The congregations on the Sabbath are very serious, and there are several cases of encouragement. It is reported from one of the outstations, that the work steadily advances and new persons are continually presenting themselves as inquirers.

In one town the people discuss so seriously the question whether Rome is in the right path or the Baptists, that the vicar has considered it necessary to preach in defence of his own system, in contradiction to that which is assuming in the minds of the people so dangerous a rivalry. The union of the members at Denain is strengthened, and the church exhibits much spiritual life. Two of the assistants have been ordained the past year, one of whom is at this post. The chapel of Chauny, which has been closed by order of the prefect more than two years, is still shut; but worship is held as usual at the outstations. In the region of Lafère divine service is celebrated in forests and bye places, the right to assemble at all being denied by the prefect. Indeed all meetings of the Baptists in the department de l'Aisne are expressly forbidden. Yet the goodness of God and a proof of his approbation of the mission are seen in the fact that the subordinate local authorities have formed so high an estimate of the blameless life of the brethren that they protect them to the utmost of their ability.

Similar intolerance exists in the department de l'Oise, though it is not pushed to the same extent. The assistants stationed there, are obliged to perform a great part of their work by means of

* See pp. 218, and 242.

† The number of "places to visit" is forty-seven.

private visits—a laborious method, and yet at present the only feasible one. The government has to a certain degree and at some points relaxed its severity. Colporting labors have not been embarrassed as in the year preceding. Nevertheless, nothing decisive has been gained by all the petitions and efforts in favor of religious toleration. The policy of the government seems to be to merge the whole dissenting interest into the one salaried national church, so as to do away with all proselytism and efforts for evangelization. Meanwhile the assistants seem determined to make known the way of salvation to the utmost of their ability, up to the moment of imprisonment or transportation. They are a choice company of laborers, as it respects fidelity, love and perseverance, and God adds his blessing to their efforts.

The prosperity of the cause in Paris is unexpected and striking. When Mr. Willard first established himself there, on his removal from Douai two years since, his entire audience consisted of no more than sixteen or eighteen persons. Now the church numbers thirty-five, and the number of hearers who frequent the chapel is not less than seventy or eighty. “The work does not cease up to this moment (April 4). Here at Paris we have had as many at our chapel as we could seat; all are in full activity.” “The church members walk generally in a satisfactory manner, and the Lord is evidently in the midst of us.” “There is no more reason for discouragement than in former years. Something has been effected. The Lord has blessed the effort made.”

For four months successively, no meeting was held in Paris without the presence of a police agent. The brethren, however, were perfectly satisfied to receive these visits. “We sang, prayed, preached and broke bread, with the same freedom and confidence as though none but approved friends were present.” The church now seems to enjoy perfect liberty, and no recent visits have been made by the officers of government.

To the laborers at Paris has been added a colporteur, a faithful brother and one who has had much experience in this sphere of usefulness. Many well-disposed people from the provinces purchase Bibles and Testaments. Tracts have been given to nearly two hundred persons, most of whom read them with interest.

In the southeastern department there has been less apparent prosperity, although the state of things has in reality improved.

The church at Lyons has been severely tried through the influence of a heretical evangelist. At least one half of the members have adopted the views of the Plymouth Brethren, so called, and the hand of fellowship has been withdrawn from them. After this painful trial, the remaining members for a season enjoyed a degree of prosperity. The cloud, however, still overshadows the church with gloom.

At St. Etienne all has been peaceful, and nothing seems wanting but the right sort of effort to ensure greater success. Mr. Willard has visited all the members at their own homes, and found them generally faithful.

The church at this place has been bereaved by the death of Mr. Berthond. He was baptized at St. Etienne in April, 1849, and at once commenced his labors as a colporteur evangelist. He was ordained pastor of a feeble church at Anse, Lyons, in November, 1851, and died Feb. 25, 1856, beloved and lamented.

The following table exhibits the condition of the several stations.

STATIONS.	Ordained ministers.	Unordained evangelists.	Theological students.	Baptized.	Added by letter.	Dismissed.	Excluded.	Died.	Present number.	Candidates for baptism.	Well disposed.	Places to be visited.	Contributions.
Denain, (Nord,) ...	1	.....	.....	2	1	1	1	.....	33	.....	.....	6	157 00
Chery, (Aisne,) ...	1	1	.....	2	.....	.....	1	1	21	.....	17	6	16 80
Lafere, (Servais,) ...	1	.....	.....	6	.....	2	1	.....	67	10	.....	15	308 00
Chauny, (Nord,) ...	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Verberie, (Oise,) ...	1	.....	.....	10	.....	18	7	.....	90	14	78	20	620 00
(Pierrefonds,) ...	1	.....	.....	6	.....	2	1	.....	33	.....	.....	.....	119 00
Paris, (Seine,) ...	1	2	4	4	6	1	.....	.....	35	.....	.....	.....	203 80
Lyons, (Rhône,) ...	1	.....	.....	4	.....	.....	17	1	39	.....	.....	.....	246 48
St. Etienne, (Loire,) ...	1	.....	.....	2	.....	.....	2	.....	18	.....	.....	.....	40 00
	8	4	4	36	7	19	30	2	336	24	95	47	1710 88

MISSION TO GERMANY.

HAMBURG.—Rev. Messrs. J. G. ONCKEN, C. SCHAUFFLER, J. BRAUN.

BERLIN.—Rev. G. W. LEHMANN.

BARMEN and ELBERFELD.—Rev. J. KOEBNER.

Sixty-one stations, four hundred and forty-one outstations; five missionaries, and seventy-one other native preachers and assistants.

The divine blessing has continued to attend the efforts for the diffusion of the knowledge of God and of true religion in the field embraced in the German mission. The number of stations has been increased. The churches have been extended, and confirmed in faith and stability. At several points converts have been multiplied. The principles of religious toleration have gained a deeper hold upon the community; and the evangelical portion of Europe, moved especially by the persecutions suffered by our brethren on account of religion, has roused itself, in the persons of some of its most distinguished and gifted men, to the advocacy of true soul-liberty and gospel freedom. Notwithstanding occasional reverses and severe and unrighteous exactions, mysteriously permitted in the providence of God, the hand on the dial-plate of Christian progress has steadily gone forward. Who that compares the present state of the Baptist cause on the continent of Europe, and the mustering of the true friends of heart-religion, of every name, against popery and formalism on the one hand and against intolerance on the other, with the state of things in 1834,—when seven believers in Hamburg were buried with Christ

in baptism in the waters of the Elbe, without defenders, without associates,—but must exclaim with devout gratitude, “What hath God wrought!”

In reviewing the operations of the year just closed, we begin with Hamburg, where this now wide-spread movement had its rise. Here regular worship has been maintained, both in the city and suburbs, without molestation. The attendance has generally been good. Often numerous strangers have been present. During the summer many emigrants have here, for the first time in their lives, heard of the sinner's Friend, and of their lost condition without faith in him. At numerous outstations also, the word of life has been regularly proclaimed. And through the various agencies for doing good employed by the church, fifty-five souls have been baptized into the Saviour's death.

Besides the preaching of the word, the brethren of the church have performed on the Lord's day the difficult and self-denying labor of visiting from house to house as city missionaries. In this way not less than 4817 visits have been made and as many tracts have been lent, thirty-seven copies of the Scriptures have been sold, and 6,397 tracts have been given away, and the word of truth has been brought to many thousands in their own houses, who never attend public worship, and who are totally ignorant of their danger as impenitent sinners, and of the way of salvation. Many neglected children have also been brought into the Sabbath schools, where they are led to Him who said,—“Suffer the little children, and forbid them not, to come unto me,—for of such is the kingdom of heaven.”

The female missionary society, though its circle of influence has been more circumscribed, has sowed precious seed for eternity. The sisters have distributed nearly 300 copies of the Scriptures, and 5,000 tracts. In this work they have had many opportunities to set before both Jews and heathen the one thing needful—repentance toward God and faith in our Lord Jesus Christ. More than once, Israelites have purchased the New Testament. The monthly reports have often been deeply interesting, and proved that their labors are not in vain in the Lord.

A society of young ladies, during the past year, have supplied clothing to the needy children of the Sabbath school.

The two colporteurs, Rittmann and Windolf, exercise an extensive influence. The former has sold 362 bibles and 1,013 testaments, distributed 500 gospels and 33,500 tracts, and has made about 20,000 visits. Among the more than 18,000 emigrants who have sailed from Hamburg, chiefly for the United States, he has distributed 85 bibles, 136 testaments and 9,900 tracts. This brother has also given special attention to the Danish soldiers in Altona, to whom he has given 20 bibles, 240 testaments, 5,450 tracts, and 210 other Christian books.

Mr. Windolf has devoted himself chiefly to the thousands of sailors who visit the port of Hamburg every year, coming from every quarter of the globe. He has visited no less than 4,207

ships, and enriched many of them with the compass which points always to Calvary, and the chart which guides to the haven of eternal rest. He has also visited on the land 1,220 families, conducted 64 assemblies in ten different places, sold 489 bibles and 1,925 testaments, and distributed no less than 25,300 tracts. These brethren have performed their work amid sighs and tears, and without doubt they will come with joy, bringing their sheaves with them; for the mouth of the Lord hath spoken it.

During the year, the entire number of Scriptures distributed is 81,286, and of tracts 824,229.

Tract distribution has been pursued with much zeal in Bremen and Elsfleth. Some of the children in the Sabbath school in Bremen have committed to memory the four gospels entire, and some the whole of the 119th Psalm, as a voluntary exercise.

At Varel several persons have been hopefully converted, and seven have been baptized. Tract distribution and religious visiting have been largely employed, and the word of God has been preached freely. The entire results eternity alone can disclose. At Jever also the church has happily advanced. Twelve brethren and sisters with their families left in the tide of emigration for America; but the void was speedily filled by new hearers, pressing in to learn the way of life. Meetings have been numerous attended, both on the Sabbath and on week days; and anxious inquiry prevails at the outstations. The Lord has done great things, particularly in East Friesland, and the labors of the gospel husbandmen have been crowned with a rich reward. At the yearly fair, when the peasants come from a great distance, the opportunity has been embraced to diffuse the word of life. The Sabbath school has enjoyed a rich blessing; it numbers from thirty to forty children, many of whom are seriously impressed. Tract distribution has taken a new start; 8,565 tracts have been given away, and from three to four hundred loan-tracts have been circulated. Six hundred bibles and testaments have been sold. Two persons have been baptized at Moorhassen.

In the duchy of Oldenburg, generally, there have been fewer conversions than during some former years; but there is more freedom from persecution here than in any other part of Germany.

The corner-stone of the chapel at Barmen was laid under favorable circumstances; and the work is progressing. The churches at Elberfeld and Barmen, and also that at Vollmarstein, are constantly increasing.

At Berlin a special blessing has descended on the children, in connection with a course of biblical instruction by Mr. Lehmann. During the first six months of the year, thirty-four were added to the church by baptism. The meetings are well attended, and the religious influence still continues. While the Lord gives these lively stones for the spiritual building, the brethren are comforted under their disappointment in respect to a chapel, which ere this time they had hoped to build. Many losses are suffered by emigration, but the seed of the gospel thus committed to the ready

soil in Berlin, doubtless may germinate in America, and wave in a living and spiritual harvest this side the waters. The church sympathizes with the Union in its embarrassments, and the Prussian Association have appropriated the amount they have raised for the diffusion of the gospel the last year, to the aid of the Union in sending the gospel to the heathen.

At Sprint, in West Prussia, an interesting awakening commenced through the distribution of tracts by a school teacher two years since, which has resulted in the hopeful conversion of a considerable number, and extended itself to neighboring towns. On an occasion when six converts were baptized, a police officer was present, one of the most deeply interested of the company. No questions were asked of the administrator concerning his license. No taunting words were uttered. No word of disapproval interfered with the solemn scene. One of the candidates was a little girl, eleven years of age, whose sweet and simple narrative was so convincing to the hearts of all, that none could help exclaiming — "Can any man forbid water, that this child should not be baptized, who has received the Holy Ghost as well as we?"

At Wolgast, near the Baltic, the gospel has proved to many the power of God unto salvation. Several have been awakened, and some have been added to the church. At Damgarten, an outstation, a company of ladies not Baptists meet weekly as a "Female Missionary Association," and prepare articles for sale, devoting the profits to the support of our missions.

The annual meeting of the Prussian Baptist Association was held at Memel in June last. On account of the remoteness of the place, — at the extreme eastern point of Eastern Prussia, — only four churches were represented. About twenty brethren were present, and several important points discussed. Resolutions were adopted to aid the American Baptist Missionary Union to the amount of at least two hundred Prussian dollars, and to use greater efforts to increase the contributions for the diffusion of religious influences in connection with the Association. An ardent missionary spirit prevails in Memel, and the young women and the aged women meet once a week in separate societies, giving the avails of their labor to the cause of missions. Considerable additions have been made to the church, and many have decided to become servants of God. A special blessing seems to have rested on the Lithuanians, and their place of meeting, though spacious, has become almost too strait for them. The Lord's supper was administered to them for the first time in their own language on the first Sabbath in August, 1855, when thirteen new converts were received to the church, from the youth of fifteen to the ripe old age of seventy-seven, — the extremes of life blending in fitting consecration at the feast of love. During the season of *lent*, meetings were held daily for prayer in the early morning, and the gospel was preached to thousands. After the meeting of the Prussian Association, Mr. Albrecht was

ordained as a minister of the Lithuanians, and Mr. Lenkist to labor in the vicinity of Tilsit.

In many places there is a hungering for the word of life. At Wilmsdorf, the people came from a distance of twenty English miles to hear the preaching. At Bladeau and Rositten the way of life is earnestly sought after, and great want is felt of a more spacious place of meeting. At the latter place, formerly an outstation of Stolzenberg, a church has been formed consisting of eighty or ninety members, and in July last Mr. Matthias was ordained as their preacher. A new opening has offered at Galitten, where large meetings have been held. At Razzoo baptism has been administered for the first time, and under interesting circumstances. After the word had been spoken, and previous to the administration of the Lord's supper, the proceedings were interrupted by officers of government, and the little company of communicants,—five in number, including the administrator,—retired from the spot, and consummated the sweetly solemn scene in a forest.

At Elbing, more than half the members reside at the outstations, some of them being very distant. A house of worship has been purchased and fitted up, which was dedicated July 19, 1855. It is capable of seating upwards of one hundred persons, but by removing the side walls the number may be quadrupled. The purchase includes ground enough to build a most spacious chapel, and is located in a very fine part of the town. The whole cost only three thousand thalers. Mr. Penner has been ordained pastor of the church. The outstation Diaschau grows rapidly.

Stolzenberg has enjoyed an abundant blessing. The word of God has often been preached with much unction. The assemblies for the most part have been crowded, both at Stolzenberg and at the outstations; and the good seed has not been sown in vain. Fifty believers have been added to the church by baptism. A deeper sense of obligation is felt in regard to the missionary cause, and missionary societies were formed in July at Stolzenberg, Rositten and Landsberg.

Bible circulation has received a new impulse in East Prussia, and the Scriptures and tracts are in great demand. "All things promise a rich harvest. The field is white. The cry ceases not night or day." Were it not that the number of laborers is inadequate, the number of additions to the churches might, humanly speaking, have been doubled.

The members belonging to the church at Voigtsdorf live remote from one another, and it is difficult to find a central place of meeting; but with no other source of instruction than the bible, the brethren of the Silesian mountains are grounded and rooted in the knowledge of Christ. Considerable awakening exists among the Catholics, two of whom have come to the decision to be baptized. Children come down from the mountains in the summer to the Sabbath school, but the bad roads and want of warm

clothing prevent them from coming in the winter. One female scholar has been baptized.

At Muhlhausen, in Switzerland, Mr. Cramme has baptized six believers, all formerly Roman Catholics, and at a later date Mr. Ribbeck has baptized still another. Indications of prosperity after a season of gloom, are very cheering. At a communion season, seventy-seven brethren and sisters were present. At St. Gallen and Zurich, Mr. Cramme was admitted to the hospitals, and had the opportunity to speak words of comfort to the diseased. In the former place, two have been baptized. The number of members in the Swiss Baptist churches increases, and new stations are formed. Fifty-two have been added to the church at Zurich. The contributions for various objects have amounted to four hundred dollars. About 20,000 tracts and 1,500 bibles, testaments and other books, have been put into circulation, and eighty copies of periodicals taken. The last autumn the church commenced worshipping, in a fine and large hall, in a part of the city where there are many awakened souls. The assemblies are generally full. Notwithstanding occasional opposition, Switzerland is a promising field of labor.

In Sweden, one hundred and twenty-seven have been baptized at Elfdalen, and others desire the ordinance. Several have confessed Christ at Hellestad and Norrköping. The Baptist church at Orsa is increasing. In Dalarna hundreds have been baptized. Mr. Heydenberg preached there daily for a month in the open air, and hundreds thronged to hear. The work of God in Sweden is wonderful. In Norrland many are waiting for the ordinance of baptism. In Sundswalde, two-thirds of an entire parish are said to be awakened. In the island of Oland in the Baltic, Mr. Möllerswerd has preached to crowded assemblies, and hundreds are reported to be among the Christian converts. In the east of Sweden two Baptist churches have been organized, containing eighty members respectively. Many are investigating the matter in other parts of the country. Mr. Forsell sustains three evangelists, and preaches himself as opportunity offers. Several of the places where the word of life is so signally taking effect, are hundreds of miles apart, — and the evidence is beyond dispute that this work is of God.

The cause continues to advance in Denmark. During the last year Mr. Nielsen has visited nearly every part of Seeland to proclaim the gospel. In the southern part of the island are numerous members of the national church, who have renounced many of its errors, and are asking after the right way.

The church at Aalborg has been sadly bereaved by the death of Mr. Föltved. He died Feb. 11th, 1856, greatly beloved and lamented.

Sabbath Schools, Bible and Tract distribution, &c. — The following table exhibits statistics not before presented, indicating the kind and extent of the efforts of the German Christians. The table gives a very defective view — many of the stations having failed to furnish the necessary items; but as an approximation to the reality, the view is interesting and suggestive.

STATIONS.	Sunday School Teachers.	Scholars.	Scriptures Distributed.	Tracts Distributed.	Meetings.	Visits.
GERMANY.						
Baireuth,	10	70	....	....	..	....
Berlin,	5	80	97	10,000	200	80
Bitterfeld,	4	52	....	....	....	....
Bremen, .....	..	..	849	10,440	106	202
Breslau, .....	..	..	....	....	....	....
Bruchsal,	2	13	4,220	12,019	89	2,885
Cassel,	2	12	1,688	10,000	485	2,400
Dusslingen,	5	40	....	....	890	....
Einbeck,	4	45	241	6,100	..	....
Elberfeld,	4	58	....	....	....	....
Elbing,	2	22	22	800	80	....
Elsdeth,	3	24	1,780	25,000	182	4,200
Frohnhausen,	4	24	....	200	....	....
Goyden bey Saalfeld,	20	120	7,246	88,512	575	....
Halsbeck,	1	15	180	12,000	85	200
Hamburg,	2	14	275	3,900	174	906
Hammerstein,	6	68	....	....	....	....
Hersfeld,	7	57	454	9,000	184	312
Jever,	6	40	600	8,566	272	288
Ihren,	2	32	....	....	....	....
Legnitz,	2	32	486	15,220	187	401
Memel,	9	70	500	10,000	559	1,668
Morgenstern,	1	16	....	....	....	....
Oberkaufungen,	1	10	900	5,350	150	....
Offenbach,	4	23	88	4,861	248	1,845
Oldenburg, .....	..	..	....	1,500	202	160
Othfreesen,	4	40	....	....	....	....
Pinneberg, .....	..	..	....	....	....	....
Rossitten,	5	98	610	7,759	198	3,068
Spangenberg,	7	70	....	....	....	....
Stettin,	2	..	....	....	186	....
Stolzenberg, .....	..	..	....	....	....	....
Tangen,	4	22	69	2,000	....	....
Tangstedt,	1	15	500	10,000	400	600
Templin, .....	..	..	....	....	....	....
Thiergarth, .....	..	..	....	....	....	....
Treblin, .....	..	..	....	....	....	....
Voigtsdorf,	7	41	209	6,843	75	380
Vollmarstein, .....	..	..	....	20,000	250	....
Wittingen,	1	15	484	9,000	228	590
Wolgast, .....	..	..	....	....	....	....
Zuckerick, .....	..	..	....	....	....	....
SWITZERLAND.						
Toggenburg,	2	80	1,500	500	..	....
Zürich, .....	..	..	....	20,000	..	....
DENMARK.						
Aalborg,	2	20	179	950	90	95
Bornholm,	1	5	24	....	90	....
Copenhagen, .....	..	..	....	....	....	....
Langeland, .....	..	..	86	5,017	184	188
Odense, .....	..	..	104	1,440	50	44
Oure Mark, .....	..	..	....	....	....	....
West Seeland, .....	..	..	....	....	....	....
SWEDEN.						
Stockholm,	6	80	....	....	..	....
Totals,	153	1823	22,776	316,496	5963	19,906

Mr. Mollerswerd has been employed as a preacher by the Evangelical Union of Stockholm, and for the space of a hundred miles has carried the gospel from village to village; and he reports that the working of the Holy Spirit was marvellous. Divine service is held on the Sabbath in Stockholm in a large room, which was formerly a shop, capable of accommodating between two and three hundred persons; and it is often more than filled. The Sabbath school numbered eighty, four weeks after it was opened.

We regret to be obliged to add to the above cheering notices, that the spirit of persecution at various points still lives. In Sweden, fifteen have been imprisoned on bread and water in Dalarna for receiving the Lord's supper, out of the established church. And three were condemned to suffer the same penalty for twenty-eight days, for having held assemblies and preached the gospel in more than twenty places. Mr Heydonberg has been arrested fifteen or sixteen times since he became a Baptist, and only recently was condemned to pay a fine of one hundred dollars. A colporteur at Coslin, in Pomerania, has been condemned to a fine of fifty thalers or six weeks' imprisonment. Fines from five to eighty thalers have been imposed on Messrs. Arnst and Matthias. Another has been compelled to pay eighteen francs, partly for opening his premises for the preaching of the word, and partly for joining in the services. The Court of Appeals, which had often previously reversed the sentences of the minor courts, has declared at length its concurrence in the processes against the Baptists. At Bladien notice is required to be given to the authorities of every meeting. An officer has sometimes been present, taking notes of every thing that was done and said. In Saalfeld, in East Prussia, Mr. Stangnowski was dismissed from his place as a teacher, after becoming a Baptist, and condemned to a fine of ten dollars or fourteen days' imprisonment. The King of Prussia, however, graciously paid the amount in his behalf. In Stolzenberg, the house of Mr. Weist has been rudely searched, for the purpose of discovering prohibited books. Mr. Wruck, in Pomerania, is strictly watched, and forbidden to sell any bibles under severe penalties. In Ludwigslust the entire church has been summoned to court, and sentenced to close their assemblies entirely for six months. Every meeting for devotion is forbidden, whether in the house of a person who is a Baptist or not, under severe penalties. Mr. De Neu, at Ihren, in two instances was informed that accusations had been preferred against him; but through a kind providence he escaped from punishment, the judicial court declining to interfere in such matters. The rigor of the persecutions in Mecklenburg continuing without mitigation, twenty-six of the persecuted members, discouraged by the bitter spirit of intolerance, determined to bid farewell to their native land, and, accompanied by their pastor and by several families friendly to the truth, passed through Hamburg in July last on their way to America. They proposed to settle in the distant

west. The Sabbath of their stay in Hamburg was a day deeply affecting;— Mr. Oncken specially addressing them on the occasion, and the members for the last time in their father-land sitting with their brethren at the Lord's table. Before leaving their native country, they addressed a solemn protest and appeal to the Duke of Mecklenburg and to the highest ecclesiastical authority in the duchy, setting forth the reasons of their voluntary expatriation, and imploring a spirit of toleration to be exercised towards their brethren whom they were leaving behind.

During the Paris Conference, held at the close of August last, great interest was expressed in behalf of those Christians in different kingdoms of Europe, and especially the Baptists, who were suffering persecution for conscience' sake. At a meeting of the English-speaking brethren, held subsequently to the Conference, resolutions were passed to send memorials on the subject to several of the sovereigns of Europe, and a deputation, headed by Sir Culling E. Eardley, subsequently met the King of Prussia at Cologne. The facts bearing on the point were furnished chiefly by Mr. Lehmann, out of the painful experience of German and Swedish Baptists. The king professed his purpose to look further into the matter, and repeated his assurance of his interest in his Baptist subjects, and his desire to see them in a position of ease and tranquillity. He recommended to the deputation to go to Mecklenburg, and promised to write himself to his relative, the grand duke. He gave, however, no distinct promise to grant a concession to the Baptists of his own states.

The latest accounts affirm that the king has ordered a searching inquiry to be made with reference to the acts of persecution that are alleged to have taken place in Mecklenburg-Schwerin, Schaumberg-Lippe, Saxe-Meiningen and Electoral Hesse, to call the attention of the respective governments to the measures proper to be pursued, and to urge the adoption of means for ensuring religious liberty to the Baptists.

The storm of this bitter indignation may not be scattered at once. But ultimately, we doubt not, God will cause the wrath of man to praise him, and the remainder of wrath he will restrain.

The following table exhibits the present state of the churches and stations connected with the mission. The statistics from year to year show a steady advance in every department. The figures which at some points exhibit a large decrease, are to be accounted for from the fact that several new stations have been formed, the nucleus being gathered from those which existed previously.

CHURCHES IN GERMANY, SWITZERLAND, DENMARK, AND SWEDEN.

CHURCHES.	When Constituted.	MINISTERS.	Stations and Outstations.	Added by baptism.	Added by letter.	Restored.	Died.	Dismissed.	Excluded.	Increase.	Decrease.	Members, December, 1854.	Members, December, 1855.
GERMANY.													
Baireuth,	1840	J. F. Knauer,	1	3	1	.....	.....	4	1	.....	1	18	12
Berlin,	1837	G. W. Lehmann,	15	46	11	5	10	25	17	10	.....	318	322
Bitterfeld,	1840	F. M. Werner,	7	6	2	.....	3	10	3	.....	8	60	52
Bremen,	1845	J. F. Oncken,	10	11	4	.....	8	6	2	4	.....	74	78
		W. Haupt,											
Breslau,	1846	J. Straube,	1	3	2	.....	1	3	.....	1	.....	32	33
Bruchsal,	1850	K. G. Brecht,	2	.....	.....	.....	.....	.....	.....	.....	.....	4	4
Cassel,	1847	F. Steinbach,	2	5	4	2	.....	3	3	5	.....	23	28
		J. Blenner,											
Dusslingen,	1847	Ch. Körner,	1	1	1	.....	.....	.....	2	.....	.....	6	6
Eimbeck,	1843	C. Steinhof,	15	8	8	.....	.....	9	4	3	.....	57	60
Elberfeld and		J. Koebner,	9	35	5	.....	4	2	34	.....	.....	77	111
Barmen,	1852	F. Ribbeck,											
Elbing,	1844	T. Penner,	7	75	16	1	2	73	.....	18	.....	155	173
Elsteth,	1854	J. F. Oncken,	8	2	4	.....	1	7	4	.....	6	74	68
Frohnhausen,	1845	J. Becker,	12	3	.....	.....	.....	2	1	.....	.....	53	54
Goyden bei Saalfeld,	1855	K. Stangnowsky,	15	10	15	.....	1	5	.....	19	.....	72	91
Halsbeck,	1849	F. Bohlken,	10	8	.....	.....	3	3	1	1	.....	90	91
Hamburg,	1834	J. G. Oncken,	46	55	21	8	6	70	17	.....	14	542	523
		J. M. Gülzau,											
Hammerstein,	1843	T. Bernicke,	7	9	5	.....	.....	4	.....	10	.....	35	45
Hanover,	1854	H. Bolzmann,	5	7	4	2	3	4	4	2	.....	48	50
Heilbronn,	1848	Ch. Körner,	10	14	2	.....	.....	7	1	8	.....	67	75
		W. Bürger,											
Hersfeld,	1846	V. Beyebach,	5	5	4	2	1	2	11	.....	3	81	78
Jever,	1840	A. F. Remmers,	21	14	8	1	1	17	4	1	.....	157	153
		A. F. W. Haese,											
Ihren,	1846	C. Bonk,	25	36	1	4	1	1	9	80	.....	148	173
		P. J. de Neul,											
		A. Baumgärtner,											
Liegnitz,	1849	T. Klincker,	11	34	1	.....	1	.....	2	32	.....	64	96
Mamel,	1843	F. Niemetz,	24	69	7	8	4	3	15	62	.....	314	376
		J. Dörksen,											
		— Albrecht,											
Morgenstern,		— Burzlaf,	1	.....	.....	.....	.....	.....	.....	.....	.....	55	55
Oberkauffungen,	1854	H. Grothefend,	3	.....	.....	.....	.....	.....	2	.....	2	32	30
Offenbach,	1851	H. Reichardt,	5	8	3	.....	.....	3	.....	.....	.....	40	43
Oidenburg,	1837	J. L. Hinrichs,	9	10	6	2	1	5	11	.....	.....	74	85
Othfreesen,	1840	J. Sander,	10	11	2	1	.....	3	2	9	.....	77	86
		H. Cramme,											
Pinneberg,	1849	J. A. Mahr,	5	3	3	.....	.....	2	.....	4	.....	50	54
Rossitten,	1855	W. Weist,	16	10	.....	3	1	.....	6	6	.....	191	197
		G. Matthias,											
Spangenberg,	1847	H. Grothefend,	8	5	1	.....	7	3	6	.....	10	92	82
Stettin,	1846	F. Bues,	16	18	7	5	1	9	4	16	.....	227	243
		J. Wiehler,											
Stolzenberg,	1849	W. Weier,	23	30	.....	6	4	209	10	.....	187	399	212
		G. Matthias,											
Tangen,		— Schwuchow,	1	.....	.....	.....	.....	.....	.....	.....	.....	55	55
Tangstedt,	1854	C. H. Krogman,	3	3	.....	2	1	5	2	.....	3	38	35
Templin,	1845	A. Kemnitz,	14	40	3	.....	1	12	4	26	.....	104	130
Thiergarth,	1849	D. Janzen,	1	.....	.....	.....	.....	25	.....	.....	25	25	.....
Treblin,		— Saak, — Schabbel,	1	.....	.....	.....	.....	.....	.....	.....	.....	55	55
Voigtendorf,	1843	O. Friedemann,	7	.....	.....	.....	.....	1	1	.....	2	37	35
Vollmarstein,	1854	F. Ringsdorf,	7	30	5	.....	1	2	1	31	.....	80	111
Wittingen,	1849	J. Wilkens,	10	9	3	.....	2	3	1	6	.....	46	52
Wolgast,	1843	W. v. d. Kammer,	14	6	5	3	2	.....	2	10	.....	60	70
		H. Thiess,											
Zäckerick,	1845	A. Kreutzberger,	2	.....	.....	.....	.....	6	.....	.....	6	18	12
		G. W. Lehmann,											
SWITZERLAND.													
Toggenburg,	1847	J. J. Hofer,	1	1	.....	.....	.....	2	.....	.....	1	18	17
Zürich,	1849	J. J. Hofer,	10	34	18	2	2	4	15	33	.....	100	133
		J. Merckt,											
Carried over,			436	677	182	52	64	552	167	396	268	4332	4560

Churches in Germany, Switzerland, Denmark and Sweden—(Continued).

CHURCHES.	When Constituted.	MINISTERS.	Stations and Outstations.	Added by baptism.	Added by letter.	Restored.	Died.	Dismissed.	Excluded.	Increase.	Decrease.	Members, December, 1864.	Members, December, 1865.
Brought over,			498	677	182	52	64	552	167	396	268	4332	4500
DENMARK.													
Aalborg,	1840	O. N. Feltved,	32	57	12	9	4	....	22	52	....	430	432
Bornholm,	1853	P. E. Ryding,	4	4	8	1	1	....	1	11	....	33	44
Christiansoe,	1852	P. E. Ryding, .....	....	....	....	....	....	8	....	....	8	....	....
Copenhagen,	1845	P. E. Ryding,	1	4	2	1	....	1	3	8	....	39	42
		A. P. Förster, .....	....	....	....	....	....	....	....	....	....	....	....
Langeland,	1840	A. M. Hansen,	3	....	....	....	....	20	4	....	24	39	15
Odensee,	1852	F. L. Rymker,	2	....	2	5	1	....	2	4	....	14	18
Oure Mark,	1855	J. A. Petersen,	4	6	....	....	....	2	1	3	....	20	23
West Seeland,	1842	N. Nielsen,	4	37	....	8	4	7	6	23	....	191	214
		N. Larsen, .....	....	....	....	....	....	....	....	....	....	....	....
SWEDEN.													
Elftalen,		P. F. Heydenberg, ..	6	382	1	....	....	....	383	....	108	496	....
Mora,		D. E. Erson,											
Oerabroe,		J. P. Lundquist,											
Orsa,		N. P. Person,											
Stockholm,		A. Wiberg,											
Sundsvall,		C. Möllersvärd,	10	8	....	1	....	5	4	....	5	21	16
Warberg,		B. N. Nilsson,											
CHURCHES, ... 61		MINISTERS, 74?	502	1170	207	72	74	596	210	875	305	5215	5900

MISSION TO GREECE.

Rev. R. F. and Mrs. BUEL.

The Committee having judged it expedient, for reasons elsewhere given,* to close this mission, the resignation of Mr. Arnold was accepted in August. At a subsequent date the relations with Mrs. Dickson were also terminated. Mr. and Mrs. Buel returned to this country in November. The native assistant Sakellarius continued his labors as a colporteur till April 1.

OJIBWA MISSION.

PENDILL'S MILLS.—Rev. J. D. CAMERON.

In Michigan, Rev. A. BINGHAM and wife.

One station; two missionaries and one female assistant.

Intimations having been received that the government appropriation for the school at St. Mary's would cease at the expiration of the year, arrangements were made to close the establishment, and Mr. Bingham was authorized thereon, at his own suggestion, to retire from the station. He removed with his family to his present residence, Grand Rapids, in October. Till the time of his withdrawal his labors were sedulously continued, and he

* See p. 241.

retires with honor and mutual regrets from a faithful missionary service of more than thirty years. The school retained to the last its usual number of day pupils, averaging fifty; but the number of boarding pupils had been reduced to three or four.

Mr. Cameron has continued his labors at Pendill's Mills and its neighboring settlement Neamike. At the latter place a school of ten or twelve pupils has been taught most of the year, now in charge of Norman Shegud. Mr. Cameron expresses unabated interest in his work, and his labors appear to be well appreciated. The church, most of whose members reside in his immediate vicinity, numbers about twenty persons.

SHAWANOE MISSION.

SHAWANOE.

DELAWARE.—Rev. J. G. and Mrs. PRATT, Miss E. S. MORSE.

OTTAWA.

Three stations; one missionary and two female assistants.

Mrs. Meeker died at the Ottawa station March 15, after a painful illness of seven days. "Trusting in Christ, her death was peaceful;" but her removal is deeply mourned by the Ottawas and others who knew her unobtrusive but real worth. The church still continues its stated Sabbath meetings. Two members have been added by baptism, and two have died. The present number is thirty. A weekly prayer meeting is conducted by Shaubunda, the head chief, who also leads in the Sabbath services, when no preacher is present. The station is in charge, for the present, of Mr. Pratt, of Delaware, who occasionally visits the people. They earnestly desire and need a resident missionary. French Catholics have always had an eye on this little band of believers; and now that they are destitute of a pastor, an effort is being made to induce them to apostatize from the Protestant faith. Their civil relations are still in process of adjustment. The plan which they specially favor, is to originate a school-fund by the sale of part of their lands, and to apportion the remainder to individuals, the whole population desiring to become citizens of the State.

At Delaware station the ordinary labors have been prosecuted without interruption, and with the accustomed degree of success. The congregation at public worship is increasingly large, and the attention to the word preached gives much encouragement. In the early part of the mission year the station was favored with the special influences of the Spirit, resulting in the hopeful conversion of several of the pupils and a few of the adult congregation. Ten have been baptized. The present number of the church is reported thirty. This includes only the *resident* members, several living with other tribes who still retain their membership.

The school appears to hold its place in the confidence and interest of the community; and strenuous efforts are being made by the Indians to secure the means of its enlargement. The present number of pupils is thirty. The influence of the school is beginning to be felt by the older and ruder portions of the population. The missionary ministers to his youthful hearers "with

much hope," but the mass of the people continue buried in ignorance and superstition, and are addicted to intemperance.

The Shawanoe station is vacant, Mr. Barker having deemed it his duty to retire, in consequence of the increasing difficulties of his position, growing partly out of civil disturbances, and partly from the supposed inadequacy of his means to labor. He has had the general oversight of the station during the past year, and has made occasional visits to it, though not sustaining his former missionary relations. The Shawanoe church maintains its visibility, notwithstanding the scattered residences of its members. Number of members last reported, thirty-one. There are one or more candidates for baptism.

MISSION TO THE CHEROKEES.

CHEROKEE.—Rev. Messrs. E. JONES, W. P. UPHAM and J. BUTTRICK JONES, and their wives.

DELAWARE TOWN—John Wickliffe, Toostoo, native preachers.

DAIYOWEE.

TAQUOWEE.—Tanenole, native preacher.

FLINT.—L. Downing, D. M. Foreman,, Gaannee, native preachers.

Five stations, eight outstations; three missionaries and three female assistants, six native assistants.

Rev. J. B. Jones, son of the senior missionary, and a graduate of the Rochester Theological Institution, has been appointed to the mission within the year. In addition to preaching, he has in charge the revision of the New and translation of parts of the Old Testament Scriptures, and the instruction of the native preachers. He proposes also to complete the translation of Pilgrim's Progress, and to revise the parts already translated, to be published entire in one volume.

The labors of the mission have been conducted as in past years. At the various stations and outstations the gospel has been proclaimed, and the Lord has confirmed the words with signs following.

Mr. Jones, the father and founder of the mission, visits the churches and preaches, as his strength and age permit. Mr. Upham generally preaches on the Sabbath, when not employed in the Sabbath school or Bible class. The native preachers have borne an honorable part in religious services. They are men of fervent piety, zealous, judicious, and of large experience. Some of them at one time suffered from delay of their remittances; but they never slackened in their work, continuing "to travel and preach with diligence and earnestness." Some of them have made extensive tours, and found everywhere earnest attention, large congregations, and eager inquirers for the way of life. During one of these tours, in the southern part of the nation, ten native Cherokees were baptized, and great seriousness prevailed in the audiences. The field seemed ready for the sickle.

To give the scattered population more ample opportunity to hear the gospel, mass meetings are held from time to time at the different outstations, of three or four days' continuance. On these occasions the native assistants bring their Testaments, and employ the intervals of the public services, assisted by Mr. J. B.

Jones, in the investigation of difficult passages. Frequently from ten to twenty others remain, and listen to the expositions with great interest.

Additions by baptisms have been made to the churches at most of the stations and outstations. One of the most interesting of these occasions was at Delaware Town, Nov. 18, when one man and four females were baptized by the younger Mr. Jones, at the same spot where eleven years before he himself had received baptism at the hands of John Wickliffe, the aged native preacher. The whole number of persons baptized in connection with the different churches, during the year 1855, is eighty-one.

The national school, under the charge of Mr. Upham, has had eighty-two different pupils during the year. It holds the rank of an average district school in New England. A portion of the pupils were from abroad.

Contributions. At a missionary meeting held at Long Prairie, soon after the last annual meeting of the Union, Mr. Jones made known the embarrassed condition of the treasury, and stated that he had pledged the Delaware church, the oldest in the mission, for the sum of fifty dollars. The members present, of that church, accepted the pledge with all cheerfulness, and individuals on the spot pledged such sums as they were able, proposing on their return to lay the subject before the church. The whole amount has since been forwarded. One of the natives present at the meeting, suggested that the privilege of giving should be extended to the other Cherokee churches; which was conceded; and they also immediately pledged upwards of twenty dollars.

Mr. Jones says, in a late communication, "So far as I can learn, all the labor that has been judiciously expended for the spiritual improvement of the Indians, has been richly rewarded. It is true that, in this portion of the Indian field, we have had to encounter many and severe trials; but God has not failed to bless, and to bless abundantly, every portion of our labor, on which, in the honest judgment of conscience, we had any right to look for a blessing. Year after year, we have had the happiness to see men and women added to the church on confession of their sins and faith in the Saviour.—backsliders restored to the path of holiness, and believers dying with hopes full of immortality.

"We need only more help of the right character to carry the living word into every corner of the land; and more prayer and more entire reliance on the aids of the blessed Spirit, in order to gather in abundantly from these fields, which are already ripe unto the harvest."

RECAPITULATION.

The number of missions sustained by the Union is twenty-one, of stations ninety-eight, and of outstations 641. Of the outstations, 441 are connected with the German mission. The number of laborers sent from this country, including 57 female assistants, is 117; and of native laborers, 296; total 413. There are 278 churches. The number of baptisms reported from the missions, the past year, is 3,778. Aggregate membership in the churches 21,381.

MISSIONS OF THE UNION, 1855-56.

MISSIONS.												* As reported last year.											
Stations.	Outstations.	Missionaries.	Female Assistants.	Total Missionaries and Assistants.	Native Preachers and Assistants.	Churches.	Baptisms.	Present number.	Boarding Schools.	Pupils.		Stations.	Outstations.	Missionaries.	Female Assistants.	Total Missionaries and Assistants.	Native Preachers and Assistants.	Churches.	Baptisms.	Present number.	Boarding Schools.	Pupils.	
In Asia:																							
Maulmain Burman,	1	1	4	5	9	2	7	181	4	170													
Maulmain Karen,	17	24	3	6	25	18	52	889	?	?													
Tavoy,	1	1	1	3	6	23	?	1062*	?	?													
Shwaygyeen,	1	5	2	3	9	6	200?	1000	?	50													
Toungoo,	1	28	1	1	2	23	1281	2722	?	80													
Rangoon, Burman and Karen,	2	33?	4	6	9	42?	231?	2553?	?	?													
Donabew, (Out-station,)	1	1	1	1	1	80?	231?	2553?	?	?													
Bassein,	1	63*	3	2	5	64*	405	5300?	88	1008													
Henthada,	7	7	2	2	4	10	142	153	1	20													
Prome,	1	1	2	2	4	10	91	161	1	16													
Arracan,	1	1	2	2	4	6	40	?	?	?													
Assam,	3	1	6	7	13	3	6	75	6	63													
Teloogoo,	1	4	3	5	8	2	5	10	1	?													
Siam,	1	4	3	5	8	3	7	83?	?	?													
Hongkong,	1	4	3	4	7	4	1	85	4	?													
Ningpo,	1	4	3	4	7	4	18	23?	2	60?													
Whole number in Asia,	18	183	45	47	92	203	2491	13,598	?	?													
IN AFRICA: Bassein,	2	?	2	2	4	4	?	25?	1	20?													
IN EUROPE:																							
French,	8	9	1	1	2	12	36	336	?	?													
German,	61	441	5	1	5	71	1170	5900	?	?													
(Greek,)	?	?	?	?	?	?	?	?	?	?													
Whole number in Europe,	69	450	7	2	9	83	1296	6236	?	?													
INDIAN MISSIONS:																							
Gilwaa,	1	?	2	1	3	?	?	24	?	10													
Shawano,	3	?	1	2	3	?	?	36	1	30													
Cherokee,	5	8	3	3	6	6	81	1400	1	82													
Whole number in America,	9	8	6	6	12	6	81	1522	8	122													
21	98	641	60	57	117	206	3778	21,881	?	?													

REPORT OF THE TREASURER.

EXPENDITURES OF THE UNION DURING THE YEAR ENDING MARCH 31, 1856.

Maulmain Missions.

Remittances, drafts, purchases, and payments, - - - -	\$5,212 55	
Expenses of Mr. Howard and family, - - - - -	750 00	
“ of Mr. Stilson and family, - - - - -	753 50	
“ of Miss Wright, - - - - -	37 50	
	<hr/>	\$6,753 55

Tavoy Mission.

Remittances, drafts, purchases, and payments, - - - -	3,190 08	
Expenses of Mrs. Benjamin and child, - - - - -	268 92	
	<hr/>	3,459 00

Shwaygyeen Mission.

Remittances, drafts, purchases, and payments, - - - -	2,082 00
-------------------------------------------------------	----------

Toungoo Mission.

Purchases and payments, - - - - -	354 93	
Passage of Dr. Mason and family to the U. S. <i>via</i> England, - - - - -	2,005 02	
Expenses of Dr. Mason and family, - - - - -	1,064 17	
	<hr/>	3,424 12

Rangoon Mission.

Remittances, drafts, purchases, and payments, - - - -	5,969 15	
Expenses of Mr. Stevens and family, - - - - -	964 65	
“ of Miss Vinton, - - - - -	180 44	
“ and passage of Miss Vinton to Calcutta, - - - - -	254 25	
	<hr/>	7,318 49

Bassein Mission.

Remittances, drafts, purchases, and payments, - - - -	3,089 00
-------------------------------------------------------	----------

Promé Mission.

Remittances, drafts, purchases, and payments, - - - -	2,473 00
-------------------------------------------------------	----------

Henthada Mission.

Remittances, drafts, purchases, and payments, - - - -	1,897 00
-------------------------------------------------------	----------

Arracan Mission.

Remittances, drafts, purchases, and payments, - - - -	2,261 34	
Passage and other expenses of Mr. Moore in returning to the United States, - - - - -	1,199 12	
Expenses of Mr. Moore and family, - - - - -	381 54	
“ of Mrs. Campbell and children, - - - - -	250 00	
	<hr/>	4,092 00

Assam Mission.

Remittances, drafts, purchases, and payments, - - - -	5,947 07	
Passage and other expenses of Dr. Brown in returning to the U. S. via England, - - - - -	808 75	
Expenses of Dr. Brown and family, - - - - -	340 90	
“ of Mrs. Barker and children, - - - - -	400 00	
		7,496 72

Teloogoo Mission.

Remittances, drafts, purchases, and payments, - - - -	3,595 42	
Expenses of Mr. Day and family, - - - - -	600 00	
“ of Mrs. Van Husen and children, - - - - -	240 00	4,435 42

Siam Mission.

Remittances, drafts, purchases and payments, - - - -	5,168 21	
Passage of Miss Morse to the U. S., in part, - - - -	457 25	5,625 46

Hongkong Mission.

Remittances, drafts, purchases and payments, - - - -	2,814 73	
Expenses of Dr. Dean, - - - - -	753 67	3,568 40

Ningpo Mission.

Remittances, drafts, purchases and payments, - - - -	4,278 42	
Passage and expenses of Mrs. Goddard and family in returning to the U. S., - - - - -	1,774 41	
Expenses of Mrs. Goddard and family in this country, -	416 43	6,469 26

Deputation to the Asiatic Missions.

Expenses of Messrs. Peck and Granger, - - - - -		881 48
-------------------------------------------------	--	--------

Bassa Mission.

Drafts and payments, - - - - -	859 94	
Expenses of Mr. Goodman, - - - - -	400 00	1,259 94

Mission to Greece.

Remittances and payments, - - - - -	1,078 28	
Passage and other expenses of Mr. Buel in returning to the U. S., - - - - -	439 64	
Expenses of Mr. Arnold and family - - - - -	113 55	
“ of Mr. Buel, - - - - -	200 00	1,831 47

Mission to France.

Remittances and payments, - - - - -		5,180 39
-------------------------------------	--	----------

Mission to Germany.

Remittances and payments, - - - - -		8,377 70
-------------------------------------	--	----------

Cherokee Mission.

Drafts, purchases and payments, - - - - -		2,832 86
-------------------------------------------	--	----------

Shawancee Mission.

Drafts, purchases and payments, - - - - -		2,775 06
Of this amount, \$1,596 47 is paid by appropriations of the U. S.		

Mission to the Ojibwas.

Drafts, &c., - - - - -		1,403 53
The expense of this mission is paid by appropriations of the U. S.		

Miscellaneous Expenses.

Rent of rooms, - - - - -	700 00	
Insurance on property in do., - - - - -	11 50	
Blank books and stationery, - - - - -	108 77	
Water, fuel and lights, - - - - -	162 42	
Furniture and repairs, - - - - -	46 47	
Books for library, periodicals and papers, - - - - -	88 85	
Certificates of life-membership, - - - - -	48 68	
Postage of letters, papers and pamphlets, - - - - -	217 13	
Freight and cartage, - - - - -	89 20	
Boxes for packing goods, wharfage, &c., - - - - -	11 32	
Interest, - - - - -	2291 94	
Discounts on drafts, bank notes and counterfeit money, - - - - -	158 07	
Legal documents, and services in settling wills, &c., - - - - -	67 63	
Copying papers, - - - - -	29 00	
Porter, and care of rooms, - - - - -	194 59	
Balance of expense of removal of book-keeper from Hartford, - - - - -	12 00	
Distribution of periodicals in Calcutta, - - - - -	15 92	
Portrait of Dr. Judson, - - - - -	150 00	
Expense connected with the meeting of the Board in N. Y., - - - - -	20 00	
Travelling and other expenses connected with the An- nual Meeting at Chicago, - - - - -	128 85	
Travelling and other expenses connected with the meet- ing of the Committee of Reference, - - - - -	500 64	
		5,052 98
Total expenditures of the Union, - - - - -		\$104,528 42
Balance for which the Union was in debt April 1, 1855,		61,333 25
		<u>\$165,861 67</u>

RECEIPTS OF THE UNION DURING THE YEAR ENDING MARCH 31, 1856.

Donations as acknowledged in the Missionary Magazine, 111,646 43	
Legacies, " " " 6,488 38	
From sale of real estate in Rockford, Ill., - - - - - 563 00	
" " " Meeting House in Michigan, - - - - - 100 00	
One year's interest on bequest of the late Miss Martha Whiting, - - - - - 66 00	
" " " on fund for the support of native preachers, - - - - - 30 00	
" " " on the J. D. Price scholarship, - - - - - 30 00	
From the United States, - - - - - 3,000 00	
" " American and Foreign Bible Society, - - - - - 3,000 00	
" " American Tract Society, - - - - - 2,200 00	
	127,123 81
Balance for which the Union is in debt April 1, 1856, -	38,737 86
	<u>\$165,861 67</u>

Permanent Fund.

This fund amounts, as last year, to - - - - -	21,000 00
-----------------------------------------------	-----------

Fund for Officers.

Balance on hand April 1, 1855, - - - - -	10 62
Premium received on sale of stock, - - - - -	952 00
Interest and income received, - - - - -	1,410 00
	<u>2,372 62</u>
Paid balance of salaries of Secretaries and Assistant Treasurer, - - - - -	2,370 00
	<u>2 62</u>
Balance on hand April 1, 1856, - - - - -	

Fund for the Support of Native Preachers.

This fund amounts, as last year, to - - - - - 500 00

The Jonathan D. Price Scholarship.

This amounts, as last year, to - - - - - 500 00

Magazine and Macedonian.

Balance on hand January 1, 1855, - - - - -	65 86	
Received for subscriptions during the year, - - - - -	7,142 87	
	<hr/>	7,208 73
Cost of publication, - - - - -		7,495 33
		<hr/>
Balance to new account, - - - - -		286 60

N. BOYNTON, *Treasurer A. B. M. Union.*

Missionary Rooms, Boston, April 1, 1856.

The Auditing Committee, having examined the account of the Treasurer of the American Baptist Missionary Union for the year ending March 31, 1856, with the vouchers, hereby certify that they find the same correct, and that a balance of *thirty-eight thousand seven hundred and thirty-seven dollars and eighty-six cents* was due from the Union on the first day of April, A. D. 1856.

They have also examined the evidences of stocks, &c., belonging to the Union, and find that they agree with the statements on the treasury books.

J. B. WITHERBEE, }
JOSEPH A. POND, } *Auditing Committee.*

Missionary Rooms, Boston, May 5, 1856.

PREACHERS AT TRIENNIAL AND ANNUAL MEETINGS.

NAMES.	TEXTS.	MEETINGS.	PLACES.	TIMES.
Richard Furman, D. D., S. C....	Matt. 28: 20.....	Convention,	Philadelphia,	May, 1814
Thomas Baldwin, D. D., Mass....	.....	"	"	" 1817
O. B. Brown, D. C. ....	.....	"	"	April, 1820
William Staughton, D. D., D. C..	Acts 28: 15	"	Washington, D. C.	" 1822
Jesse Mercer, Ga.	Matt. 28: 19	"	New York,	" 1826
William Yates, India, .....	.....	Board,	Boeton,	" 1827
William T. Brantly, Pa.	Phil. 2: 16	"	New York,	" 1828
Daniel Sharp, D. D., Mass. ....	.....	Convention,	Philadelphia,	" 1829
Charles G. Sommers, N. Y.	An Address.....	Board,	Hartford, Ct.	" 1830
R. Babcock, Jr., * Mass.	Ps. 67: 1, 2	"	Providence, R. I.	" 1831
F. Wayland, D. D., * R. I.	Rom. 7: 13	Convention,	New York,	" 1832
Baron Stow, Mass.	1 John 2: 6	Board,	Salem, Mass.	" 1833
William R. Williams, N. Y.	2 Cor. 10: 15, 16 ..	"	New York,	" 1834
S. H. Cone, N. Y.	Acts 9: 6	Convention,	Richmond, Va. ..	" 1835
Elon Galusha, N. Y.	Luke 10: 2	Board,	Hartford, Ct.	" 1836
Charles G. Sommers, N. Y.	Ps. 72: 19	"	Philadelphia,	" 1837
Baron Stow, Mass.	Acts 12: 24	Convention,	New York,	" 1838
James B. Taylor, Va.	Luke 24: 46, 47 ..	Board,	Philadelphia,	" 1839
B. T. Welch, D. D., N. Y.	John 8: 8	"	New York,	" 1840
Richard Fuller, D. D., S. C.	John 12: 32	Convention,	Baltimore,	" 1841
R. E. Pattison, D. D., R. I.	Ps. 87: 7	Board,	New York,	" 1842
Pharcellus Church, N. Y.	Col. 1: 21	"	Albany, N. Y.	" 1843
S. W. Lynd, D. D., Ohio,	1 Cor. 1: 21	Convention,	Philadelphia,	" 1844
G. B. Ide, Pa.	Is. 40: 9	Board,	Providence, R. I.	" 1845
G. W. Eaton, D. D., N. Y.	1 Tim. 1: 11	Convention,	Brooklyn, N. Y. ..	May, 1846
Baron Stow, D. D., * Mass.	Matt. 27: 45, 51-53,	Union,	Cincinnati, Ohio.	" 1847
J. N. Granger, R. I.	Gal. 2: 9	"	Troy, N. Y.	" 1848
M. J. Rhee, Del.	Phil. 2: 6	"	Philadelphia,	" 1849
E. L. Magoon, N. Y.	Matt. 20: 26-28 ..	"	Buffalo, N. Y.	" 1850
William Hague, D. D., N. J.	Acts 13: 33	"	Boston,	" 1851
Velona R. Hotchkiss, N. Y.	2 Thess. 3: 1	"	Pittsburg, Pa.	" 1852
Robert Turnbull, D. D., Conn. ..	Isa 32: 20	"	Albany, N. Y.	" 1853
Ezekiel G. Robinson, D. D., * N. Y.	John 14: 12	"	Philadelphia, Pa. ..	" 1854
Edward Lathrop, D. D., N. Y.	{ Eph. 3: 8, and } { 2 Cor. 5: 14.... }	"	Chicago, Ill.	" 1855
Robert W. Cushman, D. D., Mass..	Heb. 12: 24, 29....	"	New York,	" 1856

* The appointed preacher having failed.

THE

MISSIONARY MAGAZINE.

VOL. XXXVI.

AUGUST, 1856.

No. 8.

AMERICAN BAPTIST MISSIONARY UNION.

SAU QUALA:

THE SECOND KAREN CONVERT.

(Continued from p. 169.)

Revival Labors.

When God had created man in his own image, only a little lower than himself, he said not, "Look upwards toward heaven my throne, and study the stars;" nor, "downwards toward the earth my footstool, and study the rocks, flowers and butterflies;" nor "inward on thine own mind, and gaze on the theatre of thought." But he said, "Cultivate the land and become a farmer." Adam, who either could not or would not dig, soon tired of the work, and determined to become a philosopher. He was a great lover of wisdom, had irrepressible cravings for knowledge, and sought to be like God. He obtained the inverse of his pursuit. He was driven away from the Divine presence, and the godhead, to which he aspired, passed away from his conceptions.

It was an inspired thought, to represent the knowledge of God among the heathen nations, as forgotten knowledge. That which is forgotten still exists in the mind. Every impression made on the soul remains fixed by immutable laws, never to be erased. A daguerreotype plate, thrown up to the sun, receives an image. It is there stamped. Yet we

may gaze upon it in vain to discover the slightest trace, till placed in the appointed circumstances for its development; but no sooner is the heat applied, than out leaps the picture with all the freshness of a new creation. So with our forgotten knowledge. It lies on the tablets of memory, as the likeness on the plate, it may be for tens of years, without revealing a single line. But when some favorable circumstance occurs, up it springs in bold relief, as life-like and perfect as the knowledge of yesterday.

The laws by which our forgotten knowledge is thus revived have not been discovered, but they are clearly dependent on our feelings. By some law of mental affinity, our knowledge appears to classify itself, and to take its place in different compartments of the cabinet of memory, connected with different emotions; like the wires and keys in a piano. Touch the emotion, and the slumbering knowledge speaks out. Thus grief for the death of a friend calls up a multitude of his praiseworthy acts that had been forgotten; a sudden fall from prosperity to adversity brings vividly to remembrance the details of former enjoyments, that had passed away unnoted; while deep and pungent sorrow for sin raises the ghosts of all our past sins of thought, word and deed, in panorama before us. Hence the Bible teaches that

the instrumentality by which the forgotten knowledge of God is to be recalled to the nations is the preaching of Christ crucified. When the emotion of thankfulness to God for his "unspeakable gift" to redeem lost man from his sins is aroused, the knowledge of God springs up after it spontaneously.

There are analogies in the world of nature. I have seen the *Ilopa* trees felled that have stood for untold generations, and the ground all burnt over; and after a crop of rice has been planted and gathered on the spot, I have watched a thick growth of the camphor plant, belonging to a widely different natural family, springing up in the same place, not a single individual of which had ever been seen there before. The seeds had lain in the earth, perhaps ever since the deluge, waiting for the favorable circumstances for their development.

The work of the missionary then, is not so much to communicate the knowledge of God, as to use God's appointed means to awaken the emotion by which the knowledge of God is revived in the heathen mind. Facts sustain these principles. No sooner has the convert from idolatry received Christ as his Saviour, than his knowledge of God appears complete, as if by intuition; and his remarkable intelligence in divine things is often the subject of remark, contrasting so strongly, as it frequently does, with his other attainments.

"I write you," was my language twelve years ago, "from the midst of one of the most interesting scenes ever witnessed in the Karen jungles. Our protracted meeting of three weeks' continuance closed last Sunday in the most interesting of circumstances. Forty-three were baptized, and about twenty more expressed hopes during the last week of the meeting, or since it closed. Of those baptized, only three dated their conversion since the meeting commenced; but many of them were very doubtful cases before, and had no idea of putting on Christ by baptism when they first assembled with us. Nearly, nay, perhaps all,

have had the work of grace deepened in their hearts, and some in a very remarkable manner. One man, of whom I stood in doubt when he first came forward, became, before the meeting closed, one of the most active and prayerful in the congregation. Among the strangers that came who were converted, there were a few very remarkable cases. I will mention one. At nearly the close of the first week, Mr. Vinton had one of the assistants write down the names of some of the principal unconverted people in the neighborhood, and he read them at one of the evening meetings as subjects for prayer. Among these names was that of a bookho, or religious teacher, a man of some importance in his circle, who, hearing that his name had thus been used, became very angry. He said we had no business to write down his name, and pray for him. Nothing further was heard of him till the close of the second week, when, on Saturday afternoon, he walked with his wife into the meeting. On being interrogated, after worship, he said: "I have not come to be a Christian, but to hear." We saw the hand of God in his coming, and before Sunday evening had passed away, he publicly declared himself on the Lord's side; he was determined to become a Christian, he said, and that *now*. On Monday morning, he and his wife came up to be prayed with, and before returning home they were changed persons. As soon as they reached their house, a son-in-law, who lived with them, on learning they had become Christians became greatly enraged, and declared that he would leave both their house and their neighborhood, which he ultimately did. This is a grievous trial to the old people. The son-in-law has lived with them many years, and their grand-children have multiplied around them.—Moreover, according to Karen custom, the sons-in-law usually cultivate the field for the parents of their wives. Still the old man is as calm and unmoved as if nothing had occurred. After communion last Sabbath, this same man, that had

been in a rage with the teachers for writing down his name, came up to me with his wife and young daughter to request me as a favor to write down their names among the applicants for baptism, that I proposed to examine for the ordinance next season. The advance which the church has made in faith, and in devotion to God, is alone amply sufficient to repay the efforts that have been made.—

Many expressed in conference meeting on Sabbath evening the conviction that God had poured out his Spirit in a remarkable manner, and that they now had faith to believe and pray for greater things. It was not until nearly the close of the first week, that the slightest evidence of any effect was apparent.—Soon after, however, a feeling became manifest in the church such as had never before been witnessed, and such as was evidently from God. Christians were crushed beneath the weight of their sins, and confessed them with many tears, as they had never done before. They soon began to feel for the impenitent, and they went out in every direction to invite them to come in; but at first with very little success. Down to the close of the second week, we rarely had any of the unconverted with us. During the third week, more came in, and I would say it to the glory of God, that scarcely any one came and attended a few of our meetings in succession without giving more or less evidence of conversion; and the last two days were the most interesting of all.”

The above was written at the close of a protracted meeting held at Pyeeekhya in January and February of 1844, where I had the assistance of Mr. Vinton. In this meeting, Sau Quala took an important part, and while he did good, he received good. He saw more of, what is called, a revival of religion than he had ever seen before, and had his faith greatly strengthened in the power of believing, special prayer. In 1842 I had commenced a monthly periodical in Karen, for which Quala frequently corresponded, and in an article giving an account of this meeting he wrote:—“When the

teachers and disciples prayed in earnest, the Holy Spirit came down upon the unconverted, and they came forward, requesting to be baptized. Many of these were people with whom I had labored and exhorted before the meeting, and some said to me, ‘We will wait a year;’ others, ‘we will wait two years;’ others, ‘we will look on a while longer;’ but when the Holy Spirit touched them, they repented and became Christians. Many of those who had been among the unconverted came forward, and confessed their sins and transgressions publicly. They took up the habit immediately of private prayer in the jungle, and became very anxious for their unconverted relatives, going and inviting many to the meeting. Some confessed sins that had been committed in secret, and prayed with sobs and tears. Many others resolved to become Christians, and many Christians grew in grace. Brethren, these things are the work of the Holy Spirit, but they are spiritually discerned. Those whose minds are enlightened see the power of God in them, wonder and praise the Lord. The advantages of these meetings for prayer for the outpouring of the Holy Spirit are great. The graces of Christians are increased, the unconverted obtain new hearts, and those who listen understand the easier.”

At the close of the meeting in Pyeeekhya, Quala and myself accompanied Mr. Vinton to Newville, north of Maulmain, to assist him in a protracted meeting there, which was accompanied by no less gratifying results than had been witnessed at Pyeeekhya. A great change had taken place in the eleven years that had elapsed since Quala first went up to Maulmain in 1833. Then, the Karen mission was under the direction of Dr. Judson; but he had been relieved of the charge in 1835 by Mr. Vinton. Then, Chummerah was the principal station, but it had been abandoned, and three central ones, Chetthingsville, Newville, and Bootah, on the three principal rivers, occupied its place, with several sub-stations connected with each. Then, the eighty-three Karens who had been baptized

were just entering on the Christian race; but now they had completed their course, or were tried Christians among two or three hundred more recent converts.

Among the collateral advantages to Sau Quala of these excursions, was the more extensive acquaintance they gave him with the Karen people and the Karen country. To a people shut up for a long succession of generations to their own mountain fastnesses, and knowing no land by personal observation or the description of others but their obscure native province, to ride over the ocean's waves, and suddenly find themselves in a new country, makes an impression deeper than can well be imagined by those who inhabit the civilized countries of the west. On this visit, Quala first beheld the beautiful scenery of the Gyne, with its romantic rocks starting up in the midst of the level plains, like the ruins of antediluvial cathedrals, built in those days when there were giants on the earth for them to worship in. One of the most extraordinary seen in going up the river is a pile at Damathat; on which Buddhism has set its mark both within and without. A large cave under the highest point of the range, running quite through it, is filled with idols, and has been used by the Talings for a place of worship from time immemorial; while a natural tunnel that runs up the centre was, until recently, a concealed library of Buddhist books. A pinnacle that rises perpendicular more than two hundred feet, on the face of the river, is crowned by a pagoda. It was thought to be inaccessible till a princess, to avoid the solicitations of an unwelcome suitor, promised to give him her hand, if he would erect a pagoda on the summit.—Contrary to her anticipations, he succeeded in building a series of steps in the crags on the land side till he reached the highest point, where he raised a small pagoda above it. As soon as it was completed, the princess asked permission to go up and worship the pagoda before her nuptials, which being granted, she ascended to the summit, and immediately

leaped from its base down the perpendicular front of the rock, and was killed on the spot.

Sau Quala had been early instructed in the desirableness and necessity of native churches taking measures to render themselves self-supporting at the earliest possible period. The native assistants in charge of churches or schools in the jungle villages were never allowed enough for their support; but enough, with the assistance their congregations were required to furnish. At the twenty-three different out-stations where assistants have been employed by the Tavoy mission, no assistant ever received more than four rupees per month, except one individual, who nominally received five; but he always gave back half a rupee to the missionary society, which reduced his allowance to four and a half. In some other missions the principle of paying them the full sum necessary for their support has been tried; thus enabling us to compare the workings of both systems. We never lost a man worth retaining, while the language of every one in the field has been, "Were the teachers all to go away, I would still preach. I would not forsake the work. The Christians would give me enough to eat." Those employed on the high-wages system have said,—"We do not have enough. All the assistants say, we do not have enough." This was the remark of one receiving ten rupees per month. "And how much do you think would be enough?" asked his teacher. "Why, why, about fifteen," was the reply. So completely, however, was the missionary convinced of the evil of the system into which he had been led, that he gave the man the option of being employed on four rupees per month, as in the Tavoy mission, or of returning to his fields. He ultimately chose to take the reduced wages, and his wife said that when they had ten rupees a month, it was so much she always felt ashamed to let people know, when they asked her, how much they really had, and that the money did them no good, for it was

spent she knew not how, without having anything to show for it. This instance illustrates the value of a right training; for the assistant subsequently became one of the most self-denying, and the missionary who could not satisfy him with ten rupees a month, had the pleasure of ordaining him over a church, where he was satisfied to live on what the Christians would contribute to his support, without drawing anything from the mission.

Sad as it is that the missions as a whole should be compelled to retrench, yet it will prove a blessing to the churches and the assistants, where they have been conducted to the present time on the high-wages principle. In reply to the circular of the Executive Committee announcing reduced appropriations, I see, since writing the above, the Maulmain Karen mission writes:—"In regard to native preachers, it has long been a cause of pain that the churches in this district, as a whole, seemed so little disposed to contribute to their support. In view of the fact that in newer, and, it is to be presumed less wealthy districts, the churches are contributing the entire support of their pastors and teachers, and in other regions a very large proportion of it, we have felt that this state of things could be no longer suffered. And now, in view of the deep necessity of the Union, which is our own necessity also,—and having in view the good of the churches and preachers themselves,—it was voted that the pay of the native preachers, from the mission treasury, be reduced from seven and eight to three and four rupees per month, and that the preachers be encouraged to look to their people for the remainder of their support, and the churches exhorted to afford it. Under this head, therefore, including something for an over estimate, there will, we think, be effected a saving of about five hundred rupees, for the current year. This measure, which was not taken without some hesitation, may have the effect to separate some of the chaff from the company of native preachers;

but we do not think that any one whose services are worth retaining will be turned aside by it from the preaching of the gospel."

This is coming on to precisely the same ground that was taken at Tavoy, on the establishment of the first outstations. In one year it saves five hundred rupees in one mission. Had it been pursued from the beginning in Maulmain and Rangoon as at Tavoy, how many thousands would have been saved in the last twenty years? And how many churches would have been grounded on right principles that are now indisposed to support their ministry?

Quite self-suggested, the first year Quala was at Pyekhya, his wife kept an accurate account of every thing presented to them, with the names of the donors, and I published the whole account in full, in our Karen periodical, for an example to other churches. He received, within the twelve months, three hundred and eighty-seven presents. In this way he was prepared, when left alone at Toungoo, to urge upon the people the duty of supporting their own teachers.

"Again," as I wrote in the report of the Tavoy Missionary Society ten years ago, "we propose to lead the churches on to independence by educating a few thoroughly, and then employing these as teachers in the village day schools; and thus not only preparing those who have talents for usefulness for the higher mission boarding-schools in the city, but also imparting all the instruction to the great mass of the people which it is deemed expedient to impart, so long as the mission funds are obtained as they are; and thus relieving our boarding-schools of great numbers, whom it is necessary in the early stages of a mission to receive, and board, and clothe, and watch over, at a great expense of money, and at the cost of much missionary labor. Even now at some of the village schools, reading, writing, arithmetic, and geography are so taught that a few of the pupils bring away with them as much knowledge of those branches, as was acquired by the

majority of scholars in the common schools of England and America, when the writer was a schoolboy. When this becomes general — and why should it not be in a very few years? — where will be the necessity for the mission to support any but a few select pupils? ”

There is nothing in these views except what the churches must most cordially approve ; and yet, for requiring missionaries in general to pursue a course substantially the same, such a storm of obloquy has been raised against the Executive Committee as to blow away a host of the supporters of missions, “ as the chaff of the summer threshing floor.”

Sau Quala brought forward his pupils in their studies, much in advance of what any other village school had previously done. I authorized him also to establish little schools anywhere in the jungles visited by him where the people wished to learn to read, selecting teachers from the youths in his school. He has followed out the same plan with great success at Toungoo. Some missionaries, however, have been in the habit of gathering together large numbers of men, women and children into boarding-schools at the principal missionary stations during the rainy season. These have been comparatively expensive, and have drawn largely on the time and strength of the missionaries to impart elementary instruction, which ought to be given by natives. Not only so, but they have closed up the native path of progress to self-dependence. The people, after being supported while studying for a succession of years, regard the two as indissolubly connected. If an associate missionary tries to introduce any other system, the people will not conform to it. They refuse to study or to send their children to study, unless they can be boarded, lodged and clothed.

This system was pursued at Maulmain, and it has produced there its appropriate fruit. One of the ordained Karen preachers, writing from the district he occupies, says: — “ Fourteen children attended school, but those who did not

go to school amounted to fifty or sixty.” Still, the system is not wholly abandoned. At one station, a boarding school of two hundred pupils is yet in operation.

The first year that the study of Karen books was introduced, for the lack of teachers I had only two village schools, one of which numbered forty pupils, while the select boarding-school under my own and Mrs. Mason’s care in town, had eight or ten only, all of whom were deemed pious, if not all baptized. The next year I was able to establish four other village schools; and after I was joined by an associate, and I confined my labors mainly to the southern Karens, I had in a few years eleven village schools in my charge in that section alone; while br. Wade had, I think, nearly an equal number in the northern section of the province and in Yé. Excepting those that were educated for school teachers and preachers, or their wives, I rarely brought any to the boarding-schools in Tavoy from the southern churches during the whole of the years I remained in Tavoy. I endeavored to raise the character of the village schools, and so far succeeded, that some who came to me direct to study theology, were better scholars than many who had been supported in the boarding-schools several years. The plan of giving education at the village schools to nearly all but those intended for teachers and preachers, has been carried out to a greater extent in the southern Tavoy churches than in any other part of the Tenasserim provinces; and the reports from that region show that those churches and communities are second to none in intelligence and Christian knowledge. My associates and successors have followed out the same general plan, and the last reports show that there are more than twenty village schools in the Tavoy mission.

Seeing the advantages of this system at Tavoy, and the disadvantages of the other system in another district, I frequently advocated the one and deprecated the other. Several years ago,

when comparisons between schools had been made in America, I wrote a letter comparing to some extent the practical workings of these systems. Hence when the movement of the Deputation was made in relation to schools, it did not appear to me, as I interpreted it, as a new measure, but as an old one.

When I went to Toungoo, under the direction of the Deputation, to found a new mission, they trammelled me with no rules whatever; and when the demand for school teachers far exceeded the number I could obtain from the churches, Mrs. Mason and myself thought we must qualify some. We had a sufficient supply of young men who professed to believe in Christianity, and who expressed their determination to live Christian lives — persons that some ministers would have baptized, but it has been a rule with me to wait for the fruits of repentance. Mrs. Mason commenced a school with a few of these, and, — although we thought the Deputation and Executive Committee would consider them as legitimate exceptions, should they not come within their rules, — she obtained, with our own subscription, sufficient funds from English residents to defray all the expenses of the school, so that it cost the Board nothing. I was right, however, in my first thought, and our course has met with the full approbation of the Deputation and the Executive Committee; and the school has been assumed by them as legitimately falling within their rules. From that school seven or eight, probably more, out of a dozen or fourteen, have been baptized, one is in the seminary at Maulmain, five in the normal school there, and three or four are teaching and preaching in Toungoo. We have now had time to try the sincerity of professed believers; churches are being established; and were I in Toungoo now, I should rarely choose to have a pupil in the boarding-school in the city who was not a member of the church, whether there were rules or no rules.

There has also been a diversity of

views in relation to teaching the natives English. The first Normal School in Burmah, in which English was taught, was commenced by Mr. Boardman in Tavoy, twenty-seven years ago. Though not known in the public prints by that name, it was as truly a normal school as any that has been subsequently established. In 1828, Mr. Boardman wrote: "My plan in substance is this: Let the day school, which is now opened under the auspices of the local government, be under the careful superintendence of a missionary, and be considered a *central* school, where young men shall be taught in such branches as shall qualify them to become teachers in village schools. As fast as suitable and well disposed youths are qualified, let them be employed as schoolmasters in the village schools. Under the Divine blessing, without which nothing can be done successfully, we may hope for great and happy results from such a system of operations. Nor is Tavoy alone to be benefited. Not only the provinces of Yay and Amherst on the north, and Mergui on the south, but Arracan, and Pegu, and ultimately Burmah proper, we may reasonably hope, will partake of the benefit, and become scenes of similar operations."

In the school which he opened, the pupils were "taught to read, speak, and write the English and the Burman languages; and the advanced classes studied the elements of arithmetic, geography, and astronomy." Though all tribes were admitted, Mrs. Boardman wrote in 1832: "We have had on an average twelve scholars in the boarding-school, mostly Karens." It was continued by Mrs. Boardman to the time of her marriage with Dr. Judson, in 1834. At this period, the advantages of the school did not appear to Mrs. Mason and myself, to be worth the labor and care required to conduct it, though we could have had a competent English teacher under us, with his salary paid by government. So we allowed it to die. A few of the most advanced pupils accompanied Mrs. Jud-

son to Maulmain, where they continued their studies.

The results of that school are, two only of all the pupils acquired sufficient knowledge of the English language to converse in it, and they imperfectly, although they continued the study of the language in Maulmain, and have been employed where English was required of them nearly all the time since they left school. Neither of them now can understand an English author of any difficulty. "Well, has Capt. Impey turned you away?" I remarked to one of them two or three years ago in the streets of Maulmain. "No," was the classic English reply after twenty years of study, "he not discharge me, I discharge myself!" Both were baptized soon after their admission into the school, the result of the vernacular instruction they received, not of the English which at that time they could not understand. Both, as soon as they were able to make themselves useful, sought situations out of the mission, where they could obtain higher wages. One, when I left Burmah, was receiving in a government office one hundred rupees a month, while a single American missionary has only sixty-five—six or eight times more than he would have received, had he been a native preacher; which he probably would have been, had his studies been confined to the vernacular. Thus all the labor the missionaries have bestowed on his English education, has not only resulted in no advantage to the mission, but has really been the means of preventing it from having an additional able preacher; for he is a man of talents, with much energy of character.

The other obtained a lucrative situation as interpreter to an English officer of government, who became a magistrate, or judge. While in this employment, he was in constant habits of Sabbath-breaking, never came to worship, and appeared like a heathen in everything except idolatry. In process of time he was detected in taking bribes from parties who had cases to be adjudged by the

magistrate for whom he acted as interpreter. For this crime he had two years confinement in jail, with daily labor on the roads. This humbled him, and he appeared penitent. After his time of punishment expired, his old master took him again into employ; and he soon reverted to unchristian practices, and utter disregard of the Sabbath. Again he lost his situation, and again he returned to the missionaries professing penitence. The last time I spoke to him was on Dr. Judson's piazza, where he was telling how sorry he was for his past conduct, and where I put in a word in his favor. "Sekkeike!" said Dr. Judson, "this is always the way you do. When you live with the ungodly English, you do as they do, and never come near Christians, nor Christian assemblies; but when they turn you away, and you are in the want of a situation, you come back to us again, to see if you cannot get one. I have no confidence in you. Let me see you come to meeting on the Sabbath regularly for a year; and then come to me again." He went off immediately to another station, told the same story there that he had just told to Dr. Judson, was received back into the church, and appointed teacher in a small English and Burmese school, where I believe he continues to be employed. Such are the results of the first English school taught in the Burmese mission; and all my observation goes to show that it affords a fair specimen of English schools in India, taken as a whole.

In 1843, simultaneous with the establishment of the theological school in Tavoy, Mr. Bennett commenced a "preparatory school," in which the English language was taught with other studies. It differed from Mrs. Boardman's in being continued only during the rains, while hers, with short intermissions, was in session throughout the year. Many of the assistants received their preparatory education in this school. In the Report of the Tavoy Missionary Society for 1846, it is stated: "Seven of the number formerly in this school, are now

in the school for assistants under the tuition of Mr. Cross." Mr. Bennett discontinued the school in 1848, of his own accord.

In 1846 Mrs. Binney commenced a normal school in Maulmain, and wrote in 1847: "Although this school has been in progress one year, yet we have said little about it; but have been waiting to see whether the Board would send us a teacher, and thus the school be permanently established, or whether we should be finally forced to abandon it. Though we have not received such aid, nor even the promise of it, yet so important is this school in our estimation, and such has been the providential care of our Heavenly Father manifested towards it, that we have no idea of relinquishing it at present. Allow me to mention some of the reasons which led to its establishment.

"It was deemed important to keep the theological school in session during the dry as well as the rainy season. Some difficulty, therefore, was anticipated and felt in keeping that school together. Particularly were the wives of the young men averse to remaining, and we felt it extremely important to secure their influence on the right side. It was thought that if a select school of children could be kept up during the year, the women would feel more at home, and therefore more willing to remain. Again, the habits of these adults were fixed; and although we have never deemed it desirable to Europeanize these people, yet it was felt that Christianity should influence them to habits of industry and cleanliness. Another reason, and perhaps the reason why we deemed such a school essential, was, that if we ever have any well-educated Karens, we must begin with them while young, and keep them with us until the object is in some good degree accomplished. The books in Karen are yet so few and so elementary, that for many years to come we cannot look for a thorough education but through the medium of the English language. This is not a small work for the

natives of this country. We hope, however, there will be a few in this school, who will not only master the English, but be able to read the Bible in the originals, and judge for themselves of the correctness of the translations. We hope also that some of these children will at no distant day be able to greatly add to the literature of their nation.—Others, who may not desire to pursue so thorough a course, may be qualified to become respectable mechanics and agriculturists, and thus lead the way in the civilization of this already Christian people."

This school was formed on the same plan as Mr. Boardman's, excepting that English was prosecuted more extensively, and none were admitted but Karens. It was conducted with great energy and success, till Mrs. Binney left Burmah in 1850, and was continued under various teachers until 1853, when the Deputation decided that it should be continued on its original basis, with the exclusion of English; and it has ever since been in the charge of Mrs. Bennett, a lady who, for such a position, has never had her superior in the missions.

Some of the fruits of English teaching in this school have been precisely the same as Mr. Boardman's produced. A correspondent from Maulmain writes: "I wish you could know how my heart blesses you for writing that article upon teaching English in our mission schools. I consider it simple, honest truth, every word of it. Your language is strong with regard to dear Quala, but my heart responds to the truth of the statement, and I do indeed think it would be better for the cause of God in all that region, that Quala, or a missionary, even, who was laboring there, 'should rest from his labors,' rather than live to introduce the study of English, with its accompanying pride and desire to make money, and contamination of low English society, among those simple, humble, confiding Christians, who are now so desirous to read the Word of God in their own sweet vernacular language. Do

you recollect a son of Ko Chetthing, intelligent, baptized young, and so hopeful as to be called 'Preacher?' He studied English here, in the Normal School, grew proud and vain, was finally excluded from the church—went to Rangoon, got a situation with an English timber merchant and a salary of forty rupees per month—is now at Toungoo with his master, ready to exhibit himself to the dear Karens there, as a specimen of what an English education will do for them."

A missionary from Bassein writes me; "As to the results of teaching Karens English, our observation here confirms what you have said as to the evil of the system. Mr. ———, as you probably know, is a strenuous advocate for English for Karens. He does not deny that the system is worthless and mischievous among Burmans or Bengalis, but he does deny it on the part of the Karens, and all, forsooth, because they are different from either of these races. Well, for facts, as far as Bassein is concerned. There were eight, if not more, boys studying English under Mrs. ———'s care in Sandoway. After studying with her some two years, they were sent to Maulmain, to the Normal School. One of these young men, I suppose one of the best of them,—but one who became very shy of us sometime before leaving for the United States,—has gone with Mr. ———. If he follows in the course of those who have heretofore been honored with a trip to America on exhibition, as will be most likely the case, he is lost to his people and the mission. How many of this class there are at Rangoon, I do not certainly know;—three or four at least. These are, I believe, acting as surveyors, at least a part of the time. One of them came here a few months since in the employ of the officer appointed to survey this district. We could not prevail on him to stop here and labor among his own people. He must return to Rangoon although there would be plenty of openings here, and they would give him good pay.

"As a specimen of the ideas this young man had of his calling and obligations, even before he left the Normal School in Maulmain, he wrote the Mamma at one time to find him a large,—or a big word of similar import—place by the time he should come back. And when he did come at that time, he had not the most remote idea of doing anything for his people. In fact he quite revolted at the idea of going to the jungles now, after having been to an English school, and learning the English language. And he did realize his big ideas for a while, before Mr. ——— went away, in acting as Karen interpreter in the Commissioner's Court.

"But to come to the last, of the above mentioned class, whose case I will mention—William Rice was employed in the hospital at Maulmain for upwards of two years, had a pretty good practical knowledge of the principles of medicine, and seemed contented. Mr. ——— called him away, much against his own will and also that of the Civil Surgeon at Maulmain. In fact, so much did this gentleman oppose his leaving, that he actually had to take to lying to get away, as Mr. ———'s orders were imperative. He told him that his father had died, and he must go to provide for the family. Upon coming here, Mr. ——— did make him a very liberal offer, handing over to him a quantity of Jayne's medicines, and promising him five rupees per month for six months. He was soon complaining that he could not live on that. He would be content with ten rupees per month. We brought the matter before the preachers, and they agreed to allow him five rupees more out of the mission fund for the same length of time, that a fair trial might be made. This went on for some four months, when the office of Karen interpreter happened to want an incumbent, and he stepped in, and there you may find him now.—And then as to their knowledge of English, it is very meagre. In fact, it is almost impossible for them to give a literal rendering even to one of the simplest sentences in Eng-

lish or Karen. In a word, aside from having introduced some new tunes among the Karens here, I do not know of any instance of their doing anything for their people or for us."

If we teach native Christians English, then do we practically teach them to cease to pray, "Lead us not into temptation." A knowledge of the English language leads them to the lowest dregs of European society, congregated in the British army — among the offscourings of our vilest Indian population — Portuguese, country-borns, Hindoos, half-Hindoos, jugglers, peddlers, pimps, who have acquired a little English to enable them to cheat the English, or pander to their vices, or both, as occasion may offer.

Most of the present troubles between the Executive Committee and a minority of the missionaries, appear to be on the subject of schools, and mainly English schools — on the possibility of what they may do, for they have done nothing for our native ministry yet. All our Karen preachers have received their knowledge through their own language. Vernacular education has, with the blessing of God, made them what they are. We have valuable treatises in the vernacular tongues on arithmetic, geometry,* trigonometry with tables of logarithms, land surveying, astronomy, and natural philosophy, with brief ones on geography, materia medica, and anatomy, which have conducted the pupils far beyond what they have ever been able understandingly to study in English. Instruction through these has not been prohibited. On the contrary, by relieving the missionary of the drudgery of teaching the elements of English, he is the more at liberty to teach these things, which are those that really go to constitute a thorough education. As needed, other books can be easily prepared. Mr. Abbott was recommended a few years ago, at a meeting of Karen missionaries, to

prepare a work on mental science in Sgau, and I have been repeatedly urged to write a Karen Grammar in Karen, to teach the people the construction of their own tongue. To one at home in the language, English school books can be turned into the vernacular with very little labor, and then printed at less expense than the English books can be imported. If it be deemed desirable that they study language to discipline the mind, let them acquire Burman, or Taling, or Shan, or Siamese, which will enable them to preach to the heathen at their doors; and if a dead language be regarded as necessary, they can take up the Pali, the Latin of all the monasteries of Farther India, and the elder sister of the Greek.

In my judgment, a native can be equally as well educated through the vernacular in four years, as he can through the English in ten or twelve; thus saving the expense of his support for six or eight years, and securing his labors in the mission six or eight years sooner. The advantages, then, of saving money and time, surely ought to have no small weight, when we are in such immediate want of assistants, and when brethren in sight of Boston rise up in the monthly concert for prayer, and on the alleged ground of the expense of Foreign Missions, recommend that "we wind up the concern."

RELATIONS OF MISSIONARIES TO THE MISSIONARY UNION.

LETTER FROM MISSIONARIES IN BURMAH.

To the Executive Committee of the A. B. M. Union, and to the American Baptist Missionary Union.

Dear Brethren, We beg leave to address you on the subject of the relations of Missionaries to the Missionary Union.

In every compact it is requisite that a clear understanding be had by the parties relative to their mutual obligations and duties, otherwise dissensions will almost certainly arise between them. —

*Legendre is still in Burman, which many of the Karen students understand; but I can turn it into Karen when required, at the rate of ten pages per day.

This is no less true of compacts formed for religious purposes than of others, for however holy the enterprise, those engaged in it are men of like passions with others, and their passions will influence their conduct and opinions.

The relations of Missionaries to the Missionary Union have for several years been the subject of more or less debate, and have been made a prominent topic at public meetings of late by the Foreign Secretary, with the concurrence of the Executive Committee. Our interests being involved in the settlement of this question, we trust our brethren of the Missionary Union will not think it out of place for us to state our opinions relative to it. We can assure them that it is the hope of being able to assist in its amicable and *final* settlement, that leads us to say anything upon the subject.

Let us inquire into the origin of the relationship. Why have the parties come to be placed in the relative positions they now occupy? The answer to this question is, "Believing it to be the duty of Christians to publish the gospel throughout the world, and labor for the conversion of all men to Christ, some have felt impelled to go personally and labor for the evangelization of the heathen, while others have believed it their duty to furnish the funds requisite for carrying on the work. Those who have gone abroad have pledged themselves to give all their energies to the single work of christianizing the nations to whom they go. To enable them to do this, the Union have pledged their support. They have virtually said, 'Go disciple the nations, give yourselves no concern about your temporal support, we will attend to that.'" Missionaries have thus gone forth to their various stations to do a work which had equal claims upon their brethren who remained at home. We think therefore the relationship is mutual, the parties are equal. The funds supplied by the Union, though termed salary, are not the *hire* of the Missionaries, or a compensation for their services, but simply the means

of enabling them to devote themselves to the work of establishing the kingdom of Christ among the heathen.

We fully admit that the Union or their agents, the Executive Committee, have a right to judge of the qualifications of candidates for missionary service, and to designate their field and kind of labor, always having regard to the predilections of candidates; but when a man is appointed, we contend that the Union or Executive Committee have not a right to change his sphere of labor except with his consent. On the other hand a Missionary has not a right to change his place or kind of labor without the consent of the Union, unless there be a mutual understanding that he may, in case of an emergency, act with the advice of the Mission of which he is a member, pending a reference to the Union or Executive Committee. In the constitution of the Missionary Union, (in the adoption of which the Missionaries in the field had no voice,) it is stated, that the single object of the Union shall be, to diffuse the knowledge of the religion of Jesus Christ by means of Missions throughout the world; but nothing is said of those who are to perform the labor, except that the Executive Committee shall "appoint, instruct and direct" them, "fix their compensation," and have the power to remove "them for *sufficient* cause, and appoint others in their stead." It will be seen that this places Missionaries entirely in the power of the Executive Committee. We frankly acknowledge that we are not willing to stand in this position. We believe that none of our brethren of the Union would be willing to be thus placed in the power of the best men they could choose. They, as well as we, are jealous of their rights. We ask to be allowed, as Missionaries, to retain our rights as men and Christians; and we would propose the following articles as expressing the mutual obligations and duties of the Missionary Union and Missionaries.

1. In the designation of Missionaries, the Union, or its agents the Executive

Committee, shall have regard to the predilections of the candidate, and shall not designate a man to a particular field or kind of labor, without his cordial assent.

2. A Missionary having been thus designated, no change shall be made either in his place or kind of labor unless by mutual consent, except in case of an emergency, when he may act with the advice of his mission, pending a reference to the Executive Committee.

3. Missionaries residing within a convenient distance of each other shall be divided into distinct Missions, each having its own Chairman, Secretary and Treasurer. Each Missionary shall hold himself responsible to his own Mission, and each Mission shall exercise a watch care over its members, and hold stated meetings for consultation and prayer, and the transaction of mission business; the voice of the majority, in all cases, being considered the voice of the Mission. In case of a difficulty arising between the members of a Mission, which they are unable to settle among themselves, they shall refer it to other Missions or Missionaries as arbitrators. If any Missionary feels himself aggrieved by the decision of the arbitrators, he shall have the right of appeal to the Executive Committee, or Union.

4. All Missionaries supported by the Union, shall, with their wives and children, have claims on the mission funds for equal support in similar circumstances; the rates of allowance being mutually agreed upon by the Executive Committee and Missionaries in the several fields of labour. Widows of Missionaries, while they continue such, and orphans until the age of sixteen, shall receive the usual allowance.

5. No Missionary receiving the usual pecuniary support from the Missionary Union, shall engage in any secular business for the sake of personal emolument. And not at all except with the advice of his Mission, pending reference to the Executive Committee.

6. No Missionary shall appropriate to

himself the avails of his labor or the compensation he may receive for service of any kind; but all avails of labor and all presents made in compensation for services performed, shall be placed to the credit of the Union, *provided* that nothing in this article shall be construed to affect private property, inheritances, or personal favors not made in compensation of services rendered.

7. If any Missionary shall have been guilty of conduct forfeiting his missionary character, or there are evil reports concerning him, the Mission of which he is a member shall call him to an account; and if necessary, shall request other Missions within a convenient distance to aid them in the investigation. The accused shall have the privilege of inviting any Missionary or Mission he may wish, and shall have every facility afforded him for defending himself from the charges laid against him; but if after patient investigation he be pronounced guilty, the whole case shall be reported to the Executive Committee, and also to the church of which he is a member, unless on account of repentance and reformation it be judged proper to restore him to confidence. And he shall not be allowed to draw from the Mission treasury beyond the amount of his salary, until the Executive Committee shall have been heard from.

8. The Executive Committee shall not recall or dismiss a Missionary unless he has, according to article seventh, been pronounced by his associates unworthy of his standing.

9. No Missionary shall undertake anything new or important involving expense or otherwise affecting the interests of the cause, except by a vote of the Mission of which he is a member, and no Mission shall authorize any large expenditure unless they can obtain the necessary funds without drawing upon the Mission treasury, except with the consent of the Executive Committee.

10. All rules for the guidance of Missionaries, and all affecting their interests or their work, shall be mutually

agreed upon by them and the Executive Committee.

11. The several Missions as such, or by delegates, shall have stated meetings for religious services and the transaction of business of general interest.

In our opinion a misapprehension of the relations existing between the Missionary Union and Missionaries has been the cause of nearly all the difficulties that have arisen. The Union, or its agents the Executive Committee, have been supposed to be a Legislative and Judicial, as well as Executive body; and complaints have been sent to them and appeals made on subjects which should have been settled by the Missionaries themselves, and never have been heard of out of their own circle; and letters and rules have come from the Executive Committee, as well as delegates, which showed that they felt they had next to unlimited power over the Missionaries, which power in fact the constitution actually gives them.

The Missionaries in Burmah according to art. 3rd have been divided into Missions; if therefore any Missionary should appeal to the Executive Committee previous to taking the steps required by art. 3rd, we think they should take no notice of his communication except to inform him what his proper course of procedure is. Even though the Executive Committee had *judicial* power, receiving ex-parte complaints would create continual difficulty; for being at a distance requiring six months for the exchange of letters, they cannot possibly investigate any case in dispute. But let the rules proposed, be agreed upon by all concerned, and all matters of dispute between Missionaries can be settled on the ground; and if there should unhappily arise suspicions touching the moral character of any Missionary the case would not be reported home, till investigated by those who have every facility for forming a correct judgment. And there would be every possible security that Missionaries are attending to the work for which they have been sent

forth, and are not dishonoring the cause of their master. Desiring most ardently that the dissensions which have arisen may be healed, and that true union and Christian fellowship may exist between us and our brethren at home, we ask them to take this our joint communication into consideration and see if they cannot meet us on the ground here proposed. If they do, we would suggest that these articles be printed and a copy be placed in the hands of every candidate for missionary service, and no man be sent out who cannot cordially pledge himself to abide by them.

And we whose names are affixed to this document, do solemnly pledge ourselves that we will endeavor to act according to the articles herein contained, if our brethren of the Missionary Union will agree to accept them as expressive of our mutual duties and obligations.

Praying that you and we may be guided by wisdom from on high, and be enabled to be helpers of each other's joy and usefulness, we are, dear brethren, in the labors and hopes of the gospel, —

Your brethren, and the servants of Christ.

J. WADE.

C. BENNETT.

J. M. HASWELL.

C. HIBBARD.

M. H. BIXBY.*

E. KINCAID.

T. SIMONS.

J. H. VINTON.

D. L. BRAYTON.

J. L. DOUGLASS.

E. B. CROSS.

T. ALLEN.

N. HARRIS.

G. P. WATROUS.

B. C. THOMAS.

A. R. R. CRAWLEY.

A. B. SATTERLEE.

D. WHITAKER.

* I have no objection to the "Mutual relations of the Union and its Missionaries," as stated in the paper adopted at the last Annual Meeting of the Union; but I subscribe my name to this paper to signify my willingness to abide by these rules, if the Executive Committee and the Union see fit to adopt them.

We the undersigned, upon reflection, since the foregoing paper was put in circulation, would suggest the following modifications, viz:

Art. 2. — A missionary having been thus appointed, no change shall be made, either in his place or kind of labor, without his consent, unless in the opinion of three fourths of the missionaries in the same general field, such change be desirable, except in case of an emergency, when he may act with the advice of his Mission, pending a reference to the Executive Committee.

Art. 12. — Every missionary shall transmit to the Executive Committee in a journal or series of letters, a regular account of the manner in which he spends his time, and performs the duties of his profession.

J. WADE.
C. BENNETT.
J. M. HASWELL.
C. HIBBARD.
M. H. BIXBY.

Maulmain, February, 1856.

Thoughts on the letter.

The above communication from missionaries in Burmah, received since our annual meetings, has been widely published and commented upon. Had our own judgment been consulted, the matter would not have come thus prematurely abroad, and much needless and injurious agitation would have been averted. So far as the letter concerns matters within the province of the Executive Committee, it was a private communication, and subject therefore to the rules of private correspondence, — rules the more scrupulously to be observed in proportion to the gravity and delicacy of the matters involved. Nor was it less a private communication as addressed to the Missionary Union, if designed, as we suppose, to be presented to that body in its organic character. — The Board is the organ of communication with the Union, and especially so on constitutional questions. The Executive Committee, even, can properly address the Union as a body only through the

Board. The letter has gone forth, however, and we are reaping its consequences in part. The problem now in hand, is, how to arrest and put back other consequences which are evidently impending. It is in reference solely to this question, and with the hope of contributing in some degree to its right solution, that we now advert to the communication. We wish to relieve it of some misapprehension which unfortunately, though perhaps necessarily, it has incurred; and thus, by placing it under its less exceptionable aspects, help prepare the way not only for an "amicable and final settlement" of the general subject, but what at the present moment more especially concerns us, the unembarrassed and diligent performance of present duty. With these views we submit to our readers, as supplemental to the letter, a few of the thoughts to which it has given rise.

And 1. As to the general tenor of the letter, — we concur with others that, according to all sound rules of interpretation, it must be regarded, taken by itself, as adverse to the constitution of the Missionary Union in some of its *essential* features. The writers manifestly seek to convey to us this idea; that is, they avowedly are dissatisfied with certain provisions of the constitution as interpreted by them. And we are equally clear that certain modifications proposed by them are adverse to the existing constitution as understood by ourselves. — We say "certain" modifications. According to our best belief and knowledge, the larger part of the articles enumerated by them do merely recapitulate principles and usages which have ever been scrupulously regarded by the executives of the Union. On the other hand, however, some of the stipulations appear to us to strike directly at first principles in our organization; while, in regard to others still, which contemplate no difference of practical result, it is proposed to substitute a form and basis hitherto unknown in our missionary operations.

Now, whatever be the apprehensions or the expectations of others, — we speak for ourselves alone, — *we have not begun to anticipate any essential change in the constitution of the Missionary Union, in respect to the specifications referred to.* The constitution having passed under special review of the Union now these two years, and having received an almost unanimous sanction at two successive annual meetings in the very points objected to, it seems to us reasonable to infer that it will continue to receive the support which hitherto has never wavered, and that, at least, its fundamental principles, on which the Union has rested from the beginning, and *which it inherited from the General Convention*, will continue to command the approval of the great body of its members; and will be found, in fact, to be as enduring as the fabric which it upholds. Men may be changed — that is a small matter, — but not the essential principles of the constitution. *Change these, and already THE UNION WILL HAVE CEASED TO BE.* Our brethren in Burmah speak of the constitution of the Union as though it were some new thing, “in the adoption of which the missionaries in the field had no voice.” (We understand them to say this not *technically*, but as referring to some new principle incorporated.) Have they, then, carefully consulted the constitution of the General Convention, and the earliest records of its first Board of Managers? We speak of that which was from the beginning, which we have heard, which we have seen, which we have looked upon.

2. Having expressed thus distinctly our understanding of the general tenor of the letter of the missionaries and its bearing on the constitution, we shall incur, we trust, no serious risk of being misunderstood by any with whom we have been accustomed most to harmonize, if with equal frankness we present the view we are disposed to take of the other side of this unhappy disagreement. May we not hope to escape also any mis-

construction on the part of those whom we are most desirous to serve?

Our position is this. If we rightly read the document from Burmah, — and we have read it with great carefulness, lest unwittingly we might wrong our brethren, — the communication is to be regarded by us, by the Missionary Union, not as a demand, but a proposition. It is an *overture, not an ultimatum*. True, they state their views in unequivocal terms, — they “are not willing to stand in the position” in which they suppose the constitution holds them, — and were this expression of views to be taken as final, could no space be granted for reconsideration of views, none for a juster exposition of the constitution, the only alternative left to us would be to change the constitution, that thus they might retire from their *supposed* “position,” or to allow them to sunder their missionary connection. But we do not so understand our brethren. They have not foreclosed *utterly and forever* reconsideration; they are open to correction — to explanation; — they wait for a reply.

Such we believe to be the true import of the letter *as a whole*. While our brethren seek to aid in gaining “a clear understanding” of our mutual relations, so as to guard against “dissensions,” trusting “that it will not be thought out of place for them to state their opinions relative to them,” they proceed to “propose” certain articles for “their brethren at home to take into consideration, and see if they cannot meet them on the ground proposed,” pledging themselves to abide by them “if their brethren of the Missionary Union *will agree* to accept them.” So we understand the document as read by itself. And the justness of our interpretation is confirmed to ourselves by concurrent information, with which our position has favored us, the details of which, however, it is unnecessary to rehearse.

3. Regarding simply the fact that so many of our brethren in Burmah have united in making the communication before us, we are not very greatly moved;

nor are we beyond all measure surprised. Two or three causes have conspired to this. Impressions have manifestly been made on the minds of some of these brethren which were not sought, which were not willingly accepted by them, but were forced upon them by extraneous untoward influences; and it is not to be deemed *passing strange* if, as frank and free men, they have given them utterance. We believe these impressions were erroneous, and that our brethren will shortly perceive the error; but while honestly holding to their convictions, they would naturally act in accordance with them. The other ground of action alluded to, was the spirit of concord, the *longing for peace*, which in Burmah as in this country had begotten the spirit of compromise, and which led brethren there, as here, to *accept* as a *totality* what few, *if any*, would have subscribed throughout in its several parts. We do not greatly fancy compromises;—we are as liable to be held in a false position by them, as we are to hold others so;—but let us deal considerately; and as we would that others should do to us, let us do even so to them.

4. We make but one additional remark. It respects the *design* of our brethren in Burmah in making this communication. Strong as their representations appear to be, and whatever the intensity of the excitement that may have existed there or has been enkindled here, the design, we venture to suggest, was not *incendiary*. We know the origin of this last movement. We know the men who conceived it. They are not incendiaries; they are not anarchists; they are not *agitators*, in the offensive sense of that word. This communication, we are persuaded, did not originate in the spirit of controversy, nor of alienation, nor even of complaint, if by complaint we mean anything irreconcilable with abiding Christian affection and fraternal confidence. They tell us their design. They assure their brethren of the Missionary Union that the motive which leads them "to say anything upon the

subject" is "the hope of being able to assist in its amicable and *final* settlement." This assurance is to be received *in its full import*. Our brethren may have mistaken the means;—we think they have;—but the *design* is not to be called in question. The *motive*, however inexplicable the method, *must have been*, in some assuredly, *honorable and kind*.

We close with an inquiry. Cannot our brethren of the Missionary Union, with one general consent, agree *now* so far to regard the communication of our brethren in Burmah as a private letter as to allow it to be disposed of after the ordinary and authorized method; until, at least, it shall have come before the body in its organic character and by the constitutional way;—*in the hope* that previously to another annual meeting the existing misapprehensions will have been removed, and all occasion for the farther agitation of these unwelcome subjects have forever passed away. We do by no means despair of attaining to this consummation, so devoutly to be wished. Meanwhile let no one lose sight of *present duty*. Let no one passionately, thoughtlessly, "let go the rope," or, to borrow an illustration from a missionary brother, Let no true friend of the Union "*row ashore*."

Since writing the above, we have received from Rev. Mr. Stevens, under date of July 3, a copy of a paper subscribed by himself and Dr. Mason, in regard to the document from Burmah, and are happy to avail ourselves of the confirmation which it gives to some of the views we have expressed, and especially the suggestion at its close. The paper, after stating the interpretation affixed to the document by these brethren, though in some particulars not identical with our own, proceeds as follows:

Comments of Messrs. Stevens and
Mason.

This interpretation we are the more confident in putting on the language of our brethren, because it so entirely

harmonizes with the uniform sentiments of the Tavoy and Maulmain Missions, as we were accustomed to hear them expressed during the periods of twenty-four and sixteen years respectively, that we had the honor of laboring in those missions; and we have no doubt that the records of the missions, as well as their correspondence with the Missionary Rooms, will bear witness, that, whatever seemingly conflicting instances may have occurred within this period in their history, the voice of neither of them has ever been heard calling in question the right of direction and control vested in the Executive Committee.

In harmony with this statement, and to throw on this vital point the united voice of all the missions assembled in conference, we beg leave to insert the following report, adopted by the Maulmain Convention on the 21st of April, 1853.

REPORT.

The committee on the principles that should govern missionaries in entering upon, continuing in, or relinquishing stations or duties assigned to them by the Executive Committee, would submit the following report:

Although fully recognizing the principle, that the missionary, as well as the preacher of the gospel at home, is the servant of the Lord and not of man, and that his connection with the missionary society ought not to infringe upon his liberty or his responsibilities, as a minister of Christ, yet we believe that the relations into which he and the organs of the society have mutually entered, impose upon him certain obligations, which he is bound to observe as long as he retains his connection with them. In order to preserve this connection unimpaired, it is necessary that there should be a general harmony of views between him and the society by which he is supported, not only in regard to the object of missions, but to the modes of operation.

The original compact between the Missionary Union and its missionaries recognizes the right of the Board to give "general instructions and regulations" for their guidance. Minute and specific instructions, extending to the details of missionary labor, will not ordinarily be necessary, while the Board repose confi-

dence in their missionaries, whose piety, judgment and experience will furnish the best security for the faithful prosecution of the work before them. It is taken for granted, that, on the appointment of a missionary, there is usually an understanding between him and the Executive Committee, as to the field of labor and the kind of work to be performed.

These points once settled, it seems very desirable that there should be no change, except for strong reason, and by mutual consent of the missionary and the Executive Committee. We think that no missionary would be justified in leaving his post, or entering on labors not originally contemplated, except with their sanction. Yet in cases of emergency, it may be the duty of an individual to supply a vacancy, or enter on a new field without delay; in which case he would be justified in acting on the recommendation of the mission to which he belongs, pending a reference to the Executive Committee.

When special orders are sent out by the Executive Committee, we think no mission or individual missionary has a right to suspend or alter them, unless there is reason to suppose that the Committee are laboring under some misapprehension, or unless their operation would be manifestly injurious. In cases of this kind, a mission may defer action on such orders, until the final decision of the Committee can be obtained.

Should the case ever unhappily occur, in which a missionary cannot conscientiously carry out the requirements and instructions of the Executive Committee, and if after suitable explanations there should still be found an insurmountable practical disagreement, the only proper remedy is a dissolution of his connection with the Missionary Union.

This report, it is manifest at a glance, most fully guarantees the directing and controlling power of the Executive Committee, and was adopted by the Convention without one dissenting voice. And notwithstanding the contradictory language of portions of the recent document, we have no doubt, in our own minds, that the report expresses now, as it did three years ago, the sentiments of the majority if not of the whole, of the brethren who then adopted it.

Additional evidence in the same direction appears in the fact, that some of

the brethren have disavowed any dissatisfaction with the present principles and regulations of the Missionary Union. — One of them, in attaching his signature to the document under consideration, adds a note in the margin expressly stating, that he is not dissatisfied with the paper on "Mutual Relations" but subscribes his name "to signify his willingness to abide by the new rules, if the Executive Committee and the Union see fit to adopt them." Another one, we have been informed, has stated in a private letter, that he signed the paper, not from any personal dissatisfaction, but for the sake of others. *How far* this spirit of accommodation, — in hope, no doubt, of peace, — entered into the act of signature on the part of other brethren, we have not the means of knowing; but what has been presented is enough, we think, to show that the document should not be regarded, with any great confidence, as evidence of general dissatisfaction among the missionaries with the existing principles of our missionary organization.

As an explanatory consideration, it may be well to bear in mind, that from the nature of the case, — the missionaries residing at different stations, some of which are hundreds of miles apart, and without the railroad communication of civilized countries, — the document must have been prepared under circumstances very unfavorable to completeness in itself, as well as to a fair expression of the real sentiments of the brethren signing. It was, doubtless, originally drawn up at one station, then sent for signatures to the others. It may also have been somewhat hastened in its passage, that it might be in readiness to reach this country in time to come before the Missionary Union at its last annual meeting. These circumstances, it will be seen, were alike unfavorable to a free interchange of individual sentiments respecting it, and furnished a temptation to sign it, in the spirit of accommodation, without due deliberation and a cordial assent to all the sentiments

it contains; evidence of which, indeed, appears in the "modifications" suggested at the end, by certain of the brethren, "upon reflection, after the paper was put in circulation."

The above considerations are adduced in the hope of throwing some light on the true *intent* of our brethren in the communication which they have forwarded, and of mollifying the impressions, unfavorable to them, which some have received from the perusal of that communication. Nevertheless it must be admitted, that to answer its demands, nothing less would suffice than a radical change of the constitution of the Missionary Union. And inasmuch as the Union in its two last annual meetings has so decidedly re-affirmed the great principles which have been called in question; and, even if it would revise its action in this respect, it cannot do it for a year to come, during which time the brethren in Burmah will have opportunity to see the ground it has taken and the disposition it has made of the report of the Committee of Reference, we will venture to propose, that with regard to this document, as to the difficulties in general out of which it grew, we all adhere to the resolution by which the report of the Committee of Reference was adopted, — "suspend further discussion, and await in prayerfulness and patience the return of that better intelligence to be hoped for on the present platform."

Meanwhile, as one of the brethren who signed the document, wrote with regard to its preparation, — "We are tired of this contention, we want to go to work, — we hope it may be as oil on the troubled waters," — *knowing* that both the missionaries and the churches in this country alike feel a deep interest in the great work of the world's evangelization, and *knowing*, too, that the Great Head of the Church, despite the imperfections of his servants on both sides of the globe, deigns to use us as instruments of salvation to perishing multitudes, — to secure this object, the grand aim of us all, can we not in the spirit of forbear-

ance, and in the exercise of a generous confidence in each other, move steadily forward in the great enterprise, no one relaxing his accustomed efforts, because we are assured that in so doing we are laborers together with God.

TELOOGOO MISSION.

LETTER FROM MR. DOUGLASS.

The following response was called forth by a letter addressed to the mission in answer to a proposition from them, the object of which had been to secure some provision for their educational department. They were told that the Committee had "seldom, if ever, felt more deeply the force of an appeal from missionaries, and at the same time their own powerlessness to give relief." The scale of expenditure, it was said, had been too large for the income, and would need to be still further reduced if there were not "a large advance in the liberality of the churches."

"Father, forgive them, for they know not what they do."

Nellore, April 3, 1856. — This morning at family worship, reading the wondrous story of the cross, our eyes rested on the words of our dying Lord, — "Father, forgive them, for they know not what they do." You must imagine the significance of those words after a sleepless night of agony, made such by your official letter of January 17th, which fell like lead upon our already bleeding hearts. Not that your love or that of the Committee is abated; — but, my dear brother in Jesus, where are the churches, and what are they doing, that you and we should be put to such painful torture? They must be ignorant, — they cannot be aware of what they are doing by not doing what they ought. —

O, Father, forgive them! Could they see their lone missionaries gather together to mingle their unmitigated sorrow, — and separate to weep and pray, each, alone! — And for what? That they may be honored more? — that they may have their salaries increased? that they may be imagined perfect when they are far from it, or wise, when they are

foolish? No, none of these shall, by the grace of God, move them. The churches know not what they are doing to their missionaries, worthless though they be. To rob God's treasury is not to distress missionaries pecuniarily, but it is a robbery of souls; — shutting away eternally the gift of life. The missionary must part with what he loves far more than any earthly boon. To see the good he has labored to do, perish before his eyes by the touch of sin, — to witness souls ruined in an hour, seemingly, which he had learned to esteem precious by many tears shed, is something.

You tell us, dear brethren, "Give up those children." — We must obey, or make sacrifices that bleed our veins. — Yes, "give them up" — to ruin, when on the very borders of the kingdom of God. — How can we send them back to heathenism, and away from heaven and Jesus? The churches know not what they ask — what they do.

As a mission we may be termed a preaching mission, and yet here are twenty or thirty children, living on a few rupees per month, a less sum than the table expenses of one of hundreds of Baptist families for a single week. — And yet that little we are denied. — "They know not what they do." Here too are young men and women, reared in this compound, who know no other home, whose souls God has fired with love and zeal for the spread of his kingdom, who will and must be dwarfed in intellect and starved as Christians, if the churches do not send us help. They can neither dig nor beg; for the word of God has raised them out of the mire, and made them sons and daughters of the Lord Almighty, who has not taken and will not take from them their stewardship. Tell that Christian father and fond mother — "Call home that son from the high school or college, and send him from your door, a beggar, without food or raiment — or that daughter, from that school where the soul is saved as well as educated and refined, and bid her go in want, not along the streets walled in by

piety and love, but through the dark and winding alleys that lead down to hell."— O that Christian parents would pause, and consider what they require their missionaries to do. "Father, forgive them," for they are crucifying their Lord before the heathen. Tell each church to assemble, — to disband their Sabbath schools, dismiss the teachers, — lock up their chapel at all hours except three each Sabbath day; — yes, more, — go back to the point where you were when you were as nought, and begin again to-day with nothing to do with. Break up Bible classes and societies, and allow the enemy to come in like a flood, for the power of darkness is now. Say to a Pease, "Give up that ragged school at Five Points, and send back to death those whom you have wrenched therefrom; there is little hope of their conversion!" "They know not what they do."

What, in a short time, shall we do with our catechists and their families? The little church gathered here cannot support them, for itself must for years be supported, in great part, by foreign aid, and might and probably would, in a few years, either disband or melt away among these opposing millions, if your countenance and support be withheld.— The children of these our worthy, and I may say able catechists, cry when they have no bread, as do those of pastors at home. But it is not bread that perishes, but that which came down from heaven, that these catechists must soon cease to break unto their famishing countrymen, unless we have help. You may continue us here, but what do we, when these our right arm and right eye are plucked away?

Why is it that our dear brethren and sisters "know not what they do," when they ask the least retrenchment? The very idea of retrenchment is hostile to every thing that deserves the name of missionary. Satan says, "Stop going," and Jesus says, "Go into all the world." We complain of no men and no measures. Of those things we heard sufficient in America, and have read enough.

Souls by tens of millions are going to hell — awful thought! How can we pause to complain of human frailty? — God is judge. We saw at Albany the "lone star" grow dim and melt away before the smoke of a ruinous policy and mistaken and groundless fears; and again we saw it "shining on" in the bright galaxy of heaven, gemmed about by the "tears of women and brethren too," put there by the eloquence of that honored servant of Christ, the President of the American Baptist Missionary Union. We saw again, in 1854, that stormy week in Philadelphia; when the great deep seemed broken up and we felt ourselves on the angry waves; — but when sinking, we saw upon the waves Jesus walking.

TAVOY MISSION.

JOURNAL OF MR. CROSS.

The journey to Baulau—Church at Oungpoon.

Tavoy, Feb. 13, 1856. — I left Tavoy on the second of January, in company with br. Allen, to attend the Association meeting of the Karen churches of Tavoy, to be held at Baulau and to begin on the 14th of the same month. The distance is about one hundred and eighty miles. We arrived on Friday evening, Jan. 4th, at Palaw, where br. Allen had arranged to spend the Sabbath at a Burman village, and on Saturday morning I went on to Oungpoon, a Pwo Karen village, where I spent the Sabbath. The church was in a very divided and unhappy state, having two teachers and two chapels. One of the teachers, whom Dr. Wade had appointed to the charge of the church at the Association meeting at Tavoy, had already gone with his family to the meeting at Baulau; and I spent the Sabbath with the other teacher and in the new chapel built for his accommodation on the opposite side of the river.

We arrived at Mergui on Tuesday morning, and found that nearly all the

assistants and delegates from the district had-already gone to the meeting of the Association. Some had gone a month before hand, having no almanac in Karen this year, and being therefore unable to estimate the proper time.

After a passage of a little more than a day up the splendid and beautiful Tenasserim, we arrived at Baulau on the evening of Jan. 11. We found a large fleet of boats moored about the landing places, and a large gathering of people on the shores to greet us. Among these were most of the assistants and native pastors. Morning prayer meetings and meetings in the evening for preaching and exhortation had been kept up in the booth constructed for the meeting of the Association, for a number of weeks before our arrival.

On the Sabbath we commenced our usual practice of holding four meetings a day, and these meetings continued till Thursday morning, when all dispersed. The meeting of the Association began on Monday morning, and closed with the communion on Wednesday night. A few particulars follow.

The Association.

Jan. 14.—After prayer-meeting in the morning, the Association met at ten o'clock A. M.—E. B. Cross was appointed Chairman, and Sau Kyohpau, Secretary for the Sgaus, and Sau Quine, for the Pwos. Then followed a sermon from Pgaipo, ordained pastor of the church at Kabin. Though the advantages of this truly good young man have not been equal to those enjoyed by others, he has nevertheless a noble Christian spirit, and a liberality and devotedness worthy to be an ensample in many higher places than he may be thought fit to occupy.

In the afternoon letters were read from nearly all the twenty-three churches composing the Association, and verbal communications given concerning some which were not represented. The churches were, however, almost all

represented both by delegates and by letters.

15.—On Tuesday, at ten A. M., the meeting was opened by reading the Scriptures and prayer. All the succeeding meetings were for the discussion of matters of interest pertaining to the churches, and to the furtherance of the gospel within the bounds of the Association.

The first resolution introduced was on the support of the gospel by the churches. As we now come upon a wholly new era in this respect, and as the question is one of great importance to the churches in America, I give some sketches of the native speeches and the native ideas.

Karen ideas on the duty of self-support.

Sau Kautoo, the unordained pastor of the church at Patsauoo, introduced the resolution. He had volunteered a letter or two to me during the rains, saying that he was ready to rely wholly upon his church for his support. He thought the resolution a good one, and that all ought to lift up their hands for its adoption.

Kaulapau, the ordained pastor of the Matah church, said:—"We have received our support from America for a long time, and have been nourished by them as a mother nourishes her children, and we ought now to be able to stand alone."

Pgaipo, ordained pastor of Kabin, said:—"Sometimes we hear the disciples say, 'We must pay our taxes to the government, and must give also to support our teacher; and how can we bear it?' But Christ says, 'Take my yoke upon you, for it is easy, and my burden, for it is light.' In the olden times, in the days of our fathers, we had no breathing-place, and our burdens were truly intolerable. If we therefore complain, and say we cannot bear our present burdens, what shall we do if God shall give us again into the hands of our enemies? You think to become rich; but if your

increase be not unto God, you need not expect to prosper; riches without the blessing and prosperity of God are a curse." Will not some of our good people in America take a hint from this language?

Sau Doo, ordained pastor of the church in Pyekhya, said, — "Brethren, hear me. I come to explain. Those whom God has chosen will love him. It is not your glory, but his. Missionaries come not for themselves, but for you, and for you as the members of Christ. The milk of a mother is only for her babes, and not for her grown up sons. Her grown up sons must give up the breast to those that are born after them. We must allow the disciples in America to send their funds to those who have never heard the gospel, and to those that are younger in the gospel than we are."

Sau Kombloppo, a Pwo, and ordained pastor of the church in Baulaw, said: — "This resolution is true. If we resolve this and do as we have resolved, God's kingdom will prosper and triumph. We must support our teachers and not forget the poor. How was it in the beginning? What did we have? We were in perfect darkness, and saw nothing but evil. Then the teachers from America came. They were in their own beautiful and happy country. They were with their sisters, and brothers, and mothers and fathers. But they left them. They came to this dark land of strangers, and they came even to us. And what now is the difference? Behold it! And shall we murmur and shrink from the entrance of such prosperity?"

Sau Thoumoo, who went with me to America, and who has been ordained and is about to be stationed with the church at Matah instead of Kaulapau, said: — "I also have a word to say on this subject. Some complain that they cannot do so much, and because their hearts do not take hold of this truth rightly, they do not give even their mites cheerfully. — These have no strong desire to see the spread of the gospel. They have not the mind that was in Christ Jesus. He

left heaven, and it was not for himself, but for us. Men did against him whatever they pleased, and he gave himself to men not to be well treated, which might have lessened the condescension of the gift, — but to be abused and crucified; and can we bear nothing for him, nor for each other?"

These were the principal speakers among the natives. Br. Allen made remarks in the Burmese, which were interpreted in Karen, and the resolution was unanimously carried.

Karen ideas on education.

The second resolution related to schools, and the remarks of the natives were extremely interesting. A greater number spoke on this subject than on the preceding, and evinced strong desires to see their people enlightened and elevated. They expressed their assurance that nothing could ever secure this end but a greater attention on their part to the education and instruction of their children. They all regarded this subject as of the utmost importance. "Without books and schools we never can come to anything in the world. Let us not be like the heathen and like the wild fowls any longer" — was their hearty language. All seemed to be sensible of the great falling off in the interest for schools for the last year or two, and to feel that they are now at a low ebb. This they thought was distinctly seen in the letters of the churches. The remarks of Thoumoo, who had recently visited the schools at the Cape of Good Hope and in America, were listened to with great interest and attention. The contrast in every respect between the well-furnished and well-attended schools of those Christian lands and their own jungle schools, so little cared for and so ill attended, he thought worthy the attention of the people.

Such remarks filled my own mind with not a little sadness, particularly under the present prospects for our future. I seem to see night gathering back again and settling upon these young Karen

churches, as their schools dwindle and interest for their support dies. Generations come up so quickly, that after the few years of my absence from the country I found myself in the midst of a strange generation of lads and misses, whose want of knowledge compared with the lads and misses of a few years before is distinctly seen. Even a single year lost with these young people, who so quickly grow and are so early married, becomes painfully obvious. It is a year of famine, not so much in which no grain is sown, as in which fruit-trees are withered and blighted, and so withered and blighted that many years of returning strength will be needed to heal the blight. But what if these many years of returning strength shall never come! Then we have only to say that our downward progress is already commenced. These thoughts are painful. But we must regard them, and not suppress them.

After passing a number of important resolutions and continuing our discussions till Wednesday, the Association adjourned to meet at Patsauoo in the middle of Jan. 1857. Br. Allen left Wednesday morning, and we had the communion season Wednesday evening.

The Baulau church.

Thursday morning I turned my attention particularly to the Baulau church, which I am sorry to say I found in no very promising condition. Their attendance on the Sabbath has been preposterously neglected. Though consisting of some thirty members, the average attendance has been during the rains not more than four or five, often not more than one or two, on the Sabbath, and, though one member now receives twenty-five rupees a month, the contribution of the church during the year was one rupee. Still they have an ordained pastor, and promised Mr. Brayton to support him independently of the funds of the Union. You may suppose I felt called upon to deal sharply with them, and yet, I hope, in love. We shall live in hope of them still.

MAULMAIN BURMAN MISSION.

JOURNAL OF MR. BIXBY.

Retrospect — Thoughts on the conversion of Burmans.

Maulmain, January 1, 1856. — The last year has been crowned with the goodness of God, and we have abundant reason for devout thanksgiving. But we have cause for deep humiliation that there has been so little improvement in spiritual things during a year fraught with so many mercies.

The gospel has been rapidly advancing in some parts of Burmah; hundreds, and even thousands have been gathered into the fold of Christ; but among ourselves, alas! there is nothing to be seen but a vast valley of dry bones, very many and very dry. The stillness of the sepulchre is here. As I walk the streets of Maulmain, endeavoring to awaken the heedless multitudes, the inquiry often arises, suggested, I fear, by unbelief, — "Can these dry bones live?" Our preaching force has been very small the past year, owing to br. Haswell's illness, and my own inexperience in the language of the people; but I fear unbelief has been the great hindrance to the wheels of salvation.

Maulmain is indeed a hard field; but what is too hard for faith to conquer? — We too often overlook the omnipotence of faith. How weak is our faith! If Jesus were to speak to us to-day, his address, I fear, would be, "O ye of little faith!" I know we are accustomed to think that at present we are doing preparatory work — sowing the seed — and that "we shall reap, if we faint not." I have found much encouragement in this thought. Still this may be a false hope. It may be faith, or it may be unbelief in disguise. The Christian who carefully examines his own heart, often finds the "wolf in sheep's clothing," lurking among the graces of the Spirit. This disposition to wait patiently for the fruit of our labors may sometimes be a quietus to the importunity of the prayer of faith. The Saviour says, — "Say not ye, there are yet four months and then

cometh harvest; behold, I say unto you, — Lift up your eyes and look on the fields; for they are white already to harvest." Then why should we not reap? Why do we not see multitudes among the Burmans and Talings flocking to Christ, as well as among the Karen tribes of Toungoo? Ah, the Burmans and Talings are hard-hearted, blind idolaters, and we cannot expect they will come to Christ with the readiness which is manifested by those who were never joined to idols.

But who says this? Does Christ speak thus? Does the Holy Spirit intimate that his power to renovate depends in any degree upon the state of the heart? Does Christ limit his power or willingness to save by any such conditions? Has he not given examples of his power over the deepest depravity, and the most obdurate hearts? May we not find some of those examples among converted Burmans and Peguans? What do we need to save the Burmans and Talings, beyond the power and grace that saved the first Karen convert? Has it not been a distinguishing feature of the gospel of Christ, that where sin abounds, grace much more abounds? Then we ask again, Who has said that the reason why Burmans and Peguans are not converted in multitudes, is their devotion to idolatry? Let us not limit the Holy One of Israel. The reason may be in our unbelief.

We need not expect that the unclean spirits of the Burmans and Talings will go out without much fasting and prayer; but God is abundantly able to save them. We shall not pray much until we feel deeply for these blind idolaters; and what do we need to make us feel for them, more than to consider well, their present condition, their future prospects, and our obligations to disciple them? It seems to me that if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, if any belief in the promises of eternal life and the threatenings of eternal death, in our

hearts, we shall not rest day nor night, — we shall have great heaviness and continual sorrow, which will prompt to the most vigorous exertion, — until these death-slumbers are broken, and these chains of darkness are severed by the mighty hand of God. Who can endure to see their destruction? Who that have once felt the pains of hell getting hold of their souls, and have experienced the inexpressible joy of deliverance when Christ interposed for them, can meditate upon the awful doom which awaits these stubborn idolaters, with indifference or inaction?

The great want.

We might say much about the failure of funds in America. Language would fail to express all the anxiety that it has caused amongst missionaries. Eternity alone will reveal the injury done to the missions. But I apprehend this has not been the greatest failure. We want men, and we want money; but this is not all, nor is it the great want. It was prudent in Jacob to send messengers and presents to meet his enraged brother and appease his wrath; but it was his wisdom to turn aside to Peniel and wrestle with God in prayer; and it was this that conquered Esau. The churches of America have sent forth their sons and their daughters, and their gold and silver with them; but how many have turned aside to wrestle with the angel of the Lord, with the feeling "I will not let Thee go except Thou bless me?" Here is the great want, and the great failure; and the principal reason, I apprehend why we have so little success among the Burmans. Whatever else is withheld let us have Israel's *prayers*.

I have been pursuing my studies in the Taling language and also the Burmese. There are many Talings, however, who do not understand Burmese. Both languages are necessary in this field, and I think, from all I can learn, desirable in Rangoon and vicinity, particularly in the Pegu region.

ASSAM MISSION.

LETTER FROM MR. BRONSON.

Religious services—Girls' school.

Nowgong, March 15, 1856.—Our religious exercises have been steadily and regularly attended. The chapel has been made at times a place of refreshing and reviving. We have regularly preaching in Assamese at half past ten, and again at three in the afternoon, which I encourage Ghinai to conduct as often as possible. We have regular prayer and conference meetings on Wednesday and Friday evenings. The former is called the brethren's prayer-meeting, passing alternately from house to house, and is conducted by Ghinai or one of their number. I am generally present myself. The Friday evening meeting is at my bungalow, and attended by all the church and any inquirers who may wish to be present, male and female. Saturday evenings I spend with the girls' school, now in charge of Mrs. Fenwick. I have not employed any teachers for them, but they recite their lessons to the eldest girl, Oditi, and on Saturday evenings I examine them in the lessons of the week, — inquire into their wants and troubles, if they have any, — and also the state of their religious feelings, and close with reading the scriptures, singing and prayer.

Mrs. Fenwick has entered into the work entrusted to her in our weak state, with all her heart, and the school is now a practical one — besides being under a religious and moral influence. I have felt more and more the necessity of not elevating the girls of the schools above their future work and position in life, as wives of our Christian converts. Mrs. Stoddard took a step in the right direction before she left. The girls now wash their own clothes, clean their own rice, cook, spin, weave, rear silk worms, clean paddy and make arrow-root, and express oil from mustard-seed, work two parts of the day and study one. I am happy to say that three of the girls ex-

press a hope that they have lately found the Saviour.

Normal school—Mikir visitors.

The Normal School I have continued about the same. Charles G. Thomas is still teacher. I have reduced it to seven boys; but we have a number of day scholars who support themselves, so that we have quite a school. It is my intention to follow out strictly the plan proposed by the Deputation, seeking to gather only youths of some age and promise of more immediate usefulness, and to strive particularly to gather in such youth from the Mikir, Naga and Hill tribes.

I have lately had crowds of Mikir visitors at my house, and feel greatly interested in them. When will the new missionary for the Mikirs come and take up his quarters in br. Dauble's bungalow? And when shall I have an associate in br. Stoddard's now vacant house? Br. Dauble's bungalow is now valuable mission property. I cling to the hope that it will ere long have a missionary occupant, for which it is a desirable dwelling, — a safe, healthy and convenient location.

The native Christians.

Our little band of converts are doing well. The Christian families are settling around us, — almost all the fruits of the school, — and furnish a respectable congregation on the Sabbath. Some of them I shall encourage to travel with me occasionally, when I go on preaching tours. They can be useful in this way. Several I shall put to studying the scriptures and Church History. After a little more age, I think they may prove good assistants; and throwing them out upon their own resources awhile will do them good. I love these feeble lambs—I love to labor for their welfare. I see in them the first fruits of greater harvests, and I feel and have felt a joy amid all my loneliness in trying to help them forward in the ways of truth and godliness.

We are a weak mission, but I know

the Committee do not forget our necessities; nor will you, while deliberating for other stations, forget Nowgong. I have just heard from Sibsagor that our dear sister Danforth and their eldest boy

have severe attacks of the small pox, and their lives are nearly despaired of. This is a severe affliction. They need our deepest sympathy.

MISCELLANY.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The annual meeting was held in New York city, May 7 and 8. It appears from the report of the treasurer that the receipts were \$105,617 10, and the expenditures, \$107,408 56. The subscription towards the Bible house amounts to \$69,500, of which about \$49,050 83 have been paid. The amount of foreign appropriations for the last year was \$17,520 93. Of this sum, \$10,612 59 was expended in Germany, in aid of the Society's colporteurs, who have put in circulation 74,138 copies of the Scriptures. The Society have paid for Bible circulation in the foreign field, within the last six years, \$121,301 96. Besides the appropriations made to foreign lands, the Society is largely engaged in circulating the Scriptures through colporteurs, among the destitute population abroad and in our own country. Sixty-nine colporteurs have been during the year engaged for a longer or a shorter period, of whom eighteen were Germans, eighteen Americans, eight Irish, five Prussians, four Danes, four Mexicans, four Canadian French, three English, one Swede, one Swiss, and one Chinese. They read the Scriptures and speak to the people in fifteen different languages, and are employed in Massachusetts, Connecticut, Vermont, New York, New Jersey, Pennsylvania, Illinois, Wisconsin, New Mexico, California, Canada, and in five States of Central Europe. They are all members of Baptist churches. The

summary of the labors of the colporteurs at home for the last six months, gives the following results: 61,000 visits for Bible-reading from house to house; 6,000 families found destitute of the Word of God; 2,800 persons induced to attend church; 1,600 children brought into Sabbath Schools; 1,100 sermons and public addresses; 1,500 prayer-meetings; 5,000 visits to vessels and sailors; 320 persons hopefully converted, and 156 baptized. The Society's system of Bible-reading colportage is adapted to the masses, and especially to the foreigners who are unable and unwilling to read. The number of Scriptures circulated is over 100,000 copies.

AMERICAN TRACT SOCIETY.

The annual meeting was held in New York city, May 7. From the annual report, it appears that 105 new publications have been stereotyped, in English, German, Swedish and Dutch, of which 13 are volumes; making the whole number of publications now on the Society's list, 2,053, of which 421 are volumes of larger or smaller size. Besides these, the Committee have approved, to be issued at foreign stations, 83 publications, including 19 volumes; making the whole number now approved for publication abroad 3,005, of which 321 are volumes.

There have been circulated during the year, 929,074 volumes, 9,788,864 publications, or 283,692,704 pages; total, since

the formation of the Society, 11,353,811 volumes, 168,108,276 publications, or 4,220,441,081 pages. Gratuitous distribution for the year, 5,739 distinct grants: foreign lands, 10,958,139 pages; army, navy, seamen, and on lakes, canals, and rivers, 1,696,144; home and domestic missionaries, 809,026; by colporteurs and agents, 43,110,197; total, 69,822,048 pages, and 10,774,470 to members and directors; amounting to upwards of fifty-three thousand dollars. Monthly circulation of the American Messenger, about 190,000; Botschafter, or German Messenger, 28,000; Child's Paper, 305,000.

There have been received in donations, including \$26,421 17 in legacies, \$158,435 08, being \$2,401 60 larger than in any previous year; for sales, including periodicals, \$257,171 51; total \$415,606 59. Expenditures for issuing books and periodicals, \$221,115 56; for colportage, \$111,601 88; grants of money to foreign and pagan lands, \$17,500; total expended, \$415,910 12.

Number of colporteurs laboring the whole or a part of the year in thirty-one states and territories, and in Canada, 662, of whom 115 were students from thirty-four colleges and theological seminaries, and 138 labored among Germans and other emigrants. Of the 662 colporteurs, 210 labored in the Northern and Middle States, 239 in the Southern and Southwestern States, and 181 in the Western and Northwestern States. They visited 638,338 families, with 294,043 of whom they conversed on personal religion or prayed. Of these families visited, 94,931 habitually neglected evangelical preaching; 57,181 families were Roman Catholics; 46,216 destitute of all religious books except the Bible, and 30,287 households destitute of the Bible; and they held or addressed 12,827 religious meetings. The country is divided mainly into eight colporteur fields, centering at Rochester, Philadelphia, Richmond, Charleston, New Orleans, Cincinnati, St. Louis, and Chicago, with an able superintendent at each.

AMERICAN BAPTIST HOME MISSION SOCIETY.

The twenty-fourth anniversary of this Society was held in New York city, May 9—11. It appears from the report of the treasurer that the receipts of the last year, including the balance from the preceding year, were \$51,541 88, and the disbursements, \$50,948 95. The number of life-members of the Society is 4,245.

The Church Edifice Fund amounts to \$4,763 of which \$2,833 56 was received during the year. This fund has been appropriated in the form of loans, properly secured, drawing small interest and payable in easy instalments. It has aided in the building of five church edifices.

The number of missionaries employed by the Society for a part or the whole of the year, is 113. Of this number, 109 were under appointment on the 1st of April, 1855. A few new appointments were made in the course of the year, but four only became permanent arrangements, and only 52 missionaries remained in commission at the close of the year. Nine collecting agents, also, have been employed during the whole or portions of the year.

The missionaries were distributed as follows:—In Canada (East), 7; Canada (West), 1; New York, 2; Pennsylvania, 4; Ohio, 8; Michigan, 5; Indiana, 10; Illinois, 17; Wisconsin, 25; Iowa, 12; Minnesota, 7; Oregon, 3; California, 4; New Mexico, 5; Kansas, 2; and New Grenada, 1, making the number of states and territories occupied, fifteen. Of the number of missionaries employed, 19 have preached the gospel in foreign languages, viz: German, Swedish, Danish, Norwegian, Dutch, French, Spanish, Pueblo, and Navajo Indian. Nearly all of the 19 are themselves of foreign nativity.

From the reports received from missionaries it appears that 196 stations and out-stations have been supplied, and the aggregate of time bestowed upon the

field is equal to that of one man for 87 years. The missionaries report the baptism of 542 persons, — the hopeful conversion of 194 others — the organization of 21 churches — the ordination of 15 ministers — the completion of 9 church-edifices, and progress in building 4 others.

The churches aided by the Society contributed, during the year, to the usual objects of Christian benevolence \$3,361 87, besides about \$14,000 for the support of their own religious teachers. Eighteen churches, recently aided by the Society, have determined to sustain their pastors hereafter, without further drafts upon the treasury.

The number of missionaries in the field has been more or less diminished at each meeting of the Board during the year, until its close; when the number was less than half that with which the year was commenced. Hence, while the number of baptisms reported is smaller than on almost any preceding year, it is larger in proportion to the number of missionaries employed and the amount of time bestowed.

With a greatly diminished number of missionaries, nearly as many church-edifices have been completed as in any previous year, and a larger number of churches have become able to sustain their pastors without aid than at any former period. Of the number of persons baptized, at least twenty-four were formerly Roman Catholics, 28 German Lutherans, and one Jew; all of whom now profess to have experienced a saving change through faith in the Lord Jesus Christ, and illustrate their sincerity by acts of unusual devotedness in spreading the gospel among their countrymen.

Mr. Stoddard, of the Assam mission, arrived in New York, July 3, in the steamer *Herrmann*, *via* England. His return was rendered necessary by an affection of the throat, incapacitating him for missionary labor.

DONATIONS.

RECEIVED IN MAY, 1856.

Maine.

Foxcroft, Nathaniel Hopkins 5;
Parkman, Elder Rufus Jones 10; 15.00

New Hampshire.

New London, ch. and soc., of wh.
90.35 is an. coll. and 20.65 from
mon. concert held in connection
with the N. L. Lit. and Scient.
Inst., 111; Exeter, N. Shute 2; 113.00

Vermont.

East Hardwick, Mrs. Jane D. Ellis
1; Weybridge, Miss Margaret
Chaiker 9; Lunenburg, L. S.
Thomas 75 cts; Newport, J. H.
Daggett 4; D. Holbrook, Esther
Daggett, S. Daggett, L. Adams,
R. Prouty, E. Jones, A. Gould,
W. Bowman, L. Baker, O. Adams,
W. Moon, and H. Hammond,
each one dollar; 12; C. Bacheor,
Sally Sawyer, Augusta Green,
Melinda Baker, and N. Daggett,
each 50 cts., 2.50; O. Daggett, C.
Daggett, Charianay Daggett,
Maria Daggett, Mrs. Flint, J. C.
Baker, S. Bowley, O. Bowley,
and Mr. and Mrs. S. Green, each
25 cts., 2.50; Coventry, S. Bart-
lett 8; F. Baldwin, T. Wells and
H. Gray, \$1 each, 3; Mrs. Thrasher
60 cts; Mary Bartlett 25c;
Phebe Bartlett 25c; Albany, I. H.
McClary 5; Silas Hovey 2; H. N.
Hovey 1.88; Lauvette Hovey,
M. Darling and Fauny C. Hovey,
each one dollar, 3; R. Chaffey,
Mary A. Hovey, Lydia Hovey,
Violetta Jones and C. K. Hovey,
each 50 cts., 2.50; D. F. Marckies
75; A. J. Hovey, Laura E. Hovey,
Anna Hovey, Carrie Hovey
and Mrs. Dix, each 25 cts., 1.25;
A. Marckies 12 cts; Kelsia Chaf-
ey 25 cts; Louisa Chaffey 25 cts;
Fairfax, 1st ch. 15; 75.75
Bennington, 1st ch., of wh. 4 is fr.
Sab. Sch., per Rev. O. Dodge,
agent, 44.00 119.75

Massachusetts.

Boston, Harvard st. Sab. Sch., for
Rev. B. C. Thomas's sch., Hen-
thada, 50; Cambridge, ch. J. B.
Dana tr., 331.78; Newton, Upper
Falls, ch., J. Richardson tr.,
mon. con. 16; Salem, 1st ch. and
Soc., of wh. 100 is to cons. Mrs.
Jerusha Peabody L. M., 690 14;
Agawam, "friends" 2; Law-

DEPARTURE AND ARRIVAL OF MIS- SIONARIES.

Dr. and Mrs. Mason sailed from Bos-
ton, July 2, in the ship *Jumna*, for Cal-
cutta. Religious services were held on
board, conducted by the Rev. Dr. Stow.

rence, Sab. Sch., Mrs. Parker's
cl., tow. sup. of a nat. preacher
under the care of Rev. Dr. Ma-
son, 26; Northborough, Sab Sch.
5.50; Stratham, ch. 7; East Ha-
verhill, 2d ch. 19.40; Millbury,
ch., monthly con. 4.14; North
Chelmsford, Dr. N. B. Edwards
4; 1155.91
Worcester, Pleasant st. ch., mon.
con. 10; 1st ch., Juv. miss. soc.
75.34; with other donas. to cons.
Charles Augustus Tenney L. M.;
Fall River, 2d ch. and cong. 27;
per Rev. J. Aldrich, agent, 112.34

Connecticut.

Stamford, 1st ch., Sab. Sch. For.
Miss. soc. 5; Stonington, ch.
29.32; 1238.25

New York.

New York, coll. at an. meeting of
the A. B. M. Union, 100.08
Pittsburgh, Mrs. H. Gillett 2;
Cazenovia Village, ch. 14.53;
Alden, ch. 25; Eaton, 1st ch.
39.50; Deposit, ch. 2.50; St. Law-
rence Asso., Massena, ch. 8; Wy-
oming, ch. 40; Rochester, a lady
10; Erie Asso., Stockton, ch. 20; 164.53
Black River Asso., Daniel Hall 25;
Lyme, ch., 2; Watertown, ch.
18.24; Leyden, ch., of wh. 28.19
is fr. Fem. Benev. Soc., 30.71; A.
Barber 1; a friend 2; per Rev.
H. A. Smith, agent, 138.95
Cayuga Asso., Port Byron, ch.,
per Rev. H. A. S., agent, 9.08
Onondaga Asso., Manlius, ch. 14;
Vesper, ch. 2.50; Tully, ch. 4.55;
per Rev. H. A. S., agent, 21.06
Otego Asso., Springfield, ch., per
Rev. H. A. S., agent, 11.50
Washington Union Asso., Rev. D.
Eldridge 1; Hartford, ch. 23.59;
Sandy Hill, ch. 38.75; Galesville,
ch. 20; Fort Edward Village, ch.
15.52; Granville, ch. 6.50; Fort
Ann Village, ch. 1.75; Adams-
ville, ch. 5; Glen's Falls, ch.
12.25; White Creek, ch. 5.16; Ol-
ive Doan 10; A. Klucald 2; He-
bron, ch. 11; per Rev. O. Dodge,
agent, 150.52
Hudson River South Asso., New
York City, Calvary ch., of wh.
100 is to cons. John P. Williams
L. M., 700; Williamsburgh, 1st
ch. 10; per Rev. O. D., agent, 710.00
Hudson River North Asso., West
Troy, a lady, per Rev. O. D.,
agent, 5.00
Saratoga Asso., Mrs. J. E. Ken-
ney 5; Edmond Hewett 25; Still-
water, 2d ch., 11.50; Schuyler-
ville, ch. 1; per Rev. O. D., agent, 42.50
Union Asso., John Banks, per Rev.
O. D., agent, 10.00
Dutchess Asso., North East, ch.,
per Rev. O. D., agent, 20.00
New York Asso., Newburgh, ch.,
per Rev. O. D., agent, 18.00
1401.16

New Jersey.

Hightstown, ch. 40.00
West N. J. Asso., Trenton and
Lamberton, ch., per Rev. S. M.
Osgood, agent, 50.00
Central N. J. Asso., Weart's Cor-
ner, ch., J. Pierce, per Rev. S.
M. O., agent, 1.00

East N. J. Asso., Newark, North
ch. 10; Bloomfield, ch. 25.68;
Holmdel, ch. 21; per Rev. S. M.
O., agent, 56.68
Sussex Asso., with other donas.,
to cons. Joseph I. Grimley, L.
M., 24.25; Orange, ch. 25; per
Rev. S. M. O., agent, 49.25
196.93

Pennsylvania.

Philadelphia, Sansom st. ch., "a
friend" 5; Ulysses, ch. 7; Mon-
trose, Seth Mitchell, 10; 22.00
Abington Asso., Carbondale, Be-
rean ch. 5; Damascus, 1st ch.
125.70; 2d ch. 16; per Rev. S. M.
Osgood, agent, 146.70
Conemaugh Asso., Cowanshan-
nock, ch. 5; New Derry, ch., J.
M. Garland 1; per Rev. S. M. O.,
agent, 6.00
Philadelphia Asso., Lower Dub-
lin, ch., of wh. 44 is from Fem.
Mite Soc., 68.50; Philadelphia,
11th ch., M. B. L. 10; per Rev.
S. M. O., agent, 78.50
253.20

Ohio.

Franklin, ch., Charles Butler tr.,
of wh. 5 is fr. Sab. Sch., 86; Nel-
son, Ambrose Cross 14; 100.00
Huntington, a lady 50 cts; Cheviot,
Dea. R. Gaines 50; Josiah's Run,
ch. 15; Newport, ch. 20; Clark
township, Rev. B. White 1; Cin-
cinnati, 9th st. ch., of wh. 40 is
fr. Mrs. Niles, tow. sup. of nat.
preachers under care of Mr. Vin-
ton, and 111.25 from Fem. Bur.
Miss. Soc., tow. sup. of San Qua-
la and others under care of Rev.
Dr. Mason, 228.50; per Rev. J.
Stevens, agent, 315.00
415.00

Indiana.

Northern Asso., Sumption's Prai-
rie, ch., per Rev. A. S. Ames,
agent, 5.90
Flat Rock Asso., Mt. Pleasant, 2d
ch., per Rev. A. S. A., agent, 4.63
Indianapolis Asso., Franklin, 2d
ch. 5.06; Little Buck Creek, ch.
4; Lick Creek, ch. 2.75; Law-
rence, ch. 8.03; J. Smither 1; per
Rev. A. S. A., agent, 20.24
Madison Asso., Dupont, ch. 11.76;
Middle Fork, ch. 2.80; Vernon,
ch. 3.75; Harbert's Creek, ch.
7.69; Madison, ch. 2.88; North
ch. 12; per Rev. A. S. A., agent, 40.88
Coffee Creek Asso., Freedom, ch.
2; Mt. Moriah, ch. 4.70; Coffee
Creek, ch. 3; Hopewell, ch. 6.60;
per Rev. A. S. A., agent, 16.30
88.45

Illinois.

Hadley, ch., Betsy Atkins, 1.50

Michigan.

Kalamazoo, ch., with other donas.
to cons. S. H. Ransom L. M., 6.66

Wisconsin.

Bashford, N. S. Benedict, 1.00
Greenbush, ch., per Rev. O. Dodge,
agent, 16.00
17.00

Iowa.
Fort Desmoines, ch. 20.00

District of Columbia.
Washington, E. st. ch. 54.54

Cherokee Mission.
Delaware town, ch., for def. 50.00

Burmah.
Promo, Capt. Seymour 90.91; Capt. Dovy, 90.91; Lieut. Furlong 30; D. J. Welch, Esq., 45.45; Mr. W. May 84.09; officers at Thayet, to sup two nat. assis. stationed there, per Dr. Gibbon, 65.45; Mr. Twenlow, 9.09; Mr. Theobald 7.72; Capt. Berwick 4.45;
378 18
\$4,432.92

Legacies.
Lawrenceburg, Ind., Thos. Townsend, per Ezra Ferris, 100.00
West Woodstock, Conn., Eunice Upham, per P'neuel Corben, Ex'r.
827.84
427.34
\$4,860.26

Total from April 1 to May 31, 1856, \$7,245.15.

Donations in Goods.

Chelmsford, Ms., Central ch., Ladies' Sew. Soc., for the Bazaar Mission, 1 box clothing and testaments, 80.00
Worcester, Ms., 1st ch., 1 box clothing for Rev. A. H. Danforth, 100.00
Brookline, Ms., Mrs. D. Sanderson, clothing and groceries for Rev. William Ashmore, 70.33
\$250.39

DONATIONS.

RECEIVED IN JUNE, 1856.

Maine.

Jefferson, 1st ch. and soc. 7; Waterville, 1st ch. 51; Warren, ch. 8; 66.00

New Hampshire.

Dover, "a friend" 2.00

Vermont.

Rutland, ch., "a few individuals," per Dea. Samuel Griggs, 32.00

Massachusetts.

North Cambridge, ch., mon. con. 8.50; Brookline, ch., mon. con., May and June, per D. Sanderson, tr. 50; Sudbury, L. Good-nough 10; Amherst, ch. 11; Barnstable Asso., George Lovell tr., 4.56; Otterville, Geo. Lovell, to cons. himself L. M., 100; Winchendon, ch. 3.33; Dorchester, "a friend" 5; Marshfield, 1st ch., Sab. Sch. 6; East Boston, "a

friend" 2; Springfield, Sab. Sch., to sup. Geo. B. Ide, a pupil, in Mrs. Mason's Normal school. 25; Newton Centre, handed to Rev. J. G. Warren, at the anniversary, by some person unknown, 25; 249.39
Worcester, 1st ch., an. coll., in part, 40; mon. con 10; Pleasant st. ch., mon. con. 19.07; Millbury, ch. 25; Sterling, ch. 9; per Rev. J. Aldrich, agent, 84.32
333.71

Rhode Island.

State Convention, R. B. Chapman tr., Providence, 1st ch., mon. con., Apr. May and June, 41.18; Mrs. Arnold, to cons. Rev. William C. Richards, L. M., 100; New ch., Mrs. Green, to cons. Mrs. Cornelia H. B. Richards L. M., 100; So. Kingston, S. M. Baker, 3; 244.18

Connecticut.

State Convention, W. Griswold tr., 13.86; Oneeco, Miss M. F. Miller and others, to sup. a girl to be named Sarah Jackson Davis, under the care of Miss Miranda Vinton, 10; 23.86

New York.

Albion, Mr. and Mrs. Wm. Van Du-en, tow. support of a Karen preacher, 40; Brooklyn, a few friends, for sup. of a sch. under care of Rev. E. B. Cross, per Mrs. W. S. Packer, 150; Preston, ch., mon. con. for April, May and June, 9; 199.00
Black River Asso., 44.59; Mrs. E. S. Hawley 1; Rev. P. Brown 1; Clayton, ch. 13.35; Le Roy, ch. 8; Watertown, ch. 5.35; Dea. S. Harmon 5; Adams Village, ch., of wh. 3.25 is fr. Sab. Sch. 10.25; Malcom G. Cook 10; Belleville, Fem. Miss. Soc. 7; Gt. Bend, ch. 11.50; Carthage, "Individuals" 14; Robert Greenley 10; Manns-ville, ch. 4.25; Adams Centre, ch. 37.34; Mrs. Sarah Edwards 10; Sarah Delia Plank 63 cts; Mrs. Sarah A. Plank 3; Joseph Plank 5; Rev. E. Morgan 4; Leyden, ch. 8.33; Fem. Benev. Soc. 25.15; Woodville, ch. 5.18; Copenhagen, ch. 8.37; Smithville, ch. 8; Henderson, ch. 6; Martinsburgh, ch. 3.25; Lowville, ch. 1; with other donas. to cons. Rev. Henry Ward, Rev. Joshua Freeman, Francis Lamon and Miss Eliza Sawyer L. M., per Rev. H. A. Smith, agent, 268.49
Mohawk River Asso., D. B. Brock-ett tr., with other donas. to cons. Mrs. Viola L. Divoll L. M., per Rev. H. A. S., agent, 46.42
Oneida Asso., Rome, Court st. ch., per Rev. H. A. S., agent, 18.25
Otego Asso. 29.83; Springfield, ch. 5.50; Brookfield, ch. 6; Peter Morgan 1; Burlington, 1st ch. 1.50; Litchfield, ch. 1.50; Hart-wick, Fem. Benev. Soc. 3; Warren, ch. 1; with other donas. to cons. Rob't Greenley, L. M., per Rev. H. A. S., agent, 49.23
St. Lawrence Asso., Rev. E. Smith 1; Mrs. Nancy Smith 1.50; Mrs. C. H. Rowley 2.50; L. H. Smith 1; A. W. Smith 25 cts; Burke, ch. 2; Malone, ch. 32.58; Chloe Ann Dike 10; Warren Dike 5;

Mr. and Mrs. James Simons 2;
Dea. Wesley Harmon 26; Ed-
wards. ch. 20.00; with other do-
nas. to cons. Mrs. Eunice Van
Ornum and Joseph Plank L. M.;
per Rev. H. A. S., agent, 103.23

684.76

New Jersey.

West N. J. Asso., Upper Freehold,
ch., per Rev. S. M. Osgood, 11.98
agent,
Central N. J. Asso., Penn's Neck,
ch., per Rev. S. M. O., agent, 15.41
East N. J. Asso., Livingston, ch.
5; Elizabethtown, ch. 10.64;
Northfield, ch. 5; Millington, ch.
38.09; New Brunswick, P. F.
Runyon 50; per Rev. S. M. O.,
agent, 108.73

136.12

Pennsylvania.

Philadelphia, Sansom st. ch. Wm.
H. Richards, an. sub., to cons.
Miss Emily C. Richards 1. M.
100; Isaac Ford, an. sub., to
cons. hi- daughter, Miss Sarah
Ford L. M. 100; Fem. For. Miss.
Soc., Mrs. Mary Everett tr., to
cons. ev. G. Alexander Peltz
and Miss E. L. Davis L. M. and
of wh. 20 is for def. and 5 a leg-
acy from Geo. Whitefield Mal-
com, for German chapels, 356.26; 566.26
Frankford, Rev. Joseph Warne,
tow. sup. of Sau Shapan. Karen
nat. preacher, Toungeo, 22; Mud-
dy Creek, ch. 10; 32.00
Bradford Asso., 14.05; Smithfield,
ch. 7.36; Troy, ch. 4.45; Le Roy,
ch. 5; Springfield, ch. 5.90; per
Rev. S. M. Osgood, agent, 36.66
Central Union Asso., Holme- burgh,
Sab Sch., of wh. 8 is fr. infant
cl., 8; Vincent, ch. 17.96; Wind-
sor, ch. 8.25; Miletown, Union
ch., Mrs. Sarah E. Richards, 50;
per Rev. S. M. O., agent, 84.20
Philadelphia Asso., Hepzibah, ch.
4.33; Upland, ch. 36.57; Mont-
gomery, Fem. Miss Soc. 30; per
Rev. S. M. O., agent, 70.93
Pittsburg Asso. 20; Flat Woods,
ch. 5 50; per Rev. S. M. O., ag't, 25.50

805.55

Ohio.

Cleveland Asso., 11; Columbia,
ch. 17.76; Medina, ch. 20.75; per
Rev. J. Stevens, agent, 49.50
Maumee Asso. 47; Spencer, ch.
4 50; Toledo, ch. 5 50; per Rev.
J. S., agent, 14.75
Dayton, Wayne st. ch. 4.50; offer-
ing of Lizzie Turner, before her
death, 50 cts; per Rev. J. S.,
agent, 5.00

69.25

Indiana.

Indianapolis Asso., Indianapolis,
ch., per Rev. A. S. Ames, agent, 12.70
Elkhart River Asso. 5.98; War-
saw, ch. 5.75; Prairie township,
ch. 50 cts; Middlebury, ch. 2.25;
per Rev. A. S. A., agent, 14.18

N. Ind. Asso., an. col., per Rev.
A. S. A., agent, 10.06
Freedom Asso., A. D. Billingsley,
tow. sup. of a nat. preacher, per
Rev. A. S. A., agent, 5.00
Fort Wayne, Rev. U. B. Miller 2;
Kendallville, E. Daniels 5; L.
Daniels, 1; D. R. Daniels 1; D. S.
Welch 1; per Rev. A. S. A.,
agent, 10.00

51.98

Illinois.

Carrollton Asso., per Rev. J. B.
Jackson, 54.23; Kaneville, ch.
32; Henderson, James H. Peck
2; 83.23

Michigan.

Washtenaw Asso., Pinckney, ch.
4; Manchester, ch. 1.45; per Rev.
A. S. Ames, agent, 5.45
St. Joseph River Asso., an. col.
per Rev. A. S. A., agent, 13.39
White Pigeon, ch., per Rev. A. S.
A., agent, 7.25
Lenawee Asso., Adrian, ch., per
Rev. A. S. A., agent, 22.03
Jackson Asso., 33.18, Mrs. Hutch-
inson 50 cts; per Rev. A. S. A.,
agent, 31.63
Clinton, Rev. R. Powell, per Rev.
A. S. A., agent, 1.00

85.90

Iowa.

Pella, ch., E. Bockenoogen tr.,
mon. con. 40.00

Missouri.

Mount Sterling, Pin-Oak Creek,
German ch. mon. con. 5.75;
Hickory Grove, Rev. James E.
Welch 10; 15.75

Canada.

Toronto, Bond st. ch. 24.00
82,703.13

Legacy.

Theftord, Vt., Silas Follett, per
W. W. Baker, Exr., 100.00
82,903.13

Total from April 1 to June 30, 1856, \$10,048.28.

Donations in Goods.

Philadelphia, Pa., sundry friends,
through Miss Mary Anna Long-
streth and Miss C. She don, four
boxes clothing, crockery ware,
&c., for Rev. J. Wade, D. D.,
and one box clothing, &c., for
Rev. C. Bennett, Maulmain, 86.00
South Boston, Ms. Mrs. Dea. Hill,
one box clothing, &c., for Mrs.
Wade, Maulmain,

THE

MISSIONARY MAGAZINE.

VOL. XXXVI.

SEPTEMBER, 1856.

No. 9.

AMERICAN BAPTIST MISSIONARY UNION.

OBITUARY OF REV. LOVEL INGALLS.

Rev. LOVEL INGALLS was born in Worcester, Otsego Co., N. Y., August 21, 1808. He was one of the earliest fruits of an extensive revival of religion which occurred in the year 1827, in Boston, Erie Co., N. Y., and united the same year with the Baptist church in that town, under the pastoral care of the Rev. Clark Carr. Soon after he was induced, — to use his own words, — by “a burning desire to preach the gospel to the heathen,” to commence a course of study with reference to the Christian ministry. His literary training was conducted in the collegiate and theological departments of the Hamilton Literary and Theological Institution, where he spent three years, receiving licensure in 1829 from the church of which he was a member. His final determination to devote his life to the work of preaching “among the Gentiles the unsearchable riches of Christ,” was in the autumn of 1831.

Before engaging in the foreign service, he spent some time in laboring with the Baptist church in Cummington, Ms., where his work was crowned with the divine blessing. Many were added to the church under his ministry; among them was the first Mrs. Ingalls, who afterwards shared his labors and his joys among the heathen. Mr. Ingalls was ordained at Boston, N. Y., in the year 1834, and sailed from Boston, Ms., Sept. 22, 1835, in the ship “Louvre.” He arrived at Amherst, Feb. 20, 1836.

Mr. and Mrs. Ingalls having been designated to join the Arracan mission, embarked at Maulmain for Arracan on the nineteenth of March, taking with them their teacher and above 47,000 tracts. On the twenty-third of the month they encountered a violent storm, and for several hours expected every moment to be engulfed in the sea. Met by head winds, which baffled the attempts of the seamen, they concluded to turn aside to the city of Bassein; and here the missionary labors of Mr. Ingalls were begun. In passing up the river, they stopped at a number of large villages, distributed books, and proclaimed to the people the glad tidings of salvation. They were received with kindness at Bassein, but the timid magistrates fearing to permit the evangelical labors of Mr. Ingalls without special leave from the viceroy at Rangoon, he returned to the ship after an absence of six days, and was conveyed back to Maulmain.

Having made several unsuccessful attempts to join Mr. Comstock in Arracan, Mr. Ingalls repaired to Rangoon in October, 1838, and in the following December made an excursion, accompanied by assistants, to Pegu and the villages adjacent, distributing some three thousand tracts. So indefatigable were his efforts that in the month of March following he announced that the 50,000 tracts designated for Arracan had been nearly all distributed among the millions of Burmah, and that, through the aid of his assistants, the gospel had been proclaimed to many thousands. Thus, although disappointed in respect to his laboring in Arracan, his tongue and his hands were not idle, and there is reason to hope that his labors were not in vain in the Lord.

Returning for a season to Maulmain, he preached from house to house, and occasionally, when houses could not be obtained, in the open street. A spirit of inquiry was awakened among the native population, and additions were made to the church. He also took the supervision of several Burman day-schools, and for a season had the charge of the English church.

Near the close of October Mr. Ingalls removed to Mergui, accompanied by three assistants. At that time there were two Karen churches in connection with this station, Kabin and Thingboun, numbering together about seventy members, besides several Christians scattered over the jungle. His labors here were divided between zayat preaching and tours in the jungle and among the various villages. In February, 1840, a Karen association was formed, and the presence of the Holy Spirit was manifest both in Mergui and the jungle. By the close of 1842, six churches were connected with this station, embracing 190 members, and Mr. Ingalls and his associate, besides the preaching of the gospel, devoted themselves to efforts to improve the social and domestic condition of the Karens by aiding them in the establishment of permanent homes. It became known to the natives in the jungles east of Tenasserim, which were said to be full of Karens from Siam, that there were teachers at Bangkok and Mergui, and these new inquirers became anxious to see the men who were able to expound to them the gospel of Christ.

The mission at Mergui during the following year continued in an encouraging state. Several conversions occurred in connection with the English church, and more than twenty Karens avowed their purpose to be servants of the Lord Jesus. Many of them were chiefs of villages, and they came from various parts of the Mergui province. A new impulse was given to the cause of education. The social position of the Karens was elevated, and some of them were appointed to offices of trust.

But while the blessing of God was upon the labors of his servant, the decaying health of Mrs. Ingalls compelled him to retire with her to Maulmain, in May, 1845. The change was beneficial at first, but subsequently her disorder increased in violence, and notwithstanding every expedient resorted to, proved fatal Nov. 9, 1845. She had been a faithful laborer in the mission for about ten years, and died in peace at the early age of thirty-one. Mr. Ingalls remained for several months at Maulmain, where his services were greatly needed by the Burman population.

The season of sorrow was not without its useful result. The painful bereavement, falling upon a sensitive heart, was the means of drawing that heart nearer to God, and of developing qualities all-important to the subsequent usefulness of the sufferer. Having lingered for a season by the grave of his departed companion, communing with himself, in penitence and contrition, and with God, at length he interpreted the wise design of Him who wielded the rod, and kindled around him this furnace of fire; and, opening his heart in affectionate and earnest appeals to his brethren to fill the ranks that were thinned by the demise of missionary laborers, — he addressed himself anew to his work. "If the Board will send a

man to Mergui to look after the interests which my departure has left to suffer, I am willing to go (to Arracan), and abide the consequences. If there be no better man to go, 'here am I, send me.' The present generation of four or five millions of Burmans are fast going down to death; and another generation, and another come on the stage to follow in their footsteps;—not because precious blood has not flowed for them; nor for want of a *command* to go and preach the gospel to each one of them; and not for want an Agent to attend that preaching with life and power. In the name of God, and of Christ, let me ask,—on whose garments will the blood of so many souls be found?"

Animated by these feelings, in April, 1846, Mr. Ingalls went to Akyab, in Arracan, to take the place left vacant by the removal of Mr. Stilson to Maulmain. In this removal he thought he saw the hand of God, directing his steps. He commenced at once the work of preaching daily to all who called, and was thronged by visitors from morning till night. Some came expressly to hear the gospel some to dispute and oppose. A chapel was built close upon the public street, and the word, notwithstanding the hardness of the hearts of the people, took effect. Within two months fifteen converts were baptized at Akyab, among whom were five Kemmees, the first fruits among that people. The principal employment of Mr. Ingalls and his assistants was "preaching the word." A boarding school was also taught at Akyab of thirty pupils, and a day school of twelve pupils. After a residence of fourteen years in Burmah, Mr. Ingalls reported that he had never seen the prospect so encouraging.

Early in the year 1850 Mr. Ingalls visited America. But though he was absent from the chosen scene of his labors, he was not unmindful of the service to which he had consecrated himself. His heart still yearned for the heathen. Writing from Wisconsin to a friend in Boston, he said, "This delightful land cannot charm me, when so many of our race sit in darkness, and Christ's last command remains unfulfilled. I still feel that Burmah is my home, and I shall, when recruited, return to my post with more pleasure than I left it. I feel like a stranger, though surrounded by the warmest friends."

Returning again to Arracan, Mr. Ingalls resumed his post at Akyab Dec. 13, 1851. During his sojourn in his native land, he formed a second matrimonial connection. While he was absent, the church at Akyab was much reduced, and afflicted by dissensions; but on his return, the clouds were dissipated and circumstances of an encouraging nature re-appeared. Preaching was constantly maintained in two different parts of the town, and numerous visitors listened attentively to the word. Mr. Ingalls filled the place of pastor of the church, and gave himself to daily preaching in the *zayat* and conversation with inquirers, both there and at his own house, which was always open to visitors. His labors were much blessed, and could hardly have been more judiciously directed.

Southern Burmah, however, was his earliest field of labor, and thither he ardently desired to return. He went to Arracan, because no one else was available for the post at that time, and because Burmah was then shut. But now that the way was open, in accordance with his earnest request he was authorized to remove to one of the stations to be established in Southern Burmah. Accordingly he left Akyab for Maulmain, not to return, but to await designation to his former and much desired field, taking with him two native preachers who had been his assistants in Arracan. "Deep feeling," he says under date of Rangoon, March 13, 1854, was manifested by the people when we left (Arracan.) They came around us like children, and we found it hard to part with them; but duty demanded it. It was hard to part from a people so affectionate and so ready to listen; still I cannot but believe that the Lord had a work for us to do here, and we have been

permitted to see good days in Rangoon. More than seventy Burmans have been baptized during the past eight months, — a larger number than were ever baptized in so short a period. With these converts we have spent much time, and have rejoiced over them. Most of them give good evidence that they have been born again."

So then, at Rangoon, where had now been constituted a mission, Mr. Ingalls took up his abode, — the last and most successful scene of his labors. Five places for daily preaching were established within the city, where numbers congregated every day and listened to the word. The dispensation of the truth was manifestly accompanied by the dispensation of the Spirit. A spirit of inquiry prevailed, more general, more earnest, and leading to more decisive results than at any previous period of the Burman mission. In the language of the Annual Report (1854),—"Of the 70,000 people of Rangoon, a comparatively small portion, indeed, may have been cognizant of what was in progress. There have been gathered no thronging thousands, there has been no public excitement, — only groups of tens and twenties and fifties, pausing on the verandah of a dwelling, or seated in a shed by the wayside, listening to words of soberness, and quietly conversing on eternal things. These groups have come, and dispersed, and returned; faith has come by hearing, and an almost uninterrupted procession of converts has been led to the baptismal waters. Sixty-seven have been added to the two Burman churches, making an aggregate of 106 members, most of them gathered in within two years. In December last, a Buddhist priest and a nun were baptized, an event adapted to impress the popular mind as a visible and conspicuous sign of the triumph of Christianity."

The labors of the succeeding year were equally extensive and interesting, and equally successful. The Lord of the harvest blessed the efforts of his servant abundantly, and permitted him in large measure to "gather fruit unto life eternal." The work thickened as the hour for his release drew near. "The duties of twenty men," he said, "devolve upon one. Did our churches know the toil in the foreign field, they would feel as enthusiastic as do the Britons for their countrymen in the Crimea."

But from this most promising field, for which he had labored and prayed, and had not fainted, and in which he had won many souls for Christ, — he was about to be removed. A faithful reaper, — he was summoned from his work while it was "yet high day." The remainder is told in a letter of Mrs. Ingalls, dated Rangoon, March 20, 1856, — announcing his death:

"My dear companion departed this life at sea, on board the *Tenasserim*, on the morning of the 14th of March, as we were returning from Calcutta to Rangoon.

"Mr. Ingalls had not been well for two years past, and we both felt convinced that he ought to return home; but there was no one to relieve him and he felt compelled to remain. He had a prostration some three months ago, and when he had recovered sufficient strength to walk a little, we persuaded him to take a change. America, or a trip to Penang, was advised; but in view of the state of the funds at home and our scanty remittances, he decided to take the shorter and cheaper trip to Bengal, fondly hoping he might there receive the desired strength. Dr. Dawson and family had gone to Ava, and as there was no one to take charge of the Burman department, it was decided that I should remain at home and do what I could, and that Mr. Ingalls should go alone. After a few days at sea, his feet commenced swelling and the effort of getting ashore in Calcutta was too much for his weak state, and he was again prostrated and seemed just on the brink of the grave. The friends advised that I should be sent for. The commander of the steamer, Capt. Fryer, visited him and offered to take me as his friend and

guest, and accordingly Mr. Ingalls asked me to return by the steamer, which I did.

"I found him very weak, his feet greatly swollen and his form very emaciated; yet he assured me he was regaining his health, and I learned from a Burman Christian who attended him that he was better. But my heart was filled with sadness, and I felt it was but the last flickering gleam of life. I again urged the trip to Penang, but he could not bear the idea of the expense and long detention from home; and, as the station was alone, he decided to return with our kind friend, Capt. Fryer. I warned him that a return might hasten his death. He said the churches at home, the students, and many of the pastors are forgetting the wants of the heathen, and if he could go and work a few months more, he must go, and perhaps, said he, to the '*altar of sacrifice*.'

"He had then a long talk on the state of things at home, and told me what he intended to say to the churches. But I have not time to write them now, neither will the recollection of that emaciated form and streaming tears allow me to recall them here.

"We embarked on the sixth, and for a few days he improved, and was able to sit at the table a few times, and go upon the deck. But during the night of the 12th, (Wednesday night,) his cough left him and expectoration changed, which gave me alarm and I called the doctor, who said he was very bad, that he thought him beyond human skill, and that I might prepare myself to see him expire at any moment.

"Knowing his great desire to get to Rangoon and his great dislike to an ocean grave, I only told him that he was getting weaker and I feared he could not get better. He said he was aware of his weak state, but he was not afraid to die; he had stood upon the brink of the grave in Calcutta, and his peace was made with God. The Saviour was doubly precious to him. He knew well, he said, that his lungs and liver were badly diseased, and he did not hope to regain but a temporary strength of a few months. He thought he had some more work to do in Burmah. He wished to instruct the ordained man so that he might fill his place, and he wished to baptize and to organize a new church, where the people had been waiting nearly a year.

"But the Master had called him to rest from his toil, and during the day he grew weaker and weaker, but would not leave his chair until the shades of evening had gathered around, when he let me lift him upon his couch. During the night he had frequent attacks of sinking, but we were able to raise his pulse with port wine and ether until five in the morning, when he asked for wine very quickly. Miss Vinton, who was with me, and the Burman Christian raised him and put the glass to his lips; but the dread hour had come, and his countenance flushed up with the hue of death. His eye became fixed, and we laid him down for his long, long sleep. I took his hand, but he could not press mine, as he had often done during the night. I asked him if he knew me, and his face lit up with the deepest and sweetest smile, and he was gone — gone too without a sigh or a groan, or a movement of a muscle.

"Miss Vinton had sung for him, a few evenings before, —

'The morning light is breaking,
The darkness disappears;'

and he had remarked on its sweetness. The morning light of heaven had broken upon his soul; the darkness and storms of this world had disappeared. He was so weak that he was unable to speak much; but once during the night, Miss Vinton

spoke of God and he said, — ‘ Yes ; he is not only our God, but our merciful and Heavenly Father ;’ and he continued, as I bent over him, ‘ The blessed Scriptures are filled with those lovely names.’ At another time he was asked if he felt strong in Christ ? He replied, ‘ I know that my Redeemer liveth.’

“ We reached Rangoon the next day, Saturday, in the morning. After a *post mortem* examination, the doctor reported that he had died of a disease of the lungs, heart and liver and all the important organs of the body. At eve our child was allowed to look upon the cold face of her father, and then we laid the remains of our dear departed one in the native burial ground, the spot we had selected as our resting place.

“ The physicians report to me that disease was fastened upon him, but if he had gone home one year ago, or been relieved from care, he might have been spared some years yet. My dear companion has long felt the need of rest ; but he said, ‘ I cannot leave until some brother is willing to come and care for these souls, as I have done. Christians at home are giving their twenty-five and forty cents for the conversion of the heathen, and this mere farthing not without a score of agents to press them. While we are pouring out our very life-blood for the heathen, they are living on the luxuries of life in a congenial clime among friends and relatives, laying up their bags of gold and silver, forgetting to pray for the heathen, and many, of late, for the poor missionary.’ The churches may pass these things lightly over, but they are the words of a dying man, and the day will come when they must give an account of their stewardship before Him who knoweth the secret thought of each heart. You have others here who need rest and help. May God help you to stir up the hearts of Christians to these facts.”

His departure was at the vigorous age of 48, — when the mind is matured by experience, and the capacity of usefulness has acquired its highest development.

Several years since, he wrote from his distant field of labor to a friend in this country the following affecting words, — worthy of a true missionary, and happily anticipatory of the joy into which he has so soon entered : — “ How I should delight, were it consistent with duty, to spend a day in telling you of all that goodness and mercy which have attended me since separating, and hearing a similar relation from you. But this cannot be ! My grave will not be with my fathers. I left America to die on heathen ground, and I never have repented the course I have taken. That interview, which would be so sweet to my soul, with you and many beloved ones in America, I anticipate around the throne. There, my brother, we shall commingle our joys in a union that will never be severed. And, may we not hope that the presence of happy Burmans and Karens, — saved by infinite grace, aided in the heavenward course by our prayers and preaching, — will add to the happiness of our eternity ? Were I transferred to my native land with a knowledge of all I have experienced of trial, and all I have suffered from being severed from Christian society and friends, and all I have seen of the pagans’ vileness and hardness of heart, — I would hasten with more willingness than at first to rescue them from death and hell. I make allusion to myself only to let you know that the course upon which I have embarked so much, has lost none of its interest to me, nor has ever produced a sigh of regret.”

A voice to the churches of America ! A voice to the rising ministry ! A voice from the sepulchre of Ingalls ! A voice from the ripe fields which he has left for others to reap ! It rings, as the sound of a trumpet. The great commission interprets it. Arise and build. Go up and possess the land, for we are well able to possess it. Come to the help of the Lord against the mighty. Whom shall we send, and who will go for us ? Here, Lord, am I, send me.

SAU QUALA:

THE SECOND KAREN CONVERT.

(Continued from p. 327.)

His acquisition of the Pwo dialect.

On looking abroad from the pagoda crowned hills of Maulmain, an unbroken range of primitive mountains, four, five or six thousand feet high, is seen on the margin of the eastern horizon, sweeping around on the north-west like an amphitheatre, where they are lost in the misty distance. From the rocky cliffs of Martaban, another range extends nearly north, "Footprint-of-the-Buddh" mountains, parallel with the west bank of the Salwen. In the space between these mountains, bounded by the Salwen river on the west and the Gying on the east, is an immense alluvial plain, resembling the prairie lands of Illinois and Missouri, terminated on the south by a lake of surpassing beauty, studded with green islets, formed by the mouths of the Attaran, the Gying, and the Salwen, whose united waters find an outlet between the promontories of Martaban and Maulmain. In the midst of this plain, twenty miles north of Maulmain and six or eight east of the Salwen, the attention of the spectator is arrested by a pile of the most picturesque mountain limestone that ever graced a landscape. Rising abruptly in the most fantastic shapes, from the level of tide-water to nodding precipices two thousand feet high at a single leap, the pinnacles seem to shake their hoary-lichen faces and fern-fringed foreheads at the passing traveller, and threaten him with instant destruction. The whole range is not more than eight miles long, and at twenty miles distant its numerous grotesque peaks give it a striking resemblance to a gigantic Gothic cathedral; and the illusion is rendered the more real by the spire of a small white pagoda being distinguished with some difficulty in the distance, on the very topmost summit of the highest point of the range, and on the margin of an abrupt precipice. The whole pile is called Zwa-

ga-being, "The mooring of the ship,"—from a tradition which says that in ancient times the whole world was covered with water, and the only survivors of the human race were in a ship which floated hither, where, the highest point of the range being above water, to it the ship was moored.

Certainly there is not a more remarkable natural curiosity in all the guide-books of Europe, than this castellated mass of mural limestone. Until my first residence at its base, it had ever been deemed a cluster of inaccessible crags, except one point, where a small pagoda has been erected; but I found the Karens around me knew of an impregnable natural fortress, an eagle's nest amid the Gothic spires on its summit, capable of containing many thousand persons, which for many generations had been their refuge when the wars of the Burmese, the Talings, and the Siamese were desolating the plains below. I determined to verify the statement of my informant; so he led me to the base of an unbroken precipice, five or six hundred feet high. A cool crystal stream, several yards wide and two or three feet deep, gushes out of a cave at the base, accompanied, in a hot day, by a current of cool air. On the right of this brook, the limestone on the face of the precipice has been worn by the waters of ages unequally, and many masses of rock have been detached from its face and fallen to the base, leaving numerous jutting prominences, some of which are loosely held by the arms of the parasitical wild fig, whose roots find a passage into every crevice, and often bind together the broken fragments. With a steady head, and with fingers and toes accustomed to climbing, a person, by pursuing a zigzag course, may reach the summit at this point. The fallen rocks, piled up from the base, afford a very practicable flight of steps above the highest tops of the gorgeous scarlet-flowered coral trees, which throw their shadows over the mouth of the cave, and crowd the banks of the brook. Above, the preci-

pice has a slight declination* and a rough uneven surface, so that naked feet and hands, with care, may ascend it to a narrow ledge; this ledge, though in some places less than the width of a man's foot, serves as a path to a natural parapet, in which one armed man might conceal himself and defend the ascent against an army.

By a path with like various alternations the margin of the summit is reached, where a full view of the region below is spread out before the eye of the spectator. At the base of the western mountains the Salwen is seen, plunging down its mighty waters to Martaban and Maulmain, where they are joined by the Gying that bounds the prospect on the south and east; while little islands of forest trees, each concealing beneath its shade a quiet hamlet, dimple the whole plain; and babbling brooks thread their wandering ways, like veins of silver, or mark the courses of their hidden waters by the emerald hue of their banks.

Turning from the prospect below and climbing upward on men's shoulders, a gap in the rocks above is reached; then descending a few yards, the spectator is astonished to find himself on the edge of a large basin, like the crater of an extinct volcano. Around and beyond, on the opposite side of the gulf, for miles in extent, dark precipitous crags of every imaginable and unimaginable form, fling down their tall shadows a thousand feet above the place of entrance, enclosing an area of several square miles; and, after a descent of one or two hundred feet, an uneven plain is reached, covered with a luxuriant forest. My guide said, none but Karens had ever before ascended the precipice, or entered within its precincts. Indeed, that there was here one of the largest, strongest, and most remarkable castles that nature ever built, had never been imagined. Its chief point of weakness is the lack of water, yet it is far from being wholly destitute of that. About a mile from the entrance, a gradual ascent of a hundred

feet leads to the summit of a precipitous glen; and on descending about two hundred feet, by natural steps in the craggy rocks, a small stream of water is seen gushing from the face of a precipice, which the guide said he thought resembled the rock struck by Moses in the Arabian desert. This affords a never failing supply of several quarts, and sometimes gallons, of pure water hourly throughout the year. In the days of the Burman emperor Alompra, before his successes in Pegu, a large number of Karens were besieged here by the Siamese, and tradition says that nearly the whole perished for the lack of food and water. From the sufferings of that period, or perhaps a previous one, the place has acquired the name of Dongyang, "The weeping city;" and the stream, Htieyang, "The brook of tears."

These limestone rocks and caves are surrounded by the thickest population of Pwo Karens that has yet been discovered in Burmah. When I first gazed on the prospect from the heights of Maulmain, not a single hamlet had ever been visited by a missionary or had heard the name of Christ; but when I last stood there amid the fanes of Buddhism, I looked off to a church of converted Buddhists on that "brook of tears," supporting its own pastor, doing its own church business, building its own meeting house, and in every respect as independent as the first church in Boston. The change was effected mainly through the instrumentality of Miss Macomber, who devoted herself exclusively to missionary labors among the Pwo Karens, and took up her residence in Dongyang in December, 1836, where she made her home until her death, in March, 1840.

In my first excursions among the Pwos of Southern Tavoy and Mergui, some twenty years ago, their language sounded so different from the Sgau, and was so unintelligible to the Sgaus who accompanied me, that, notwithstanding the resemblance discovered between them, I was led to regard the two as distinct languages, like Burman and Ta-

ling. The time which I could devote to the study of language was so fully occupied with Burman, Pali, and Sgau, for several years, that I had no leisure for the Pwo. However, in 1836, I had completed the translation of several of the Gospels in Sgau, and Matthew was ready for the press, but we had no means to print it; so I paused, and took up the study of Pwo, which had just been reduced to writing by Mr. Wade. I was surprised to meet at the threshold a striking similarity between the Sgau and the Pwo; and after tracing out the principles which govern the changes to which a root is subjected in passing from one dialect to the other, I could read Pwo nearly as well as Sgau. The principal points of difference are a change of inflection, or a long vowel for a short one, or the addition of a final nasal, or the change of a smooth mute for an aspirate, or the interchange of gutturals. On examining all the words of a small book, I found eleven twelfths of the roots of common origin. The order of the words in a sentence is the same, and the difference of dialect though less, may be compared to that which exists between English and Lowland Scotch; consisting as it does, principally, in the elision of a final consonant and the modification of the preceding vowel; as in the Scotch *a'* for *all*, *o'* for *of*, and *in* for *with*. Still, for many years the resemblance was not generally known by the Karen missionaries, because each devoted himself nearly exclusively to one dialect, and the two were written in widely different characters, placing them in much the same relation to each other, as Biblical Chaldee and Syriac, dialects very nearly related, but looking as wide apart as Latin and Arabic.

In 1837, Matthew was printed in Sgau, and Mr. Wade had it immediately transferred to Pwo, by his writer, and it was printed in 1838. Two years afterwards the character was changed, and a second edition was printed in 1840. Four years elapsed, and another change came over the Pwo, when Mr. Brayton brought

out his translation of Matthew at Maulmain in a third character; making three editions of Matthew in as many different characters. Notwithstanding these various changes, another was deemed expedient, which went into operation in 1851, and the characters are now alike in everything but the inflections.

These various changes were not made without reason. The Sgau character was adopted and printing commenced in it, in haste. It was thought by Mr. Wade, as well as by others, that it would be of advantage to improve it. When the time came to reduce the Pwo to writing, Mr. Wade proposed that I should undertake the work; but I declined, on the ground that having commenced the work he ought to have the opportunity to complete it, — adopting, at his leisure, an improved character for the Pwo, which, when satisfactorily completed, we would adopt for the Sgau also; for it was never contemplated to have the two dialects permanently in different characters. Mr. Wade would have done the thing, and done it well, could he have been let alone; but the increase of missionaries, by increasing the number of persons to be consulted, and the variety of tastes to be gratified, rendered it utterly impracticable to do anything with perfect unanimity. Once the character was very decidedly improved and the printing commenced in it; but the printers complained that the types looked so much alike it was too difficult for the compositor; so that character was thrown aside after punches had been cut, matrices stamped, and type cast. A new character was formed, with which a few were dissatisfied, and Mr. Stevens altered it so as to obviate the objections raised against it. This then commanded general approbation for a short time. But soon a new opposition was organized, proposing an entirely different system. This proved, however, to be a minority; and it was next proposed to adopt the Stevenic character for both Sgau and Pwo. I entered fully into

this plan; but it proved on trial that it could not be carried through harmoniously; so it was abandoned, and we continued to print in two characters a few years longer, — till a period arrived when it was found that a nearly unanimous vote could be obtained for the adoption of the Sgau character in the Pwo; and, since any one character for both dialects was deemed better than two, it was adopted by the missionaries, who at the same time wrote to the Executive Committee requesting their approbation and to veto any further change. "So," to use the language of one of the brethren, "I suppose we may consider the matter as settled, and the character fixed, from the flight of the pope to the millennium."

The two dialects being so nearly alike, the Executive Committee voted, "That we deem it important that the Sgau and Pwo translations pass through the hands of the same man." This is a general principle which it is hoped will ever be adhered to in all generations; for if one translation be accurate, it is a natural impossibility to make a different translation into the other dialect, if that also be accurate. They must be counterparts of each other. In practice, however, two imperfect versions will be produced, where hundreds, not to say thousands, of passages will be rendered diversely; not because the Pwo and Sgau differ, but because the acquirements, judgments, and tastes of the translators differ. The renderings of the passage — "Give us this day our daily bread," in the two dialects look like daguerreotypes of each other, if both translators render the phrase literally; but it is no marvel that the translations differ, when one renders — "Give us this day our daily bread"; and the other, "Give us this day our daily boiled rice." With discrepancies like these on every page, a native who reads both versions must think, — "The trumpet gives an uncertain sound;" and he can have very little confidence in the word of God. The question, however, of two independent versions seems to

have been very generally decided in the negative. A vote of the Maulmain mission, composed of Messrs. Vinton, Moore and Harris, says very justly, that a translator, even "by devoting himself wholly to the Sgau, would give satisfaction in both; since the fruit of his labors, by only a little more than native agency, might all without his assistance be made available to the Pwo."

When I made the Sgau translation, from the necessity of the case I wrote it out first with my own hand; but on making the Pwo version, I put the Sgau Bible into the hands of a Pwo, perfectly familiar with the Sgau, and had him transfer it into his own dialect under my personal superintendence. I then revise it and make such alterations as seem necessary. This has some advantages over the other method; for while the revision ensures equal accuracy, greater certainty of the translation being idiomatic is secured, as the native will assuredly write in his own idiom, while the foreigner may sometimes be at fault. Dr. Smith's Arabic version has been made in this manner, "which is thought to be a translation of remarkable excellence." It was first made by a native scholar, and then revised by Dr. Smith with another native.

An imperfect knowledge of the intimate relation between Pwo and Sgau led to a division of Pwo and Sgau missionaries, which is fraught with no good. No man is fit for a missionary to the Karens, who cannot or will not acquire both dialects; though the distribution of the people, and the other circumstances at his station, may, and probably will, confine his labors principally to one tribe. Burman and Karen are independent languages; yet Mr. Wade reads, writes and preaches with equal ease in both. Taling and Burmese are not so nearly related as English and Russian; yet Mr. Haswell is perfectly at home in both; and the two senior Pwo missionaries, Messrs. Brayton and Van Meter, are acquainted with Sgau as well as Pwo.

In some sections, as in the neighborhood of Matah, all the Pwos speak Sgau as readily as they do their own dialect, because they live among the Sgaus, and some fifty members of the church are Pwos, who have been converted under Sgau preaching. When the field of vision in which a missionary is located is limited by such a region, he sometimes draws the hasty conclusion that the study of Pwo is unnecessary, and that the Pwos can be reached as well by the Sgau as by their own language. In other sections, as at Kamakha, in the Palau valley, where I baptized the first Pwo converts, none of the Pwos can either speak or understand Sgau, because there are no Sgaus settled near them; and missionaries whose labors are confined to people so situated, think the Pwos and Sgaus are distinct people with distinct languages, and they must have distinct missionaries with distinct schools. At Newville, above Maulmain, there are several Pwo members of the church familiar with Sgau, as at Matah; while at Dongyang the Pwos are as ignorant of Sgau as they are at Palau. It is very desirable to make our assistants acquainted with both dialects; hence Mr. Brayton taught some of the Sgaus Pwo in his school; and a considerable number of the Pwos have studied Sgau in the schools of Tavoy and Maulmain. More Pwos speak Sgau, than Sgaus, Pwo. There being no final consonants in Sgau, it is difficult for a Sgau to acquire the nasal termination, which characterizes so many Pwo words; while it is comparatively easy for a Pwo to drop it and speak Sgau.

The Pwos speaking Sgau, where Quala lived in early life, when we first commenced our travelling excursions, I found him quite unable to make himself understood in Pwo settlements, where the Pwos were not acquainted with Sgau; but he acquired the dialect in subsequent years, so that he preaches in Pwo now with ease. Still he has never had any success among the Pwos.

It is a singular fact that while it is

rare to find a Sgau who is a Buddhist, the Pwos have gone over as a nation to that faith, and appear contented with it; though, looking at Buddhism on paper, it has many vulnerable points for Christianity to breach, which promise the preacher a speedy victory. It is the most remarkable monument of man's spiritual wants, of his yearning for deliverance from sin, that man has ever erected. It fully recognizes his lost and ruined state, and the necessity for some extraordinary way of deliverance. The evil is regarded as so deep that it is inseparable from his being, and can only be eradicated by the cessation of existence.

The great problem of Buddhism is,—how can existence, physical and spiritual, be brought to a termination? While it remained to be solved, and all nations were deemed to be in darkness,—every thinking mind seeking for some way of salvation in the false systems around,—about the time that Thales, the most ancient philosopher of Europe, was teaching in Greece that water is the origin of all things, the soul of the world, and Zoroaster, in Media and Persia, was systemizing the fire-worship of the Magi; and Confucius, in China, was calling on the teeming multitudes around him to offer to guardian spirits and the manes of their ancestors; and Nebuchadnezzar was setting up his golden image in the plains of Dura; and Daniel was laboring in Babylon to establish the worship of the true God in Judea,—a reverend sage, with his staff and scrip, who had left a throne for philosophy, was travelling from Gaya to Benares, and from Benares to Kanouj in Central India, exhorting the people against theft, falsehood, adultery, killing and intemperance. No temperance lecturer in America advocates teetotalism now more strongly than did this sage Gaudama in Hindustan, twenty-three centuries ago. Nor did he confine his instructions to external vices. Pride, anger, lust, envy and covetousness were condemned by him in as strong terms as are ever

heard from the Christian pulpit. Love, mercy, patience, self-denial, alms-giving, truth and the cultivation of wisdom, he required of all. Good actions, good words and good thoughts, were the frequent subjects of his sermons; and he was unceasing in his cautions to keep the mind free from the turmoils of passion, and the cares of life. His father was a king; but he was destined to a higher position than a throne, and his followers say that at his birth the blind saw, the deaf heard, the dumb spake, the bowed down walked erect, and the crooked legs were made straight. Every prisoner went free; the fires of hell were quenched; beasts were relieved of their sufferings; all men spake pleasantly to each other; every musical instrument gave forth its music spontaneously; the winds blew softly; the rivers stood still; the waters of the ocean lost their saltiness; the trunks of the trees were covered with bunches of the sacred Egyptian lily; the branches had the same fragrant flowers growing on them singly, each as large as the full moon, while the heavens appeared to be hung with water lilies and to rain flowers. He was educated in all the luxury of an eastern court; but became disgusted with court life, and sought retirement. One day, riding by a house in the city, he heard a young lady exclaim, — "Peace has the mother of one like him; peace has the father of one like him; peace has the wife of one like him." On hearing this Gaudama thought to himself, — "What is peace of mind?" Thus pondering, he said, — "Extinguishing the fire of desire is peace. Extinguishing the fire of transgression is peace. Extinguishing the fire of ignorance is peace. Extinguishing the fire of pride is peace. — This lady has said a good thing for me. Hereafter I will seek peace." He soon after became an ascetic, and a preacher of morals and metaphysics.

It is related of Thaupanktara, who was afterwards one of Gaudama's principal disciples, that while he was a Brahminical mendicant he felt unhappy, and

longed for a more satisfactory religion. Meeting with a person called Ashazi, who praised the teachings of Gaudama, he asked for a synopsis of his doctrines. Ashazi replied in a Pali verse, which I render —

"Whatever cause existence brings,
That cause shows Tathagata:
Whatever cause existence ends,
That, too, the great Samana."

These couplets have been regarded from time immemorial as an epitome of Gaudama's doctrine. They are found engraven on many monuments in India, of a date long anterior to the Christian era, and are a favorite motto on ancient terra cotta images.

The study of causes, then, lies at the foundation of the Buddhist religion. When Gaudama was composing the Buddhist Bible, nothing remarkable occurred till he reached the seventh book, which treats wholly of cause and effect; — then, six different colored rays of glory burst from his person. "This was a subject," the books say, "in which he had room to display his infinite knowledge, as the kraken, which is a hundred miles long, finds room to sport in the great ocean, that is eight hundred and forty thousand miles deep." While employed upon it, his body radiated golden rays, silver rays, sapphire rays, ruby rays, garnet rays, and dazzling rays, piercing through the earth to the waters beneath the earth and the lower heavens, irradiating the whole universe. This lavish expenditure of marvels suggests, when the book comes to be read, the "mountain in labor."

Twenty-four classes of causes are enumerated, but twenty-three of them are defined as secondary causes, which are compared to the staff that supports a person, — the power of a ruler over his subjects, the adaptation of a given article to produce a certain effect, as a lamp to give light, the power of sustaining each other when one thing leans against another; place, as the earth to sustain trees or cloth the paint of the figures represented on it, a shade tree to shelter

persons from the rain, the sun to give light, fragrance proceeding from an object, the consequences of previous actions, food which sustains life; faculty, as the faculty of sight or the power to think; position, as the ability to see far on the top of a tree or on the summit of a mountain; impetus, as when a person or thing is in motion; intimate union of several things to produce an effect which they cannot produce individually, as the taste of a mixture of milk, butter, honey and sugar; quality, as sweetness or sourness; and the nature to produce certain effects under certain circumstances, as the wide ocean produces joy in the monsters of the deep, because it affords them a place in which they can sport.

The primary causes are compared to the roots of the banyan. Six are enumerated,—desire, transgression, and darkness, or absence of knowledge, with their negatives; but they are all reduced to one,—darkness, ignorance, or the absence of knowledge, as it is variously defined. It is represented as evolving all things, on this wise.

"The effect of ignorance, or a lack of knowledge, was conception; the effect of conception was consciousness; the effect of consciousness was mind and matter; the effect of mind and matter was the abodes, or faculties of perception; the effect of the abodes was contact; the effect of contact was sensation; the effect of sensation was desire; the effect of desire was attachment, or cleaving to objects; the effect of attachment was existence, state of being; the effect of birth was age, death, anxiety, weeping, affliction, mental suffering and anguish." The ostensible object of Gaudama's preaching was to destroy all these effects; and this he proposed to do by knowledge; inasmuch as the cause was the want of knowledge. This knowledge he taught was contained in four great truths—"The suffering truth, the passion truth, the extinction truth, and the way truth." The first involves a knowledge of his philosophy, as it predicates

four things of the twenty-two worldly minds, fifty-one mental faculties and emotions, and the twenty-eight divisions of form or material objects. All, he said, produce suffering, are productive, destructive and mutable. The second great truth affirms four things of desire or passion—It makes strenuous efforts; it is a cause producing effects; it binds together; it is defiled with lust. The third truth pertains to nigan or nirvana, where, it says, there is no action, no mind, no mutability, but where there is discrimination between the real and unreal. The last primary truth teaches four characteristics of the way to nirvana. It proceeds not from a secondary, but from a first cause; it leads away from the world of change; it has light; it has an onward, irresistible power.

When a man is desirous of going to nigan or nirvana, he is directed to lay to heart the three properties predicated of all existing things. "They are impermanent, productive of misery, and unreal." This sentence he is to repeat constantly, which the devout Buddhists frequently do, moving a bead on the string in their hand with each repetition. If he be a person worthy of salvation, and perfect in the virtues of giving, piety, separation from the world, wisdom, determination, patience, truth, faithfulness, love and equanimity, he will obtain power to restrain his thoughts and be able to control his perceptive powers. Subsequently he will obtain an accurate knowledge of "the suffering truth," reject "the passion truth," make present "the extinction truth," and progress in "the way truth." When he has fully eradicated erroneous opinions and doubt, he will obtain the mastery of "the way," and earthly inclinations will die away. He is then certain of reaching nigan or nirvana, of which I have met with three definitions—1. "The end of existence, or state of being." 2. "Deliverance from body and mind." 3. "The place, or state, where fate, or the consequences of acts, mind or consciousness, seasons or the operations of

nature, and food or nourishment, cease to operate." This is clearly nihility; but the Burmese are usually unwilling to admit the conclusion, and love to speak of it as the negative of all evil, physical and moral.

Buddhism numbers now among its votaries more than any other form of religion on earth; and since we can look back to the time when it was confined to a small sect in Hindustan, it becomes an interesting inquiry to those engaged in propagating Christianity, — How has it extended itself? Not by civil power, but by the very means Christ has appointed for the spread of Christianity — by preaching. While the Jews allowed the knowledge of God to remain confined to their own "scant domain," the Buddhist missionaries were scaling the snowy Himalaya, and buffetting the stormy waves of the Indian Ocean, to preach the last half of the decalogue "with variations."

The Burmese and Talings often speak of the revered Sona and Uttara, — as coming generations will of Carey and Judson — the first missionaries that landed on their coast, in the third century before the Christian era. When we compare the spread of Buddhism with the contracted limits to which Brahminism has ever been confined, and compare the principles of each system, we cannot but observe the striking advantages of preaching. "Learning," said Menu, the great Hindu lawgiver, who wrote three or four centuries before Gaudama, "having approached a brahmin, said to him, 'I am thy divine treasure; preserve me, deliver me not to a calumniator.'" "A teacher of the Veda," he remarks again, "should be willing to die with his learning, rather than sow it in a salt or barren soil." Contrast with Menu the charge of Asoka to the missionaries he sent forth to preach Buddhism. "It is the king's desire," says the edict, which still lives on the rocks of India, — "It is the king's desire, that all unbelievers be brought to repentance and righteousness. Minis-

ters of religion are appointed to intermingle with all unbelievers, and inundate them with the law; finding their way to the utmost limits of the barbarian nations for the benefit of all classes, propitiating heretics by a mild address and a conciliatory demeanor." — The natural consequences have followed. — The knowledge of the Vedas remains where it did three thousand years ago, when the charge was delivered; while Buddhism is known and professed by a third of the human race.

Nor has the missionary spirit yet passed away from Buddhism. There are no foreign missions to Europe or America; but its domestic missionaries are constantly hovering about the Karens, and it is almost a matter of history that the whole Pwo nation is a trophy which they have won within a few centuries. Qualla writes me that the Toungoo mountain Karens, among whom there is not a vestige of Buddhism, have distinct traditions of the Pwos being formerly an associate tribe with them in that region, and retain the name of the great chieftain in whose days they were driven down into Pegu by the more powerful clans.

MAULMAIN KAREN MISSION.

JOURNAL OF MR. HIBBARD.

Covenant meeting — A sad sight.

Jan. 4, 1856. — Arrived at Tu-naw last evening. This morning I visited all the houses of the disciples in this village, seven in number; I did not see all the disciples, however, as many of them were in their fields. Of those I saw, some appeared well, others seem to have lost their first love. About eleven o'clock most of the disciples assembled in covenant-meeting. Some whom I expected to see were not present. The meeting, on the whole, was interesting, and I felt somewhat encouraged. One young man confessed that he had lived without repentance for the past three or four years, drinking arrack up to the

present time. Now he professes repentance, and indeed appears quite well; but we think it best to give him an opportunity to prove the genuineness of his repentance, whether it be unto good works; he is therefore suspended.

After dinner we came down to the lower village, where I arrived a little after sunset. Met a few disciples between the landing and the chapel, who appeared glad to see me. On reaching the chapel a sad sight presented itself.—The large and comfortable edifice in which the Association met two years ago, was in ruins. Only a portion of the house has any roof at all. The rooms for the teachers (missionaries) are without any roof and wholly untenable. One needs to walk with care over the whole house to avoid breaking through. What roof there is left, is full of holes. It was enough to make my heart sad.—One of the disciples followed me in, and so intent was he in raising up the fallen partitions and sweeping out the dirt, that he could hardly shake hands with me.—Others soon came in, and at worship we had quite a little company. Altogether, my reception was so kind that it has chased away all my sadness. Two or three of the old men took tea with me and are here still.—To-morrow I shall learn more of the spiritual state of these disciples. The people in these two villages ought to be together; it would conduce much to their spiritual growth. O Lord, this work is thine. Do thou direct it, and make me to work out thine own purposes, and to Thee be all the glory.

5.—This morning the church-members came to see me at the chapel so that it was useless to visit their houses till after breakfast, and then most of the people had gone to their fields. The covenant meeting was appointed for noon, so as to interfere least with the work of the people in the fields, their harvesting not being yet completed.—Before noon, however, they came in,—all who could leave home, and so we began the meeting. I cannot but be-

lieve they are nearly all, if not all, true disciples. I think the most of them feel that they are sinners, and know how to trust in Jesus as their Saviour. I am grateful to be able to say a little in their language so as to be understood.

Applicants for baptism—Faults among Christians.

6.—Sunday.—Came to the upper village last night. Led the prayer meeting this morning, and tried to explain the parable of the ten virgins who went out to meet the bridegroom. I think I was able to convey to some of their minds some truth. At eleven o'clock the pastor preached, and at the close some who had not been present before renewed their covenant, or related their experience since the Lord's Supper was last administered to them. During the intermission, three young boys asked for baptism. They were very prompt, and for the most part accurate in answering the questions put to them. They have been very well instructed indeed; but on account of their extreme youth, and besides, it being my first visit to this church, it was deemed advisable to defer their baptism. At two o'clock I attempted to preach again,—having for my text—"We love him because he first loved us." Spoke at some length, but fear I was not very well understood.

After preaching we celebrated the Lord's Supper. About thirty were present and sat down to the feast. I found the Lord gracious to me at least. May it prove a blessing also to these disciples. They have not a few faults; there is not that union among them; not that liberality in the support of the gospel, which should characterize disciples. Yet God is able to make them perfect.

Second tour—Monster banyan tree.

8.—River Gyne.—Left home again this morning for a tour among the churches at the north.

9.—Arrived at Krung-pung, a Pwo village, where there is a little church.—I did not call to make a visit, but to take

in a native assistant, 'Shah-Shu. Me Pab-poo, the assistant theological teacher, is here at his wife's father's. He starts on a tour to Martaban to-morrow, accompanied by two of the Pwo assistants and some of the theological students.

10.— Under way again before light. About nine o'clock went ashore, and on the smooth bank, shaded by some majestic trees, had our breakfast. While the boys were getting it ready, I took a stroll in the old woods, keeping near the river that it might serve as a guide. A few minutes' walk brought me to the site of an old town with its crumbling pagodas and prostrate temples, monuments of the past. Here and there a solitary palm towered gracefully over the long abandoned ruins. Large trees and clumps of bamboos were growing upon all the old mounds or piles of bricks.— One old pagoda was completely grown over and kept in shape by a monster tree, a species of banyan, some eight feet in diameter. It had evidently fastened upon the pagoda, perhaps, centuries ago, near the top, throwing down its roots till at length it has enclosed almost the entire structure in its ample folds.

About five, P. M., we stopped for our dinner. One of the boys shot a jungle cock which we heard crowing a short distance off. Jungle fowls abound in all these forests. Dinner over, all aboard again and away up this beautiful stream. Saw two dead crocodiles during the day.

The Sgau catechism — Crisis in a church-member's life.

My time in the boat is spent chiefly in studying the little Sgau catechism and committing it to memory. It is a most comprehensive epitome of the gospel, taken in the fullest sense of that term.— Sleep in my boat to-night.

11.— Breakfasted on shore again this morning. Several times to-day the shoals in the river made it difficult to get on with the boat. We surmounted every difficulty, however, and reached this place, Ta-crai, about two o'clock, P. M. Found a good teak chapel, sister to the one in Bootah. The pastor, Pan-lah, soon came in and gave me a quiet

welcome. The boys soon put the teacher's rooms in *living* order, when I found myself quite at home as to physical comforts. After dinner I called upon the pastor in his house. He tells me there are many suspended members.— Some of them have been under suspension for years. These have all moved away from the chapel. To leave the vicinity of the chapel seems to be the turning-point in their downward course. It is dangerous to get too far from the sanctuary and from the eye of the pastor. Sha-shu preached this evening.

Heathen coming to hear the word.

12.— Spent the day in visiting the disciples and in study. I had expected to preach this evening, but on entering the chapel found the pastor in the pulpit, so my subject lies over till an opportunity offers for discussing it. Being a Pwo teacher and young in that dialect, even he can hardly expect me to preach in Sgau; and I should not try it, were there not a sort of necessity laid upon me.

13.— Sunday.— Spent the morning in prayer and in studying the sermon I had intended to preach last evening. As I did not expect to speak but a few minutes this morning, I made arrangements with the pastor to take up the subject after I had said what I could, and continue it.—I spoke from Matt. 7: 11; and by the blessing of God, was enabled to discourse for fifteen or twenty minutes with ease to myself, and I trust not without edification to many of my hearers. When I had closed I called upon the pastor to continue; but he said the people understood, and he thought it would not be profitable for him to say more at that time; so when he had prayed, I dismissed the people with the benediction. Both in prayer and preaching, I felt that God was present, helping me. I am glad now that I was hindered from preaching last evening. I could not have been so well prepared on another discourse to-day. There was a large congregation, and, what seems to me very unusual, there were present some

eight or ten heathen from another village, who came on purpose to attend chapel. I have never met with such an instance before in my tours among the churches. Some of them, and perhaps all, had heard that the white teacher was here, and it may have been curiosity that brought them together. However that may be, they heard of a Redeemer, and how he died for them and would take away their sins if they would believe in him. One man among them seemed much affected and his eyes filled with tears, as I preached Jesus to him during the intermission. I had seen him a few miles down the river the day I arrived here. He came off from the shore to point out the channel in the river.

About one o'clock the pastor preached. He repeated briefly the substance of my discourse, — verses 24 — 27 of the same chapter, where Jesus likens those who hear and keep his sayings to a wise man who built upon a rock, &c. At three o'clock a prayer meeting. I did not administer the Lord's Supper to-day, as the church received it last month. It is not customary to have it so frequently as at home. Worship again this evening, so that in regard to public worship the day has been well improved.

14.—Monday. — After rice this morning, I went over the river to Pa-crur, where a part of the members live. It is from one to two hours' walk from the chapel. Took up my quarters in the house of good Dea. Da-pu. The Pwos, who are quite numerous in this vicinity, were preparing for a singing feast close by, and so when I had rested a little I stepped over to the place.— They were not at all inclined to listen. However I obtained their ears for a few minutes, while I told them of man's creation, his fall and his Saviour. They would not listen long, and I left them with sorrow for their hardness of heart.

After dinner the deacon conducted us to a Sgau heathen village, where both myself and the assistant preached for some time; but we could get no hold upon their hearts. It was like preach-

ing to the stones. Worship this evening in the deacon's house. Here the members are accustomed to meet regularly for evening worship.

A dim light in the darkness.

15.— This morning, with the deacon in company, started for a distant village of members of the same church. Found it a long walk of some three hours. A considerable part of the way was through open fields, and having forgotten my umbrella at Krung-pung, on my way up the river, the sun tried the virtues of my solar hat most severely. On the way, stopped at a house where the wife had apostatized — the husband had never been a disciple. She seemed not a little moved while I talked to her. Were she living among Christians, I think she would soon return to her first love. I found an interesting band of brethren and sisters at the village; but they are a long way from the chapel, and I fear in the rains they seldom attend. Nor does it appear that they assemble for evening worship. There seems to be no one among them of sufficient age and experience to command the respect of all. When I return, I shall endeavor to have some one appointed to call them together and take the lead of their meetings. Among the fifteen or more members, but one testament and one hymn book could be found; and the hymn book I had given to one of them but two days before. Still we had a very interesting time of worship. I preached to them as I was able, and was followed by my assistant, the deacon closing with prayer.

16.— To-day I have been consulting with the pastor as to the state of the church. From the first, 216 members have belonged to it. Ten were baptized during the past year.

Of the whole number, twenty-nine or thirty have died and above fifty have been suspended. Of these last, thirty-nine, having been suspended without repentance for periods ranging from twenty-one years down to one year, will be excluded. According to the church

records, none appear to have been excluded from the church for the last twenty-one or twenty-two years. Besides the thirty-nine who must now be excluded, from five to ten more have died while under suspension. This is a sad picture, — one in every five, apostatized. This to me seems a very lax way of conducting church discipline. Where has been the mistake in conducting the work here? The church is far from being as efficient as it should be; last year it contributed only some twenty-seven rupees for the support of the gospel. In some former years, the pastor says they have contributed from fifty to sixty rupees.

BASSEIN MISSION.

LETTER FROM MR. VAN METER.

Annual Meeting.

Bassein, February 6, 1856. — Our last annual meeting was held on the 21st and 23d days of January. The usually large number of preachers and people were in attendance. The former have averaged about forty at these general gatherings during the year, and the latter about one thousand. The Karens begin to anticipate these meetings with much pleasure. They are marked occasions with them.

The interest was heightened by the presence of br. Brayton, from Rangoon. Br. Crawley, from Henthada, came in just at the close. Though his late arrival was much to his and our regret, the disappointment was in a measure forgotten in the pleasure of a visit with him for a few days in our homes at Bassein.

One or two features of peculiar interest attach to this meeting.

First, there was a larger number of Pwos present than on any similar occasion. This was owing to the fact that the place of meeting, I-nang-theng, is further east than any place at which we have met formerly; also to a real increase of interest on their part. Our

three largest Pwo churches are in this district, and were well represented at this time.

Another feature peculiar to this meeting, though common at other stations, was the ruling of a native moderator throughout the entire business of the session. The man appointed was Mau Yeh, the eldest of the ordained men, who has acted in this capacity heretofore for the Home Mission Society. He succeeded very well, considering that much of the service was new business to him.

Another move in the right direction was the formal appointment of a committee, composed of both laymen and preachers, to take charge of and disburse the funds of the Association; also to have the power of appointing missionaries; in fact, the Executive Committee of the Bassein Home Mission and Preachers' Aid Society.

The native treasury.

They entered upon their duties with anything but an empty treasury, the box containing the same requiring the strength of a man to lift it. You must not estimate the contents too highly, however, from this remark, as we have no other representative for wealth than the hard metal, and not a little in this box was of the baser sort. The total of the contributions for the year was Company's rupees, 708.11.6. Of this amount, nearly one half—viz., Company's rupees 312.13, were given during the last quarter, and most of it at the meeting. Upwards of four hundred rupees were in the hands of the treasurer, as a balance after paying off all the claims of missionaries, &c., for the year just closed. There have been paid during the year to missionaries 228 rupees, and to preachers 93 rupees. But in consideration of the large amount in the treasury, an additional sum of 160 rupees was appropriated at this meeting for the aid of twenty of the more needy preachers.

And more than this, the Association have now virtually assumed the support

of the two academies. I had not been able to pay the principals of either in full for the past year, but aided them as our small funds would allow. Seventy rupees remained due to one of the teachers, which they paid, — thus, in fact, discharging our debt. While we are far from undervaluing rupees, especially at this time, we regard the money value of their aid as an insignificant matter in comparison with the cheerful cordiality with which they assume these responsibilities, from the confidence it shows they place in their teachers, and more, because it is a further development of the principle of self-support, which must lie at the foundation of all healthy growth in these churches. I have but little doubt as to their ability to support all they have now undertaken; but the measure is a new one, and in fact it is relinquishing their last hold on the mission funds, except for the school at Bassein and books. The former of these objects will, we hope, also be sustained by them principally this year. I have advised them to tax themselves for this object to the amount of one basket of rice per house, and most of them have consented very cordially to the measure. And this the more readily, since they have learned that the same thing has already been done by the churches at Rangoon for the support of the school at that place. We hope in this way, and by some extra aid derived from other sources, to be able to support a respectable school here the next rainy season.

State of the churches.

The baptisms for the year, as collected from the ordained men, amounted to 405. Four of these were Burmans.* — The exact number of Pwos baptized had not been noted by them for the year, but for the last quarter was twenty-nine, if not more.

New worshippers for the year exceed 130, and of this number at least seventy-three are Pwos.

*Baptized by br. Douglass. He baptized also six Karens.

New interests have started and are progressing in several places, more especially among the Pwos, but none have taken the formal position or character of churches, entirely new. The new Pwo church at Tee Chai, formally recognized on the first day of the year, shows a vitality of the most genuine kind in its growth and fruits, and is a most glorious memorial of the power of that grace that has already done such wonders among this people. I baptized thirty-three there at the time of organizing the church. They have nearly doubled their number during the year, — over twenty having since been added by baptism.

A number of the old churches are more or less unsettled and scattered, from the changes extensively taking place in the location of their villages. — Their great object now is to get eligible situations on the banks of large streams for the greater facility of trade and travel, — the necessity no longer existing for hiding away in the jungles, as was their former custom. This has of course been a serious hindrance to them, and more especially where, from difference of opinion or other causes, the villages have been divided, — a part only going to the new locality; the remainder perhaps not able or not wishing to make the change before another year or more.

Spiritualism among the Karens — Native preachers.

Some other difficulties have occurred to mar the peace of individual churches, but nothing very serious. By far the most unpleasant event of this kind took place in the Kau Nee church, deprived nearly three years since, by the death of Tway Poh, of one of the most faithful of pastors. A "lying spirit" entered into one formerly a member of the church. He pretended to frequent interviews with Tway Poh, their deceased pastor, at his grave, and finally succeeded in leading the widow entirely astray. — They were both excluded. Both, however, we are happy to say, seem sin-

cerely penitent, and are asking again to be received into the church.

Three new men have been added to the number of preachers and pastors, and one has died; this makes the whole number of preachers fifty-eight. At least five of this number are now acting as missionaries and teachers of the academies, leaving the number of pastors about fifty-three.

A number of young men are now waiting for the next session at Maulmain, anxious to enter upon a course of study in that favored place.

The labors of the missionaries, as reported at our quarterly meetings, have been made known in former communications. Of those appointed for the last quarter only two were present, those sent to Henthada not having returned in time to be at the meeting. Those present to report gave interesting accounts of the places visited and incidents met with by the way, but had not one case of conversion to announce. This is the first time, I think, that we have not heard of some new worshippers as the result of missionary labor.

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

Another church formed.

Henthada, March 28, 1856. — Since my last letter, dated Feb. 29, we have baptized twenty-five more converts, and formed another church, — the second church in the Tharrawaddi district. — Some four months since, I gave you an account of the formation of the first church in that province. Last week nine more were added to that church by baptism, increasing the number of the disciples there to twenty-nine. It is a very lovely branch of Christ's church. They are now building themselves a chapel, where they and, we hope, many others, may worship the only living God through Jesus Christ.

Interest in the regions beyond.

I think I also mentioned in a former letter that there were favorable indications far beyond the region just referred to, quite on the eastern mountains. The interest still continues. Had it been possible to furnish the place with assistants, I have no doubt but a large number of converts would already have been gathered in. However, I prefer a Karen Christian's version of the reason why large numbers are not converted here: — "God does not select from this place a large number at a time to serve him."

But I have found it extremely difficult to get young men to remain on those mountains. They fear wild beasts and robbers; but they especially fear the fever and ague, which takes a fearful hold of those who are accustomed to reside in the plains. However, one of the seven men who have been there has remained most of the time for the last six months. Souls have been converted, — of whom fifteen have just been baptized — the first fruits, we hope, of a large ingathering of souls on those mountains. — We have reason to believe that God's Spirit has already touched the hearts of others; while others still are desirous to learn of Christ, and are saying, "How can we worship without some one to guide us?" Here then is a subject of prayer, — that assistants may be raised up — assistants possessed of the spirit of Ko Thah-byu, of Quala, and of Doomoo; — in other words, possessed of the spirit of Christ.

Mournful tidings.

Our hearts were filled with sorrow by the news of the death of br. Ingalls. — We have always regarded him as a good man, and a faithful and successful missionary. He has earned of late the title of "peace-maker." For a man possessing such qualities to pass away from the scenes of life, especially at such a time as the present, is truly an affliction.

The fire at Bassein.

While we were mourning over our loss, sad news reaches us from Bassein. A fire, which has destroyed the better part of that city, has also deprived brethren Van Meter and Douglass of house and home — while the former has lost all, even his private library, and almost every article of wearing apparel.* And yet we fear this may not prove the worst part of the news; for the excitement and over-exertion occasioned by the fire, has induced in br. Douglass fever and other troubles. But we earnestly pray that God will spare the life of that brother, of whom so much is reasonably hoped.

These are dark times, not only for our missions, but for the government as well. There are evidently incendiaries among us, for almost every city and village of importance has of late been fired.— Whence are these incendiaries? They may be among the enemies of the government. Furthermore, for nearly a week past no message has been received in either direction by the telegraphic wire. We know that there is no power in this part of the world able to contend with the English. Yet much injury might be done, even by a temporary rising, — which may God forbid.

LETTER FROM MR. CRAWLEY.**More baptisms — A convert of four-score years.**

Henthada, March 26, 1856.—The number of converts and hopeful inquirers is steadily, and I may say, in view of the degree of success generally among the Burmans at other stations,

*Mr. Van Meter writes that a fearful conflagration broke out in Bassein on Sabbath afternoon, March 16, which swept off a large portion of the city, including all the property in Bassein belonging to the Missionary Union, except a part of the material prepared for Mr. Beecher's house. The progress of the fire was very rapid, and nothing was saved. The spirit and sympathy of the Karens in this emergency were very cheering.

rapidly increasing. A short time ago I accompanied Mr. Thomas in a tour among the Karens to the northeast of this city, and had the pleasure, besides assisting him at the baptism of eighteen Karens, of baptizing an old Burman who has long hoped in Christ. A relative of this man, too timid to receive baptism in the place where he resided, promised to come down to Henthada and obey the command of the Saviour, in whom he evidently trusted with all his heart.— Accordingly, during my absence on a visit to the little church of Burman disciples at Mengyee, the old man came down and was baptized by Mr. Thomas. He is a fine, intelligent, old Burman, and gives us great joy and satisfaction on account of the clearness of his views on religious subjects. It is not one of the least causes for congratulation in his case that, though eighty years of age, he did not hesitate to take a journey of some thirty miles, in the most oppressive season of the year, for the sake of following his Saviour.

Another man, also a relative of the two above named, though living at a different village, accompanied them in fulfilment of a promise he had previously made to me, that he would come here and be baptized. He gives undoubted evidence of a renewed nature, but hesitated to receive the ordinance there, because, as he told some of the disciples, I was not present. I have no doubt but he will return again soon.

I am sorry that I cannot report any more baptisms in this city. When I last wrote you, I had confidently hoped that several would be numbered among the disciples. There are six or eight about whom we are very much encouraged, and some who, we are convinced, ought to be baptized; but that seems to be the block of stumbling.

Preaching tours—The great want.

On one of my tours I fell among thieves. I escaped unhurt, but lost some valuable property which I cannot well

afford to replace, though it must be replaced before next travelling season.

The season for making tours, either in the jungle or on the river, is now over.— I have made five tours, spent about eight weeks altogether in passing from village to village, and have been for the most part encouraged.

Our great want is assistants. The three disciples baptized here are my only dependence in that department.— They are all good men, but of course very poorly instructed as yet. Still they have much zeal, and have already done much good.

MISSION TO AVA.

LETTER FROM DR. DAWSON.

The departure of Messrs. Kincaid and Dawson from Prome, January 24th, on their second visit to the capital of Burmah, was announced in the annual report, (Mag. for July, p. 277.) For the particulars of their previous visit see Dr. Dawson's letter in the last volume of the Magazine, p. 409.

Second visit to the capital—Audience of the king.

Ummerapoora, April 11, 1856.—In a letter written from Thayet I informed you of our departure from Rangoon on the 9th of January last, on our way to the royal city, in accordance with the promise which Mr. Kincaid and myself made to the king of Burmah last year. We reached this great city on the 18th of February, and took up our abode in the house we occupied on our previous visit. In consequence of illness occurring in my family, our entire passage upward was protracted to a period of forty days.

A few days after our arrival we were received both by the king and prince, or heir apparent, in the most kind and friendly manner; and were questioned in respect to the messages which they had sent to us, to come up soon to the capital. His Majesty entertained us with a dish of metaphysics, spoke about the different senses, and tried to explain the nature and properties of matter, and the differ-

ence between matter and spirit or the sentient principle. We were anxious to lead his mind to the "first great cause," a Divine Being; but he broke off, and introduced the subject of geography, and then terminated the visit by inviting us to call again. The woongees, or great officers of state, and the atwen-woons, or privy councillors of the kingdom, have also treated us with much consideration.

Educational project.

At our first interview with the royal brother, or prince, he proposed sending ten or a dozen young men, selected from some of the highest families in the golden city, to America, with a view to their commencing a course of study in different branches of useful knowledge. Some were to give their attention to engineering, and to the philosophy and construction of steam engines. Others were to learn the art of ship-building, and two or three were to study other departments of mechanical science. Pointing to me, the prince said, "Teacher, I wish you to take the young men to America"; and immediately turning to Mr. Kincaid, remarked in the same breath, "I would like that you, teacher Kincaid, remain with us in the royal city." The proposition, as you may suppose, was as surprising as it was gratifying. My reply to his royal highness was, that teacher Kincaid had better go, for, I observed, "He is a much older person than I, has had greater experience of the world—is a learned man, has many personal friends among distinguished men in the United States, and knows the road perfectly to the great country of America. If he choose to go, I would greatly prefer it." Of course, so grave a question could not be answered by Mr. K. without due reflection and prayer, to learn what was duty in the premises. Perceiving our embarrassment the prince inquired whether we could not give him a reply in a few days. We answered, "Yes, in three days we would return and let him know."

The proposition appears to have made a very favorable impression upon the minds of our

brethren. "To despatch a number of the finest and most promising young Burmese to the United States for the purpose of acquiring an education of a useful character, and with a moral probability, yea more, something of a certainty that some of those identical young men, during their residence there, would become converted — would turn to Christ — was an arrangement which commended itself to (their) best judgment and hearty approval." They were, probably, unapprized of the results of some experiments of the same character which have been made in this country within the last half century, and which, with rare exceptions, disappointed the hopes of their benevolent projectors.

Accordingly on the third day we returned with our answer, that Mr. Kincaid had concluded to accompany the young men to America. Inquiries were next made relative to the passage. "There are two routes to reach the States — one by a sailing vessel, round the Cape of Good Hope, which is slow, but cheap. The other is overland, *via* England, which is expeditious, but exceedingly expensive." A day or two following, Mr. Kincaid was sent for, to assist in preparing an estimate of the expenses of an outfit for the young men, their passage money, and their support after their arrival in America. The estimate was written and approved, and the overland route selected for the journey. Meanwhile, in the course of two or three weeks, other influences appear to have been exerted on the mind of the prince, and, unfortunately, the plan now seems to be abandoned. As a substitute, it is said, four or five of the boys will be sent to Calcutta, to join two others already there in the "Doretton College."

Proposed embassy to the United States.

While the above subject seemed to occupy the attention of his royal highness, the king was engaged with his own scheme of despatching an official embassy to the government of the United States. Into this plan, however, both Mr. Kincaid and myself felt exceedingly averse to enter. Every argument was urged that could be adduced against it, and particularly until his Majesty could

be put in possession of information from Washington, relative to the views which might be taken by the Executive about the matter. As missionaries, we did not wish to form any entanglement with diplomatic embassies, if it were possible to avoid it; though we were aware that services had already been given, not only in China, Turkey, and the Sandwich Islands, by missionaries of other Christian denominations, but also in Burmah by our own Baptist brethren, the lamented Judson and Price. Moreover, it struck us that if an embassy were sent to America without previous consultation, it might place the authorities at Washington in an awkward position, in the event of their being unable to reciprocate a courtesy of that kind with the government of Burmah. The king of Ava is now without a seaport, in any part of his dominions, and consequently without a door into his kingdom from the sea except through English territory. Whether, in case of an embassy being sent by the Burmese to America, the United States government would feel willing to seek the permission of England for their ambassador to pass through Pegu, the only highway into Burmah proper, we thought somewhat doubtful. This difficulty was mentioned to the court, and great stress laid upon it; and it has apparently induced the king to waive for the present the despatch of an envoy. His intention, however, of opening up a friendly communication with the government of America remains unshaken.

Subsequently, the king proposed to send a letter and a box of presents to the government in Washington. The missionaries assented, and offered to forward them either through the ordinary channel of the mail, or through the American consul in Calcutta; but to this arrangement the king seemed to have a strong aversion. "A royal letter to be sent like any common communication through the public mail, might detract from his kingly dignity, and lower him in the estimation of his people. He therefore pleaded very hard that Mr. Kincaid would do him the favor of carrying it to the United States, adding that he would pay all the expenses of the overland passage and back to Burmah." Mr. Kincaid finally con-

sented to the arrangement, hoping to be absent only about eight months. Mrs. Kincaid, whose health had been poor for some months past, was expected to accompany him with their three children.

Invitation to reside at the capital.

The king, prince, and high officers of the court, have all urged us to come up and make our abode at the capital. His Majesty has kindly offered to furnish a lot, and build us a house for a residence. We expressed our gratitude for the offer, but informed him that until other missionaries come to Burmah we can not move up to the royal city. At our final interview with the king, this afternoon, three of the woongyees, three of the atwenwoons, a woondouk and other officers of the government, were in session, holding a council of state to consider the subject of opening friendly relations with the government of America. In taking our leave of the court, Mr. Kincaid and myself were each presented with a silk paso, a ring, and a drinking cup, as marks of personal regard from his Majesty. Mrs. Kincaid, Mrs. Dawson and the children have also been introduced to the queen and ladies at the palace, and were received with much cordiality. They gave a copy of the Burmese Bible to her Majesty, which was, I understand, graciously and gladly accepted.

Sight to the blind — Baptism.

Dr. Dawson subjoins the following interesting facts connected more directly with their work as Christian missionaries.

Soon after our arrival here, a blind woman called, who had visited us last year. She came seeking medicine for her eyes, and to receive instruction in the new religion. Twenty years ago she had obtained tracts from the mission then in Ava, and had since felt an anxious desire to learn further upon the interesting subject mentioned in the "white books." Her eldest son had gone down to Prome and had been baptized there, and she now wished to embrace

Christianity. Her mind gradually took in the truth, and she has become, as we trust, a sincere believer in the Lord Jesus. After a careful examination of her religious experience, she was baptized in the waters of the Irrawadi by the native evangelist now with us, Moung Kyangyeen. I have since operated on one of her eyes for cataract, and she says, from being totally blind, she now begins to distinguish objects.

An old blind man also came to the house, who had been a believer for many years. Before his eyesight failed him, he procured Christian books, he said, at Ava, and commenced the study of them. He loved them, and took great delight in the questions they discussed. It was not long, however, ere he became convinced of his sinful condition before God, and of the necessity of his casting himself entirely upon the Saviour for pardon and peace. He remembers distinctly the joy he felt when he clearly discovered this "more excellent way," and of the obligation he realized, as resting upon him, to preach about it to his friends. The result of his steadfastness and perseverance has since been, that some thirty others in his neighborhood have been brought to the same opinions as himself—to the same belief and trust in the Redeemer of the world. He and another man, who first heard the gospel from him, applied for baptism, and with a third person, who came up as a boatman, have been buried in the likeness of Christ's death, and raised again to walk in newness of life. Thus four have been baptized since our arrival in the royal city, making the actual number of disciples residing here at present, eight. Some Ava people also, I have been told, were recently baptized at Prome.

Ko Shway Nee ordained to the ministry.

Another interesting fact to be mentioned is the ordination to the work of the gospel ministry of Ko Shway Nee, one of the oldest and most influential and intelligent members of the late Ava

church. During the long absence of missionaries from the capital, Ko Shway Nee's course appears to have been upright, conscientious and exemplary. As it is now thought advisable to make some provision for the wants of the little church just planted in Ummerapooora, no better man can be found than Ko Shway Nee. And as he has a desire to preach, and has preached, he has been set apart to the work. May the great Head of the church abundantly bless him in his labors.

Dispensary — Medical treatment.

Lastly, the opening for a medical dispensary, and the great demand for such an institution in connection with our mission work, in this populous city, have already been signally manifested. At the request of his Majesty, I undertook the care of one of the palace officers of high rank, who had been ill with a chronic affection of the larynx for several months and was unable to speak above a whisper. He is closely related to the queen. None of the Burmese physicians could do any thing for him. Since coming under my care, his improvement has been rapid, and he is now nearly well. A lady of elevated position, and her mother also, came for advice and medicine. The mother is, perhaps, one of the best informed ladies in this city. She furnished Mr. Kincaid, from memory, with a list of all the kings of Burmah from the founder of the existing dynasty of Alompra — giving historical dates, the age of each monarch on his ascending the throne, the duration of his reign and the manner of his death, down to the accession of the present king. The feat quite surprised us all. From the distinguished position of the parties, these cases of chronic disease attracted considerable attention among the people, and soon, from far and near, we were thronged every morning by applicants for relief. The number this morning was about three hundred. The cases are mostly of an opthalmic character, though nearly every form of human suffering, in the

shape of disease, may be discovered among these afflicted people. As they press to get near me with their sightless orbs, many of them having little children in their arms, it is enough to start a tear, yes, to move one's deepest sympathies; and instead of two, to prompt the wish that I had a dozen hands to stretch out to their assistance. [Many of these poor creatures are blessing God for directing the steps of the missionaries to the royal city. But their disappointment who can describe, when they find we have gone?]

Earthquake — Destructive fire — Royal beneficence.

You will in all probability have learned from other sources, before this letter can reach you, of the recent occurrence in upper Burmah of an exciting earthquake. Several shocks of it, at intervals of days, have rolled along from the northward, injuring many brick buildings and temples in this capital, and shaking down on the neighboring hills of Sagaing, and in other places, hundreds of pagodas. The piles of ruins which now meet one on every hand, present a marked contrast to the scenes witnessed twelve months ago. Some of the most celebrated shrines in the country,—and one of them stood within the walls of the old city of Ava, and was called "The Crown of the World"—are shattered to the ground. The glory of Buddhism has thus become tarnished, even in the sight of its worshippers, by the power of Him who rules among the armies of heaven, and on earth among the children of men, who love to keep his commandments.

An awful fire broke out in this city in February last. In the course of two or three hours, about three thousand houses and a number of large handsome teak monasteries were completely destroyed. For a time the conflagration blazed away with great fury, threatening to sweep away every house standing in the southern suburb. Providentially, it stopped when about a hundred yards from our temporary home. Immediate-

ly on receiving intelligence of the fire, and of the loss sustained by thousands of his people, the king issued orders to purchase on his own account all the bamboos and mats that were in the city. At an early hour next morning several of the king's officers were on the spot, amid heaps of ashes and charred and burning pieces of timber, with hundreds of carts loaded with rice, bamboos, mats, water chatties and buckets, to be distributed among the distressed families. His Majesty directed that a basket of rice, twenty-five bamboos, three mats, a bucket, twenty cubits of rope, and two water chatties, be given to each family, and, to those who were very poor, in addition a small sum of silver. The promptness with which this benevolent deed was done, and its real unselfishness, could not fail to command the admiration of those who witnessed the distribution of the royal charity.

ASSAM.

LETTER FROM MR. WARD.

The following account of the native assistant, Biposu Judson, should have appeared some months since, but was accidentally mislaid. As a tribute to his worthy character and a testimony to the power of the gospel, it is fitting that it should here find a place.

Ed.

Death of a native assistant.

Gowahati, July 30, 1855. — Biposu Judson, who has been under my supervision for four years, is dead. He had been so much an invalid for a whole year past, as to be unable to render much service as a preacher except for about three months of the time. For the last few months his health had been especially poor, still, not considered dangerously so, till on the 25th inst. he was suddenly found to be insensible, and on the evening of the 26th he died of congestion of the brain. All was done for him that could be, but without effect.

He leaves a young widow and two little boys. The former bears her affliction

with true Christian fortitude, bewailing him most of all that he can no more attend the sahib in his preaching tours among the people in the villages. She says it was always a joy to her to have him thus engaged, when she used to pray for him that God would give him success; but which, alas! can never be more.

Though Biposu was speechless from the moment he became dangerously ill, so that we could glean no dying testimony from his lips, still we have the most satisfactory evidence of his preparedness for the sudden change. Only four days before, he said to me, "God is calling me, and I have no desire to remain longer in this world." I thought little of this at the time, as his health was not particularly worse than it had been for some time; but I was soon convinced that it was a premonition of his speedy departure. His wife tells me that for some time past he had been constantly talking to her about his death, thinking it probable that he had not long to remain. He, however, felt quite willing to depart and be with Christ,—his chief desire to recover his health being in order that he might preach the gospel.

His Christian character was more consistent and exemplary than that of most of our native Christians; and his prayers and preaching had more of unction and religious experience than I had observed in the case of any other native assistant. These qualities, together with his simplicity and sincerity, led us to hope that he would yet become a useful minister of the gospel.

He leaves an untarnished name, with no stain to mar his influence among his brethren and sisters of the church, who will remember him as an humble and good man.

At the time of his conversion he was living at Sibsagor, with Batiram, through whose influence, chiefly, he was led to examine the Christian religion. Four years ago he was appointed an assistant, in the capacity of a colporteur; and soon after came to Gowahati by direction of

the mission. During these four seasons he has been my companion when traveling and preaching among the people in the villages, and was a great assistance and comfort to me.

Though he lacked education, he had good natural abilities, and possessed a candor and seriousness that commended him to those who listened.

It is a cause for deep humiliation that the chastisements of God have thus fallen upon our feeble mission in the removal of three native assistants within about two years. Batiram, James and Biposu, are gone; concerning each of whom high hopes had been entertained that they would preach the gospel to their countrymen.*

* Batiram D. Peck died May 28, 1853. An extended account of his life, and labors in the

It is, however, a comfort to know that through the labors of missionaries these dear brethren, as we trust, have been brought into the kingdom of Christ, and are safely garnered in the kingdom of heaven. Surely the eternal happiness of these three individuals is infinitely more than an offset for all the labors, cares and self-denial of those who have toiled in the Master's service here.

Pray for us, that God may raise up others to take the places of those who have been thus taken from us.

service of the mission, appeared in the Magazine for December, 1853, pp. 487-491. James Tripp deceased the same year, Nov. 19. "He died," said Mr. Bronson, "as a Christian should die, trusting in Jesus, his Saviour." (See Magazine for July, 1854, p. 305.)

AMERICAN BAPTIST MISSIONARY UNION.

RELATIONS OF MISSIONARIES TO THE MISSIONARY UNION.

Having published in our last number, p. 331, the letter from missionaries in Burmah on the above subject, addressed to the Executive Committee and to the Union, we now place before our readers the reply of the Committee, embodied in the following Minute and Resolutions, which by direction of the Committee has been forwarded to the missionaries.

Minute.

The articles proposed by the missionaries may be considered under two aspects. Regarded simply as arrangements or usages which it may be proper or expedient to continue or introduce, apart from the ground or manner of their institution, several, if not most of them, are entitled to favorable, or at least to kind and careful attention. The first article, while it relates to a matter entirely within the control of either party, in forming a missionary connection, recognizes what is already an established and, it is supposed, an invariable usage. The same is true substantially, as concerns the *ends*,—or, where this is not

already the case, the *ends* might practically be secured, if on due consideration judged advisable, by authorization of the Executive Committee,—in respect to articles 2d, 3d, 5th, 7th, 9th, and 11th. Articles 4th, 8th, and 10th, are less subject to the discretion of the Committee.—Articles 6th and 12th propose no essential change.

But practical arrangements are, apparently, not the chief end contemplated in the letter before us. An essential feature in the articles, running through all the changes to be effected, is the *principle* which they are to embody and put in force. Viewed under this aspect, the changes proposed by the missionaries are fundamental; and their effect, if adopted, would be, first, to divest the Executive Committee of certain powers and responsibilities with which they have been charged by the constitution, and next, to clothe missionaries and missions with powers and duties which the constitution has not conceded to them. In other words, they would either divide

between the Executive Committee and the missionaries or missions the directory power, so called, which by the constitution is vested in the Committee, or would transfer this power to the missions exclusively. Of a division or participation of power, instances may be cited in articles 3d, 5th and 7th, which, while they would give new powers and duties to missionaries, reserve also, in certain contingencies, a right of appeal to the Executive Committee, and, by consequence, to the Committee itself a right of ultimate decision. The right of appeal to the Committee is equally recognized in parts of articles 2d and 9th. Instances of a total transfer of powers, now vested in the Executive Committee, to the missionaries or missions, are to be seen in articles 2d, 4th, 8th, 9th, 10th and 11th. At best, these articles, or parts of them, make the validity of acts of the Committee to depend on the expressed assent of the missionaries or missions, giving to the latter the *ultimate power of vetoing* acts of the former, while some of the articles would empower missionaries or missions to decide and act irrespectively of the Executive Committee altogether.

Such being the nature of the changes proposed, viewed in the light of the constitution, it would obviously be without the province of the Executive Committee to take any action tending to give them effect, further than, *if so requested by the missionaries*, to submit their proposition to the Board of Managers. The Committee was appointed to act for specified purposes, under the constitution as it stands. If alterations are sought to be effected in that instrument, the constitution prescribes by whom and in what mode only they may be made. No request of the kind alluded to has been preferred to the Committee. On the contrary, as if in view of the constitutional questions involved, the letter before us has been also addressed directly to the Missionary Union, and all action on the part of the Executive Committee in that direction appears to have been superseded.

But while no present duty looking to changes in the constitution rests on the Executive Committee, and, had the letter from the missionaries to the Union come in season to be laid before that body at its late meeting, the Committee could have done nothing less or more than to await the issue, the existing state of the Union and the Missions, and the opportunity presented by the long interval before the annual meeting next ensuing, suggest the expediency of requesting the missionaries to reconsider their position and the wisdom of the changes which they propose. And this suggestion is entitled to the more respect from the evidence presented both in the articles proposed and remarks accompanying, that the missionaries were led to make their communication by several grave misapprehensions.

There was misapprehension, we conceive, in regard to the spirit and purport of the constitution. The constitution, says the letter, "places missionaries entirely in the power of the Executive Committee;" and hence the missionaries add, "We are not willing to stand in this position. * * We ask to retain our rights as men and Christians." But *does* the constitution "place the missionaries entirely in the power of the Executive Committee?" and does it divest them, as by implication is intimated, of their "rights as men and Christians?" The constitution is not so understood by us. Nor was it so interpreted in the paper on "Mutual Relations," presented by the Executive Committee and adopted by the Union in 1855. That paper professed to speak specifically of relations "*constitutionally considered*," relations created "*by appointment given and accepted*." It did not ignore, however, preëxistent and higher relations. On the contrary, it took some pains to guard against the possibility of misconception in this regard, setting forth at length and prominently the primal and paramount relations which are sustained — by missionaries no less than by other members or agents of the Union — as men and Christians; — which rela-

tions, it was said, "with their rights and duties, are supreme," and "the obligations and claims" of which "no man or body of men can rightfully overstep or cancel."

There is a like misapprehension, apparently, of relations created by the constitution. The missionaries say, "We think the relationship is mutual, the parties are equal." If by this is meant relationship "to the work of Christianizing the nations," that *this* is the same in all, whether laboring in person abroad or furnishing the funds at home, this equality is and has been, universally, not admitted merely but asserted and maintained. Such was the declaration of the Union at its late annual meeting; when it was unanimously *resolved*, "That the document passed upon at the last annual meeting in Chicago, and approved in the report of the "Committee of Reference" the present session, touching the relations of the Union and its missionaries, particularly that portion of it which refers to the authority vested in the Executive, was *never intended* in any way to deprive the missionaries of that position of brotherly and ministerial equality which lies at the basis of our ecclesiastical polity." The distinctions created in the constitution are irrespective of—do not in any wise affect—the "position of brotherly and ministerial equality;"—which abides ever the same. As the Union *receives* its members all on the same conditions and to the same level, so it allows them all to *remain*, all having an equal voice, and all doing in fraternal parity, whether at home or abroad, their common work. The distinctions created by the constitution are those, simply, which grow out of the differences of services to be rendered, services necessary to be performed, but imposed on no one; and to be relinquished spontaneously whenever the servant—he who accepted the service—chooses to lay it aside, except and as he had bound himself by voluntary stipulation. We employ the terms *servant* and *agent* as forms of speech of universal and ap-

proved use. In its *widest* acceptance, the Union is *servant* to its constitution, so long as it retains a constitution to be obeyed, under the law of Christ.

There is an apparent misapprehension of the relations existing between the Executive Committee and the missionaries in another respect. The Committee seem to have been regarded as a distinct personality, having personal interests, rights, powers and duties, equally with the missionaries. On the contrary, strictly speaking, the Committee is a representative body, an embodiment, for the time being and within defined limits, of the will and power of the Board of Managers, who, in turn, are representative of the Union;—the frequency of election and directness of accountability, provided in the constitution, making the Executive Committee the more assuredly a just exponent of the designs and will of the Board and the Union. So, at least, it is in plan;—and if it is not equally so in act, it is through the imperfection, not of the constitution, but of those who fail to carry its provisions into full effect. Viewed in this light, the changes proposed in the articles before us assume their true aspect. The points at issue are not as between the missionaries and the Executive Committee, but between the missionaries and the Union. The question is not, whether the Executive Committee and the missionaries shall share, not to say transfer from one to the other, "obligations and duties" now vested in the Committee, but whether the missionaries and the Union shall do so:—that is to say, *whether the Union shall relinquish, in the way and to the extent proposed, its right, and cast off its duty, to direct and supervise the outlay of its moneys, contributed for missionary purposes; and in so doing, shall commit said moneys to the missionaries, to be expended at their sole discretion and irresponsibly.*

The Committee are not called upon to express an opinion whether the Missionary Union will incline to accept the modifications in the constitution involved in the articles proposed. It is obvious to

remark, however, that the principles embodied in that constitution are not peculiar and of recent acceptance. They are the same which have been held from the beginning, in the constitution of the Convention not less expressly than in the present organization; they are principles which have been recognized and acted upon, and are, in all our denominational organizations, home or foreign; they are principles imbedded in our free civil and political institutions; they have their foundations in man's nature and his accountability. Men *choose* to do what they will with their own, and to see for themselves that what they choose to do is *done*. Conscientious men, understanding justly their responsibility, feel *bound* to see that what they will to do is done. They regard themselves as God's stewards, who are to give account of their stewardship. "They have definite ideas of the *duties* of contributors, and these they must perform." ("Carey," in the "Examiner" of June 19.) The Union is composed of *men*, and of *such* men. And they have signified what they choose, and their sense of duty, in the adoption of the constitution, and in their repeated endorsement of its principles, especially as set forth at two of its late meetings.

In conclusion, while these discussions and expositions have not been sought by the Executive Committee, nor gratuitously proffered on their part, the Committee having been *instructed* by the Board, at the request of the Union, to present their views of the mutual relations of "the Union and its missionaries," such discussions are not to be regarded as unseasonable or necessarily injurious. As is well remarked by the missionaries, "In every compact it is requisite that a clear understanding be had by the parties, relative to their mutual obligations and duties" — in compacts "formed for religious purposes no less than in others," — and to secure such understanding the earliest is the best occasion, and especially while any of the original parties still live.

Resolutions.

Resolved, That the above minute be transmitted by circular to each of the missionaries who have subscribed the letter now under consideration, as an expression of the views of the Executive Committee thereon; and that the missionaries be requested to return to the Committee, severally and as early as practicable, their reply to the same.

Resolved, That in case the views presented in this minute be favorably regarded by the missionaries, and the proposition in their letter involving constitutional changes be withdrawn, this Committee will esteem it a pleasure and a duty to make such modifications in the existing regulations as on due consideration shall be approved both by themselves and the missionaries, *provided* "the same be not contrary to the constitution and to the instructions of the Board of Managers."

Resolved, That, in view of the necessitous and crippled condition of the missions, the impoverished state of the treasury, and the threatening tendencies to alienation and disruption at home and abroad, growing out of the existing dissensions and discussions, this Committee is deeply impressed with the importance of bringing these discussions and dissensions at once to a full end; and that we affectionately and earnestly urge these considerations upon the prayerful attention of the missionaries.

LETTERS FROM MISSIONARIES.

Burmah.

MAULMAIN. — C. BENNETT, Feb. 4 (2), 19, March 5, 19 (2), 31 (2), April 18, May 5. — J. M. HASWELL, Jan. 24, April 17. — M. H. BIRBY, Jan. 1, Feb. 18, April 19. — KAREN MISSION, April 18. — J. WADE, March 2, April 18, May 5. — C. HIBBARD, Feb. 4, March 19, 31 with J.

TAVOY. — T. ALLEN, Feb. 1, 2, March 19, 20, April 16. — E. B. CROSS, Feb. 13, 27, March 19, April 19. — Mrs. S. H. KNAPP, March 4 (2).

SHWATGYEEN. — N. HARRIS, Feb. —, March 7. — G. P. WATROUS, April 23.

RANGOON. — J. DAWSON, Jan. 23, 27, April 11, May 8. — Mrs. M. B. INGALLS, Feb. 2, 4, March

8, 20, 27. — J. H. VINTON, March 1, 19. — Miss M. VINTON, Feb. 23, March 5. — D. L. BRAYTON, Feb. 11, March 19.

RASSEIN. — H. L. VAN METER, Feb. 6 (2), 20, March 18, 21, April 12, 14, 15; Mrs. V. Feb. 6. — J. L. DOUGLASS, March 12.

HENTHADA. — B. C. THOMAS, Jan. 16, Feb. 7, 12, 28, March 28. — A. R. R. CRAWLEY, Mar. 25, 26, April 21.

PROME. — E. KINCAID, April 7. — T. SIMONS, Feb. 11, March 25.

ARRACAN. — A. B. SATTERLEE, March 27, April 24.

Assam.

S. M. WHITING, April 18, 29. — H. DANFORTH, Jan. 10, Feb. 20, April 5 (2), May 8. — M. BRONSON, March 15; Mrs. B., March 8, April 7. — I. J. STODDARD, Feb. 4, June 6, 17, 18. — W. WARD, Feb. 1, May 10, 20, 24; Mrs. W., Feb. 14.

Teloogoos.

L. JEWETT, March 4, April 10, May 14, 15, 20. — F. A. DOUGLASS, April 8.

Siam.

J. H. CHANDLER, Feb. 4. — S. J. SMITH, Jan. 22, Feb. 5, 21, March 14.

China.

J. W. JOHNSON, March 18, May 6, 7. — M. J. KNOWLTON, Oct. 18, Jan. 17, 1853; Mrs. K., Dec. 11. — E. C. LORD, Feb. 20, 29, March 25, 31, April 14. — D. J. MACGOWAN, March 25. — NINGPO MISSION, March 24.

France.

E. WILLARD, April 4, 7, 14, 16, May 10 (2), June 3, 9, 14, July 5 (2).

Germany.

J. G. ONCKEN, April 8, 12, May 8, 31, June 17. — G. W. LEHMANN, June 8.

Ojibwas.

J. D. CAMERON, July 2.

Delawares.

J. G. PRATT, July 15.

Cherokees.

E. JONES, March 31, April 7, 9, 15, June 16, 23. — W. P. UPHAM, April 25.

DONATIONS.

RECEIVED IN JULY, 1856.

New Hampshire.

Milford, ch., of wh. 2 is from Sab. Sch.,

27.00

Massachusetts.

Roxbury, Dudley st. ch., Mrs. Lucy S. Cunningham, to cons. Samuel H. Gough L. M., 100; Brookline, ch. Dea. D. Sander-

son tr., mon. con. 23.07; Haverhill, 1st ch., George Appleton tr., mon. con. 100; Cambridge, a friend of missions, with other donas. to cons. Mrs. Elizabeth H. Greenleaf L. M., 50; Holden, Sab. Sch., for mission schools, 10; New Bedford, a friend, for def., 2; Three Rivers, Mrs. Eunice B. Durkee 1; 286.07
Leominster, ch. 12; Sterling, ch. 13; Ashland, ch. 20; Littleton, ch. 25.30; Groton Centre, ch., of wh. 5.52 is fr. Sab. Sch., with other donas. to cons. Rev. Geo. E. Tucker L. M., 25.52; Worcester, 1st ch. 53; do. Pleasant st. ch., mon. con. 29; Westfield, ch. 13.59; per Rev. J. Aldrich, agent, 191.41

477.48

Rhode Island.

State Convention, R. B. Chapman tr., Providence, 1st ch., mon. con. 5; 3d ch., to cons. John L. Clark L. M., 100;

105.00

Connecticut.

State Convention, W. Griswold tr., Hartford, 1st ch. 439.51; do. South ch. 427.22; South Windsor, ch. 7; Ashford, South Centre ch. 7; Mill Plain, ch. 5; Danbury, 2d ch. 89.50; Waterbury, ch. 73.25; Plainfield, Union ch. 10; Tolland, ch. 10.25; Brooklyn, ch. 7.31; Bridgeport, ch. 28; Branford, ch. 7.50; Waterford, 1st ch. 6; Willington, ch. 41; New London, 1st ch. 35; individual subscriptions 19.50; 1218.04
Voluntown, ch. 15.20; Rev. Levi Meech 2; per Rev. J. Aldrich, agent, 17.20

Stratfield, ch. and friends 25; Norwich, Rev. Frederick Denison, 1.50.

26.50

1256.74

New York.

New York city, Amity st. ch., Edward Austin tr., an. col. 596.01; Le Roy, ch. 10; Hamilton, 2d ch. 2; Wyoming, ch., to cons. Mrs. E. E. Daniels L. M., 122.11; Rev. William Dean D. D., to sup. A. Tui, native preacher in Hong Kong, China, 100; Copenhagen, Miss Lydia White 2; West Plattsburgh, Rev. L. Smith 3; Mrs. A. B. Smith 3; Miss D. Holcourt 3; Luke Holcourt 1; Troy, a friend, for the Nowgong Orph. Sch., 25; Owego, ch., E. S. Buckbee tr., of wh. 25 is fr. Sab. Sch., to support Philletus B. Peck in Nowgong Orph. Sch., 60; Crown Point, Mrs. Nathan Sprague 1; 928.12

Hudson River South Asso., New York city, Cannon st. ch., Sab. Sch. 20; Rev. J. H. Raymond 25; S. A. Sawyer, with other donas. to cons. his wife, Mrs. Lucy W. Sawyer, L. M., 50; per Rev. O. Dodge, agent, 95.00

Hudson River North Asso., Kingston, ch. 15.39; Woodstock, ch. 2.45; per Rev. O. D. agent, 17.82
New York Asso., Wm. A. Walker 100; Ephraim Bulls 25; Phillips-town, ch. 4.50; New York city, Abyssinian ch. 4.75; Mrs. C. Kelley 25; per Rev. O. D., agent, 159.25

Washington Union Asso., Botta-kill, ch., of which 25 is fr. Sab. Sch., to cons. George H. Wells L. M., per Rev. O. D., agent,	142.15
Saratoga Asso., Burnt Hills, F. M. Soc., per Rev. O. D., agent,	10.00
Rensselaerville Asso., Rensselaerville, ch. 11.09; Preston Hollow, ch. 2.87; Charleston, ch., of wh. 6.33 is fr. F. M. Soc., 14.45; John Friedeall 5; per Rev. O. D., agent,	33.41
Franklin Asso. 11.07; Franklin, ch., of which 9 is fr. F. M. Soc., 12; Mrs. Burkley 50 cts; John Van Waert 5; Delhi, ch. 2; J. H. Graham 10; West Meredith, ch. 20.38; Groton, ch. 5.25; per Rev. O. D., agent,	66.50
Worcester Asso. 40.03; Maryland, ch. 9; Richmondville and Decatur, ch. 5; Richmondville F. M. Soc. 8; S. Boarn 50 cts; S. Van Voarns 25 cts; P. Simmons 25 cts; Martha Boarn 3; Rev. E. Spafford 1; Summit, 1st ch. 12; per Rev. O. D., agent,	79.03
Stephentown Asso., North Chatham, ch. 9.85; Samuel Luddington 5; Nassau, 1st ch. 3.90; do. 2d ch. 0.00; per Rev. O. D., agent,	25.35
Union Asso., Carmel, ch. 61.30; Kent, ch. 7.30; J. M. Townner 5; Patterson, ch. 6.25; Israel Pinckney 5; Cross River, ch. 8.10; Bridget Savage 3; Bedford, ch. 18.50; Bankville, ch. 24; per Rev. O. D., agent,	137.45
Onondaga Asso., Camillus, ch. 10; Fabius, ch. 89.88; with other donas. to cons. Jonathan E. Pettit L. M., per Rev. H. A. Smith, agent,	98.88
Monroe Asso., Parma, 1st ch. 10.67; Penfield, ch. 12.25; per Rev. H. A. S., agent,	22.92
Niagara Asso., Wilson, ch. 2.06; West Somerset, ch. 4.25; Newfane, ch. 2.25; per Rev. H. A. S., agent,	8.56
Black River Asso., Albert S. Gillet, per Rev. H. A. S., agent,	25.00
	1849.44

New Jersey.

West N. J. Asso., Upper Freehold, ch. 9; Greenwich, ch. 27; per Rev. S. M. Osgood, agent,	36.00
East N. J. Asso., Bloomfield, ch. 19; Caldwell and Bloomfield, ch. 6; per Rev. S. M. O., agent,	25.00
	61.00

Pennsylvania.

Monongahela Asso., Little Kentucky, ch., per Rev. S. M. Osgood, agent,	2.00
Philadelphia Asso., Balligomingo, ch., Sab. Sch. 5.44; Philadelphia, Broad st. ch., of wh. 50 is from Sab. Sch., 272.94; per Rev. S. M. O., agent,	278.38
	280.38

Ohio.

Salt Creek, ch.	3.30
Lorraine Asso., N. Amherst, ch. 2.82; Amherst, Mrs. Axton 50 cts; Jackson, ch. 50 cts; Elyria, ch. 5; Avon, individuals 10.75; Camden, ch., of wh. 5 is fr. Fem. Sew. Soc., 11.50; Birmingham, ch. 5.33; per Rev. J. Stevens, agent,	36.40

Blanc. F. Smith 1; Delta, H. B. Barlow, 3; Dayton, 1st ch., of wh. 11.18 is fr. Sab. Sch., 39; Cincinnati, 9th st. ch., to cons. John H. Cheever L. M. 100; per Rev. J. S., agent,	143.00
	182.70

Indiana.

Coffee Creek Asso., Hopewell, ch., per Rev. A. S. Ames, agent,	1.00
----------------------------------------------------------------	------

Illinois.

Galena, ch. 5; Long Island city, ch., H. S. Annable 10; per Rev. O. Dodge, agent,	15.00
-----------------------------------------------------------------------------------	-------

Michigan.

Hartland, Rev. Arosswell Lamb,	2.00
Kalamazoo Asso., 19.09; Schoolcraft, ch. tow. sup. of Mary Ann Barrett in Nowgong Orpli. Sch., 19.50; Battle Creek, ch. 1.50; Bellevue, ch. 8; per Rev. A. S. Ames, agent,	48.09
St. Joseph's River Asso., Dowagiac, ch., per Rev. A. S. A., agent,	7.79
Washtenaw Asso., Saline, ch. 9.50; Clinton, ch. 4.50; Moorsville, ch. 50 cts; York, ch. 1; Ann Arbor, ch. 5.38; per Rev. A. S. A., agent,	20.88
Lenawee Asso., Tecumseh, ch., per Rev. A. S. A., agent,	1.93
Michigan Asso., Troy, ch. 14.85; Romeo, ch. 7.25; per Rev. A. S. A., agent,	22.10
Flint River Asso., Almont, ch., per Rev. A. S. A., agent,	5.45
Mt. Vernon, ch. 12; Detroit, A. Gregg, for German Mission, 6; per Rev. A. S. A., agent,	17.00
	125.24

Wisconsin.

Newport, ch. 5; Scott, Rev. and Mrs. W. Wokee 2;	7.00
Wauhaga, ch., per Rev. O. Dodge, agent,	3.00
	10.00

Minnesota.

Richland, Sab. Sch.	3.00
---------------------	------

Maryland.

Taneytown, ch., additional, tow. sup. of a nat. Karen preacher in Burman,	27.08
---------------------------------------------------------------------------	-------

Missouri.

St. Louis, Joseph Burton	5.00
	\$ 4,428.06

Legacy.

Essex, Ct., Sally Hayden, per A. F. Whittemore, Ex'r.	20.00
	\$ 4,448.06

Total from April 1 to July 31, 1856, \$14,494.34.

Donations in Goods.

Philadelphia, Pa., Dr. D. Jayne & Son	
2 boxes Medicine, for Rev. A. R. Crawley,	115.00
8 boxes Medicine, for F. Mason, D.D.,	259.10
4 " " for Rev. N. Harris,	435.00

THE

MISSIONARY MAGAZINE.

VOL. XXXVI.

OCTOBER, 1856.

No. 10.

AMERICAN BAPTIST MISSIONARY UNION.

SAU QUALA:

THE SECOND KAREN CONVERT.

(Continued from p. 366.)

Missionary to Toungoo.

"Prophecy," says Jahn, "exhibits as it were in a painting, a delineation of various future objects or events. All these objects are not depicted with equal clearness; but while the outline of the foreground is distinct, and its coloring vivid, the distance is less perfectly defined, and the extreme background is clothed with a shadowy mist." Such is the view, looking downwards into the future; and when we turn and look up the stream of time, tradition exhibits a precisely similar picture.

In my early travels, the Karens pointed out to me the precise spots where they took refuge in the days of Alompra, and where they had come down and avenged themselves on their enemies; but when I asked them, "Who built this city?"—as we stood together on the forest-clad battlements of a dilapidated fortification,—they replied, "These cities of our jungles were in ruins when we came here. This country is not our own. We came from the north, where we were independent of the Burmese, the Siamese and the Talings, who now rule over us. There we had a city and country of our

own near Ava, called Toungoo. All the Karens of Siam, Burmah and Pegu came originally from that region." When I asked for the time of their dispersion, they were silent. The fact was clearly before them, but the prospect was too obscure to determine the distance. Yet they saw far beyond Toungoo. On the edge of the misty horizon was "The river of running sand," which their ancestors had crossed before coming. That was a fearful, trackless region, where the sands rolled before the winds like the waves of the sea. They were led through it by a chieftain who had more than human power to guide them; and Sau Quala, when he first related the tradition, remarked that the whole story seemed to him like Moses guiding the children of Israel across the Red Sea and through the desert.

To what this river, or waters, of running sand referred, was quite an enigma to me for several years, till I met with the Journal of the Chinese Buddhist pilgrim Fa Hian, who came from China to India in the early part of the fifth century of the Christian era. He thus designates the great desert between China and Tibet. The governor of the "Town of Sands," he says, furnished his party with "the necessary means of crossing the River of Sand." "There are evil

spirits in this River of Sand," he continues, "and such scorching winds, that whoso encountereth them dies, and none escape. Neither birds are seen in the air, nor quadrupeds on the ground. On every side, as far as the eye can reach, if you seek for the proper place to cross, there is no other mark to distinguish it than the skeletons of those who have perished there; these alone seem to indicate the route." Karen tradition says that the chieftain who led the party stretched out the staff in his hand as they crossed, from time to time, and stones rolled up in a path before them, to show the course they ought to take.

This emigration occurred about the time the Shans first settled in Labong and Zimmay; because the tradition represents the chieftain to have come over first with an exploring party, and that they selected the region around Labong and Zimmay for their future home; but when he returned with his nation, he found it occupied by the Shans.

The oldest of these cities is Labong, and, according to Dr. Richardson, Shan history states that that city was built A.D. 574; so this emigration of the Karens may have occurred some centuries after the commencement of the Christian era. Their traditions point unequivocally to an ancient connection with China; for Tie or Tien is spoken of as a god inferior to Jehovah; and offering to the manes of their ancestors is as common among the Karens as it is among the Chinese.

No further historical event has been found in their traditions till they impinge on Scriptural history at the dispersion of nations. The dispersion they represent to have arisen from want of love to each other and lack of faith in God, while the difference of language they attribute to the effect of the dispersion. Beyond this they have a tradition of the deluge, and then an account of the creation and fall of man coinciding so minutely with the statements of the Bible,—even preserving the names of Adam and Eve,—that they must have been derived from the

written record since the days of Moses. Where, for example, do we find in the traditions of heathen nations that never saw the Bible, biblical facts so accurately stated as in the following stanzas?

Anciently, God commanded, but Satan appeared bringing destruction;
Formerly, God commanded, but Satan appeared deceiving unto death.

The woman E-u and the man Tha-nai pleased not the eye of the dragon,

The persons of E-u and Tha-nai pleased not the mind of the dragon,

The dragon looked on them,—the dragon beguiled the woman and Tha-nai.

How is this said to have happened?

The great dragon succeeded in deceiving—deceiving unto death.

How do they say it was done?

A yellow fruit took the great dragon, and gave to the children of God;

A white fruit took the great dragon, and gave to the daughter and son of God.

They transgressed the commands of God, and God turned his face from them.

They transgressed the commands of God, and God turned away from them.

They kept not all the words of God—were deceived, deceived unto sickness;

They kept not all the law of God—were deceived, deceived unto death.

The absence, in all their traditions, of any allusion to any thing peculiarly Christian, proves that they never had the New Testament among them; and that, if derived from a written source, those traditions must have come from the Old Testament alone. The Karens themselves say they were obtained from their ancient books of skin, which are praised as teaching morals, in contrast with the palm-leaf books, that treat of things to make men wonder. A poetical fragment before me, that has never been published, says:

The palm-leaf book that is written in circles,
The book of palm-leaf that in circles is written,

The elders drew out the lines in long coils;

They became great winding paths;

The letters of the palm-leaf books

Teach ancient wonders;

The pages of the palm-leaf books,

Show wonders of antiquity.

God sent us the book of skin;

It is at the feet of the king of Hades;

God sent us the book that has neither father
nor mother,
Enabling every one to instruct himself.
The book of one sided letters, the letters ten,
Is at the feet of the king of Hades;
The book of one sided letters, of letters many,
All men could not read.

It has been recently ascertained that there have been Jews in China from time immemorial; and five years ago the missionaries there obtained from a few Jewish families at Khai fung-fu several copies of the Pentateuch, the only part of the Bible they seem to possess. The manuscripts are described as "beautifully written without points, or marks for divisions, on white sheep skins, cut square and sewed together, about twenty yards long, and rolled on sticks." Had these Jews, or their proselytes, been thrown among Buddhist nations, lost their Pentateuch, and seen no more books of skin, but only palm-leaf books, what more natural than to sing dirges like the above over its removal to hades?

Many of the Karens are quite tenacious in the belief that they formerly had books of their own. In the September (1855) number of the *Morning Star*, is an article from the pen of a native assistant on this subject. He says, — "Brethren, I wish to speak to you plainly concerning one thing. It is not true that the Karen nation had no books. The elders of past ages said one generation to another, — 'Children and grandchildren, the Karens had books, perfect like other nations.' But they did not take care of their books, and therefore lost them. When they lost their books, they lost their knowledge of God; and when they lost their knowledge of God, they could no longer live in peace with each other. The younger brother became an enemy, the elder brother a foe. The more they lived in hostility, the more degraded they became; the more degraded they became, the shorter the period of life; the shorter the period of life, the more they did evil; the more they did evil, the more severe were the judgments of God, afflicting them the more with sickness and death. But the

elders left one promise. They said, — 'Though the Karen nation has deteriorated and increased in wickedness, yet love and compassion will come to them again; when love and compassion come to them again, if they observe and do, they will fraternize again into populous communities; when they fraternize again into populous communities, they will love each other and improve physically and morally.' Again, the elders said: 'Children and grandchildren, if you are enticed towards that which is black, follow not; if you are enticed towards that which is red, follow not. They are not the words and commands of your God. Before the word of your God returns to you, many will come, saying they are your God; but they are not your God. Look towards the ocean. The great bird shall ascend and spread forth its white wings. That is the white foreigners, bringing you the words of your great eternal God.' The elders added: 'If you observe the words of your great God, which the white foreigners bring to you, you shall become acquainted with the righteousness of your God, and be able to discriminate between right and wrong; and when you are able to discriminate between right and wrong, you will dwell together again in prosperous communities as in the olden time; but if you neglect to observe, then will you remain in the same degraded state you are now in.'

"The words of the elders have been fulfilled in every particular. All things have happened as they said. The Karens do not love each other, so they live apart in small communities. One sets himself above another, and no one will submit to the will of his neighbor; so they live in the forests, like the pheasant and jungle fowl, one in one place and another in another place. The white foreign teachers have come with our books, according to the words of the elders, that we may live in cities and villages again, and rise above our enemies. The elders said: — 'Ten tigers, one head; ten men, one head.' So the white foreigners select persons from among us to decide in mat-

ters which pertain to the truth of God, and to teach us. They labor for us, not that they may obtain gold or silver, but that we may be improved and bettered in our condition, civilly, physically and morally. In order that happiness may come, let those who become teachers among us decide with scrupulous regard to that which is right, and let those who are members of communities obey instructions. If harmony exist between pastors and people, happiness will come on earth before God."

For further traditions, the Karens always referred me to Toungoo, where they had been permanently located, and which they still regard as the principal seat of their nation. In 1837, being on an extensive excursion among the Karens to ascertain the discrepancies of dialect, on reaching Maulmain, Mr. Vinton and myself concluded to make the attempt to visit Toungoo. After twelve days' progress in Burmah Proper, we reached a point in the valley of the Yunezelin, in about the latitude of Shwaygyeen, but with a high range of mountains between us and that province. We should have succeeded, however, in crossing them through a pass on the southern boundary of Toungoo, had it not been for the jealousy of the Burmese officials, who were placed there by the Rangoon government, as spies over the conduct of the Karen chief of the region, who enjoyed a nominal independence. These men treated us with great civility, offered no objections to our travelling, but undoubtedly forbade the Karens supplying us with food. They did not dare to sell us rice for our daily wants, so we were compelled to return; and though many listened favorably to the gospel, they would not venture to receive a native teacher, nor had we any assistant willing to be left behind.

When the English took possession of Rangoon, Quala resolved immediately to go to Toungoo, in the confidence that they would soon take possession of the whole country. He would have left Tavoy in 1852, had I not advised him to wait

till the war was over; for at that time the Karens in many districts were in a state of unparalleled suffering, and were struggling for life. When the war commenced, all the chapels of the Christians were burnt down; in many instances they were despoiled of their buffaloes and other property, and then their houses were all consumed. When Bassein was taken, orders were sent by the Burmese officers in command to destroy every town and village in the province, drive away all the inhabitants, and leave the country a desert. How many of the Christians suffered cruel deaths we have no means to determine; but the sufferings and death of pastor Thaghe are on record in the pages of our Karen periodical, as related by a Burmese physician.

It appears that two men, apparently inferior Burmese officers, deliberately plotted the death of the Karen pastor. In the first instance they seized his two sons and a nephew, which, as anticipated, brought him into their presence, to seek the release of his children. They bound him, and led the whole away to the governor of the town to which his village belonged; but on the way they beat him with thirty stripes, and the young men with twenty-five each. When they reached the presence of the governor, Thaghe's persecutor said to him privately: "If you kill him now, you will not get much money. Let him go free for a little while." So he was dismissed on the payment of thirty rupees.

Subsequently, the governor went to another part of his district, where he was attacked by a party of Karens, and compelled to retreat. At this juncture, Thaghe's old enemy reported that all the Christians were about to rise in rebellion; so the governor ordered their immediate apprehension. Forty, with their pastor, were taken and put in chains. The next day a few of the chiefs among them were set at liberty, with the promise that if one hundred and thirty rupees were brought, all the prisoners should be dismissed. The money was paid, but the Christians were still retained in confine-

ment. The day following, Thaghe was brought out, and after beating and torturing him in various ways, they told him that on the payment of one hundred and seventy rupees he should be set at liberty. He answered that he had no money. They said : " Your Christians give you one hundred rupees a year, and you must give it up." He replied, he never received so much. His persecutors then turned to the chiefs again, and said : " If you compassionate your teacher, pay the one hundred and seventy rupees for him." This they readily promised to do, and were allowed to go free till they obtained it ; but so soon as the money was procured, all the prisoners were removed to another town, and delivered over to a superior officer, denominated in the narrative a judge. When Thaghe was brought in, he reviled him and said : " If thy God be possessed of divine power, let Him deliver thee from thy chain." Thaghe replied, " Should the Eternal God not save me in this world, He will in the next." The judge asked : " How dost thou know ?" He answered : " The Holy Scriptures say so, and I know of a truth that he will save me." The judge continued : " Through thy skill the white foreigners have made war on our country ;" and he then struck him five times with the point of his elbow ; after which he increased his irons four fold. Three or four days more were allowed to elapse, when he was brought again into the presence of the judge, who said to him : " Read now before me from the book of the Eternal God, who, thou sayest, will save thee." Thaghe replied : " Were I to read, thou wouldst not listen, but do me evil continually." The judge remarked : " Let the Eternal God, and thy Lord Jesus Christ, save thee out of my hands." He then took a stick, as thick as a man's wrist, and struck him thirty blows.

After a confinement of two days more, his original persecutor appeared again, and Thaghe asked him what he intended to do with him and the other Christians ? " I will kill you all," was the savage reply, and at the same time he kicked him

with his heel, as a horse kicks. The man then went to the governor and said : " My lord, if you will kill all these people, I will give you a hundred rupees." The governor took the money, and said, " I cannot endure the future punishment entailed on killing so many persons." After three days, the persecutor brought fifty rupees more to the governor, and again requested him to kill all the Christians. The governor replied : " If thou wilt give thy daughter in marriage to my brother here, I will kill them." The condition was complied with ; and when he had delivered over his daughter, the governor said : " Now I believe in this man. If any ' children of the white book ' (a common epithet for Christians) come up from below, tell me ; and I will kill them."

During this time, the judge brought up pastor Thaghe and beat him every two or three days ; who said to the judge, — " Do not torture me thus. If thou wilt kill me for worshipping God, do it quickly." At this juncture the persecutor, who was absent, sent a report that the English and " the children of the white book " were approaching ; and said, — " They will rescue the teacher and his disciples. Go tell the governor to kill the teacher quickly." His messenger went to the governor, and added, " If thou dost not kill the teacher, they will certainly come and rescue him." When the governor received the information, he went to the judge, who had Thaghe brought out immediately from confinement, beaten with sixty blows, and then crucified ; reviling him while on the cross, and saying, " Let thy God come and take care of thee." He finally disembowelled him on the cross, shot him with two musket balls, had him cut in three pieces, and thrown into a hole that was dug for him. When the original instigator of the deed heard of it, he said to the people around, — " Say not that he was killed, but that he fell into the water and was drowned."

Peace to thy dust, pastor Thaghe. No dear friend wiped the drops of agony

from thy dying brow. They all lay bound in the felon's prison, because they were thine, and thou wast Christ's. No Christian brother stood by to receive thy last wishes, and record thy last testimony for that Master for whom thou wast "faithful unto death." A heathen Burman, an unconcerned spectator of thy sufferings, was the sole biographer of thy last days. No funeral bell tolled thy requiem. No silver-mounted coffin received thy remains. No marble monument marks the place of thy sepulchre. No eulogy has been pronounced on thy ennobling example. As Stephen was the first martyr in Judea, so wast thou the first martyr in Burmah. Like Stephen, thou didst die in the midst of thine enemies; so, it is believed, like Stephen, thou didst see "the glory of God, and Jesus standing at the right hand of God." Unnoted as thou hast been, yet shall thy name be inscribed on the banner of missions, when "the Lord mustereth the host unto the battle;" and when the scoffer asks for the fruit of missions, we will point him to thy cross, and pronounce thy name, Tha-ghe—"good fruit."

The first Karen ordained was Myat-kyau, the man who was previously "the nominal pastor of Magezzin church," and who was ordained January 8, 1843. "He is," wrote Mr. Abbott when he ordained him, "a man of experience, of influence and of sober judgment, and possesses the confidence of all the other assistants. He has been much blessed as a preacher; and, after the strictest individual inquiry among the people of his parish, I am satisfied as respects his moral character. He has studied with me three seasons, and I know his intellectual qualifications." Myat-kyau sent me his first journal after his ordination, detailing the baptisms of one thousand four hundred and thirty individuals in the district where he labored, and I published it in "The Morning Star," our Karen periodical, then in my charge. He died during the war in 1852. His death was probably produced by suffering, but we have no record of his last days.

A Bassein Karen, writing in 1853, estimated the number of Karens who worshipped God in the province at five thousand. No definite statistics have yet been published. We may then put down the number of church members as follows:

	ADDITIONS BY BAPTISM TO KAREN CHURCHES.			
		1853.	1854.	1855.
Bassein,*	- -	288	470	462
Rangoon,†	- -		441	770
Maulmain,†	- -	15		
Henthada,	- - - -			11
Shwaygyeen,-	- - - -			577

ASSAM MISSION.

JOURNAL OF MR. WHITING.

Three weeks among the Miris.

Sept., 1855. — Several years ago a small company of Miris, on returning from our mission school at Sibsagor, held worship on the Sabbath in their village. This practice, however, was soon broken up by the interference and threats of the Hindu gohains. I heard of this fact soon after joining the mission, and have never lost sight of my purpose, made at that time, of tracing out the locality and history of these Miris. It was this, partly, which induced me to make the tour of which I purpose now to give a brief account.

On my way down the Dikho, I stopped at the Miri village near the mukh over night. I preached an hour or more to the gam, or head man, and his people. He coolly replied to my warm exhortations, that it was useless for him to attempt going in two boats. He had become a Hindu disciple, and was contented. His young men, if they wished, could take the Christian religion, as they had not

* Estimated number at the close of 1852, 4000.

† When Rangoon was occupied, in 1853, the number of members in connection with that station was 1,026; in connection with Maulmain, 700. In October, 1852, the churches in connection with Tavoy, numbered 947.

yet passed under the dominion of the gohain.

After I had retired to my boat, the women and young men gathered on the bank with drums and cymbals for a dance. Two hours I tried to compose myself to sleep, but the noise forbade.

At Sisi mukh, where I stopped another night, a large number of Miris collected, who listened to my preaching several hours. At that place a few were disposed to show the superiority of the Hindu religion, and maintained their discussion with much animation. Their ideas were such chiefly as they had obtained from Hindus, and many of them were of a nature so foolish as to be now seldom alluded to by the Assamese.

There also, as at Dikho mukh, the women and young men entertained my ears until midnight with their music.

From the Sisi mukh I was uncertain as to the course to be pursued. Near that place the last year I met a Miri gam, who told me, when he heard the words about the resurrection he was much afraid, but the words soon passed out of his mind. I desired to find this man, and again arouse him with the words of the resurrection. I inquired the names of the several gams round about. I heard of Kola gam, Tamen gam and others, and all of them sounded as if each might be the name of the man I was in search of. My first move was to Tamen gam's village. On my way up a small stream, at breakfast time I stopped at a village of three houses. There I had a conversation with an old man and his sons, and urged them to Christ.

A hard day's tug at the boat poles brought me to Tamen gam's village at sunset. The gam met me at the bank, and appeared pleased to see me. He gathered his village together and we had worship. This was Friday evening. The next morning I was in doubt whether to go on or stay. To stop two days, as I must necessarily if I remained over Saturday, was devoting more time than I could usually spend at one village.

In getting out of the boat, I took a copy

of the Life of Christ for the gam, intending to give him the book and then move on in my boat, unless our conversation led me to a different purpose. After many words had passed between us, I said, "Gam, I am undecided what to do; to-morrow will be Sunday, and if I spend two days here, I fear I shall have to leave some other place unvisited; however, I will stop here until breakfast." "That's right," replied the gam, "there is no use of trying to do anything before one eats his rice."

Re-appearance of a former scholar.

While thinking whether it was best to go on to Kola gam's village, Kola gam came along in his canoe. "That's sahib's *kompal*" (fortune), said Tamen gam; by which he meant that I had the good luck of meeting the gam, whereas, if I had gone to his village, I should not have seen him. Kola gam climbed up into my boat, and spent an hour or two in conversation. When he left, it was one o'clock. I was now prepared to pitch my tent for the Sabbath. Soon after, the gam brought the Life of Christ to the boat, and I explained portions of it until dark. In the evening we had worship in the tent, the gam selecting some of the hymns, and joining in singing, though he sung by the ear rather than by note; and often found himself thus unprepared for a low or high note.

On Sunday the gam stopped work in the village, and we had worship in the morning and evening. Sunday afternoon the gam came into the boat and talked with me a long time. He told me of his being formerly at Sibsagor; of his attending our mission school, of his working in the printing office, &c., &c. Afterwards he went to Kher Kola mukh, where he took charge of the government mail, &c. At that place he with six others held worship on Sunday, until the gohains interfered and broke it up. He said his gohain wrote him a letter, threatening him with the utmost misery conceivable, if he did not abandon such Christian customs. The gam met me

last year and took a book. His gohain heard of it, and one day passing in his boat sent for the gam. "I hear you have received a book from the Paduri Sahib; bring it to me." The book was brought. Looking at it, the gohain said to the gam, "Ah, you took this book! You must make an atonement." "I have committed no offence," replied the gam; "why should I make an atonement?" "The gohain will hear of your being here now, and he will come again," said the gam; "and he will even search my boxes to see what books I have. But I have no respect in my mind for the gohain. I obey him outwardly, but in the jungle I pray to God, and I sing, and think of the Christian religion. I regard this as gold, but the Hindu is only brass; and I tell the people so. Who would not trust gold in preference to brass?" "I tell them," he said, "the Christian road to heaven is straight, while the Hindu way is very crooked, and this is the way I illustrate it. Here is Sibsagor," and making a mark on the board to represent heaven, "this straight piece of bent (ratan) is the Christian road," putting one end of it on the spot representing Sibsagor; "but this crooked piece of bent makes the road long and tedious," said he, placing one end of that also on the spot representing Sibsagor. "But you make a mistake, gam," said I; "you make both ways gain heaven at last." Turning the end off from the mark, I said, "That's better; for the road is not only very crooked, but it never reaches heaven."

I urged the gam to come out boldly, and fear not man. I showed him how useful he might be, if a true Christian, in winning his people to Christ. I told him of the Karens and of Ko Thah byu. The gam said he regarded my visit as sent from God. He had often prayed, he said, for a missionary to come to his village.

He gave me a hymn in Assamese, which he had composed. The rhyme of the hymn was not very correct; but, as indicating the state of the man's mind, it was very interesting. The purport of it was,

that while he lived, he would rest his hope in Christ, and seek forgiveness through the Saviour for sins in number like the sands of the ocean. The hymns which he selected for singing were on the shortness of life in this world, and the necessity of preparing for life eternal.

I promised to see the gam again Monday morning, but, if I should not, I expressed to him the hope that he would remember my words and take refuge in Christ. From Tamen gam I also obtained the names and location of the others who met for worship with him.

From this village my course assumed a definite direction, and at 4 o'clock of the same day I came to Mohon gam's village,—a large and thriving place. The gam had gone to Dibrugar. Hence I passed on a short distance to Muktum gam's village, where I stayed over night and had worship. This man had been at Sibsagor, and had learned to set type and fold papers, &c. There was nothing to encourage me in his appearance. The next morning I returned to Mohon's village, and stopped awhile, but as the gam and principal men were not at home, I passed on to Kola gam's village, where I spent one night and had worship with a large number. Kola gam, as his name indicates, is much darker than most of the Miris. He is much rougher and coarser in his habits and feelings than Tamen gam, but a man of much energy and resolution.

Villages on the Hubon Seri—Native curiosity.

Not having time to visit the villages on the Sisi, Dhol and Kora rivers, I passed down into the Hubon Seri, and went up that large and beautiful stream as far as there were inhabitants. Visited on this stream about fifteen villages, and gave the First Catechism and some other tracts to all who could read. At one village, the Miris had been taught by a brahmin. "What books did you have," I asked. "O, the pundit had an old copy of the First Catechism which he got somewhere, and from that we learn our letters." This pundit, I was

gravely informed, had gone mad; whether from teaching the Miris or from teaching from our catechism, I could not learn particularly; probably the cause might be laid partly to both. The Miris on this river were less polite and civilized than those I have met elsewhere. The visit of a white man on that river is a very rare occurrence.

The curiosity of the people was unbounded. At my meals, forty or fifty, of all sizes and both sexes, gazed with staring eyes at my plates, cups, spoons and knives. My eating with a knife and spoon instead of my fingers caused many remarks. Nor were the kinds of food I ate less criticized. At night, wherever I stopped, the women and boys were anxious to entertain me with singing and dancing. They appeared very incredulous when I told them it was not my custom to see dances and such like performances.

All along up the Hubon Seri I preached the gospel; but the gohains had been before me, and thus most of the people had become Hindu disciples. At the last village, close up under the hills, I found Okur gam, one of the seven who formerly held worship. I was not much encouraged by his appearance. He had either given up all regard for the Christian religion, or I did not remain long enough to secure his confidence. His village was the largest I found, numbering three or four hundred inhabitants.

The whole village came together to hear my words. At the close, Okur said, "We have not yet made up our minds. The Hindus tell us the Christian religion is nothing. The English are eating up the country, and they wish to impose their religion on the people for a political effect." "But you have been these seven years," I replied, "thinking about this religion, and thus perhaps you will go on unto death; and then, what benefit will be your inquiring?"

Discussions among the Miris.

Our past efforts among the Miris have not been entirely lost. But we have

sadly neglected to make a right use of the advantages previously gained. Much discussion goes on among the Miris themselves, as well as between the Miris and their Hindu teachers. Tamen gam frequently defends the Christian religion, though often worsted by the sophistry of the Hindus. Omeh, a young Miri who was in my family about a month, meeting me one day, said, "Sahib, we have many discussions in our village. I have not taken the Hindu religion, but I am often silenced in our debates. You must come up to our village on the Dhol."

Miris of the northern hills.

The Miris on the northern hills can be easily reached by the way of the Hubon Seri,—it being only two days' journey by boat, and less by land, from Okur gam's village. These hill Miris have never become trammelled with caste nor the Hindu religion. My heart went with my eyes up to those hills just above me, and I indulged the thought of some day seeing what now took such deep hold of my feelings and thoughts.

The people come down every cold season into the valley, and encamp several months near the Hubon Seri. In the king's day, the northern side of the river was partly claimed by these Miris, and the Assamese paid them tribute. The custom has been recognized by the government, and in our day these rude hill tribes receive tribute from the Hon. East India Company. This tribute, or pension, as our rulers prefer to call it, is paid in the cold season, and most of it is gathered up by the merchants for cloth, iron and salt, before the Miris return to their villages. The people are regarded by the Hindus as the lowest of the race, and from their accounts one would think they had the habits of the dog, rather than of the human race. Nevertheless, grace, I believe, would make them polished jewels for the grand coronation crown of the once despised Nazarene—despised now in this valley, as once in the land of Judea.

I often talked with Omeh about the hill

people, when he was with me. He was in the hills when quite young; but his parents are now living on the Dhol in the plain. To that place I hope to go another rainy season. All the Miris now in the plain have come down gradually from the hills. They retain their own language and habits,—in no way very essentially modified, as I am able to learn, by their contact with the Hindus. The Hindu religion, though adopted nominally, has not a very firm hold on most of the people. They are too ignorant of the Assamese language to understand the shasters. Hence most of their knowledge of the Hindu religion has been obtained by the hearing of the ear. The customs of the Hindus, except perhaps in the cut of the hair, and refraining to eat except with the Miris of their own clan, have not been adopted. They retain all their old kinds of food and drink, and though pork and fowl defile their bodies, their allegiance to a gohain and the payment of a tax give them access to the benefits of the Hindu religion now and hereafter. With most of the Miris this religion of the Hindus was taken to make them more respectable among the Assamese, and to save them from the ridicule of being a race not a whit above the wild beasts roaming in the jungle, as all the tribes without caste are regarded by the people in the valley. When it shall please God to call out a few Miris and convert them, in all human probability the spread of the Christian religion will be more rapid than has been the spread of the Hindu religion. It is not twenty years, or since our mission commenced, I am told, that the Hindu religion has prevailed to any great extent among the Miris. It would be an interesting inquiry, Have our missionary labors made the Hindus more active? I think they have.

I am convinced of the necessity of our mission's doing something more maturely and regularly for the Miris. Still, we must not overlook the discouraging and unfavorable elements which would enter into a mission established for them in the

plains. It is certain that no missionary could live safely in the Miri villages as now located. Nor is this necessary. The chief stations in Upper Assam are sufficiently near to reach the people in the valley. With little encouragement, many bright, intelligent young men would come to our houses and stop a few months every year.

Characteristics of the Miris.

The Miris are very avaricious and unaccommodating. At least such is the opinion formed by those who casually visit their villages. Every article sold must bring an extravagant price, and oftentimes a traveller has to pass without being able to obtain so much as an egg. Many a time have they refused me a fowl, even when they knew I was much in want of it. Yet there are off-sets to this. The less familiar a village is with me, the more distant and reserved are the people. During my present visit, almost every village brought me a little rice, and occasionally a fowl. I was careful to make the people receive pay for everything they brought, to avoid even a suspicion of seeking their things for my benefit.

The islands and jungle land occupied by the Miris afford the best soil in the province for the cultivation of the poppy. Hence every village is chiefly engaged, during the cold season, in the raising of this very profitable crop. Some have taken to the habit of eating opium, though the practice is not yet very extensive. The opium is chiefly sold to raise their revenue for government. "How shall we pay our taxes," said a young gam, "if we abandon our opium?"—on my telling him there was a probability government would forbid the cultivation of the poppy.

In March, the villages are visited by merchants of every grade and kind to buy up the opium. Boatmen passing sell their old clothes in exchange. Musulmans and Hindus vie with each other in bartering their merchandize. Thus in this month it would be almost impos-

sible to secure the attention of the people.

The Miris are very fond of their own native liquor, manufactured from rice. One of the causes of discontent when at Sibsagor is the longing for this drink. Said a Miri to another, who was proposing to stop with me a couple of years, "It is very foolish for you to think you can live without your grog two years." The Miris do not understand much about the temperance question among the sahibs; hence they think all the foreigners use *shrab*. At almost every village I am importuned for liquor. Many a time have I heard them, when looking at my things, say, "That's where he keeps his *shrab*." Once on the Hubon Seri, while I had placed my tumbler of water on the table for the mud to settle, one said to another, "That's *shrab*." "Yes," replied I, "that's my *shrab*; the Hubon Seri makes the best kind of liquor. I can drink all I want of it, and my head will not be heavy nor my mind mad."

A roving people—Polygamists.

The roving character of the Miris is against their being christianized. In a few years, unless closely followed up, a missionary may lose all traces of a village. Kola gam has gradually moved up from near Tezpur, and in a few years, he may be back there again. "We shall die," said Tamen gam, "if we go inland and become permanently settled. The air of the interior does not agree with the Miri. We want an open spot, where the air and wind can circulate freely." One of the chief requisites of a "desirable location" is an open, broad tract of land, generally overflowed in the rains. The houses raised up from the ground are built on the banks of the river, where, if in any place a breeze may be found, a good circulation will generally prevail.

While conversing with the magistrate of Dibrugor, whom I met at Dhokua Khona, I remarked that I thought the Miris would be converted before the Hindus. He appeared to think that my hopes were more excited than the habits

of the people would warrant. He regarded them as a voluptuous people. Most of their quarrels brought into court were about their women. A singular custom, and one which he had advised the gams to abandon, as continually engendering strife, prevails among all the Miris, viz.—in marriage the woman given is exchanged for another. Thus one gam, in taking a wife for himself or for his son, pledges his sister or daughter for the woman received. And when one has none to pledge, the first daughter born is promised as a compensation for her mother. Often cases such as the following are brought into court;—a man takes a wife from a village, and some fifteen years afterwards refuses to give the daughter pledged before she was born. Sometimes it turns out that the father has given her to another. On this tour I met a wedding party returning with a bride, for whom the young man had given his sister.

The Miris are polygamists. The more wives, the more slaves. And this explains the origin of the custom of exchanging a woman for a woman. It is merely keeping up the number of slaves. By a different custom a gam might lose one of his most efficient cultivators.

Thievish—Superstitious—Fond of singing.

It is said the Miris are thieves. Of this I have no definite information. They have very little confidence, I know, in the integrity of others. But, pilfered as they are by boatmen passing up and down the river, it is not to be wondered at, that they watch one continually while at the village. Three Miris with whom I had some conversation on the Hubon Seri, I met a month later in charge of a native officer who had arrested them on the complaint of other Miris for stealing rice. The accused said the other party had stolen their boat and loaded it with rice; and when they found their boat, they brought boat and rice to their village. Thus oftentimes one accusation is offset by another, and justice it is often difficult to dispense.

Much may be written against the Miris, which may be regarded as discouragements to missionary labor. How different would the gospel make them in a few generations!

They reverence a superior being. Their reverence often passes into superstition. They hold tenaciously to an opinion or habit. They are very fond of singing. In many villages I have heard the Miris singing our Christian hymns. The men will sit for hours to sing, and wherever I go, the first book sought is the hymn-book. These characteristics are all favorable to our work.

Many villages, though Hindu in name, are much better acquainted with our religion than with their own; for the reason that they can read our printed books, and obtain them much more easily than the manuscript copies of the Hindu shasters.

The Miris in the valley are at our doors as it were, and they are the channel through which we may reach the hills. Tamen gam and Okur with their villagers offered to take me into the hills, and reassured me of safety and protection. The Roman Catholics employed several on their tours among the Abors, and so has the English clergyman at Dibrugar. Let me have money enough to pay my boatmen, and I will travel among the Miris a large portion of the rains.

Dhokua Khona and Dibrugar.

Passing down to the Hubon Seri from the Sizi, I met the magistrate of Dibrugar at Dhokua Khona. I pitched my tent a short distance from his, and during the day I had an audience, though of course continually changing, of several hundred men. Thus nearly all of the main portion of the villagers round about heard something of the way of salvation. No work of any great amount has ever been done in this district, and there are many villages lying on the road from Dibrugar to Lukimpur, to be visited by the missionary for the first time. Still, the sound of the gospel has gone out even

to such parts of Assam, and here and there I doubt not a tract or a gospel may be found, obtained at Sibsagor or elsewhere. "Sahib," asked a young man, "why is it that the Assamese revile each other's gohains? It did not use to be so." This is an indication of the state of feeling becoming very prevalent, and which I have noticed. "My gohain is the greatest," says one to another. And the terrestrial worthies, the gohains themselves, practise much ingenuity in increasing the number of their followers, creating a rivalry among themselves as well as among their disciples.

The court being only for one day, I passed down, purposing to return another year and make a more prolonged visit.

Lukimpur — An old acquaintance.

My tour on the Hubon Seri being completed, I went into Lukimpur, where I stayed about a week. I was pleased to meet again the Sudder Ameen,* and many others with whom I had formerly conversed. This old man came in several times, and was quite free in his questions. But his mind is very foggy; and it is not strange, for he has lived in a fog these seventy years. Among many other questions was one about the future of women. "Were they immortal? and in what manner were they saved?" I explained the truth to him, chiefly in scripture language, that we are all one in Christ Jesus; that there is in him neither male nor female; that in the resurrection there is neither giving nor being given in marriage, but all are like the angels. Many dark and deep things which God has not been pleased to reveal, the old man seemed very anxious to pry into.

With another of the court people I had repeated conversations. This is the man who, as distributor of the government pensions, spends some time on the Hubon Seri yearly, and who probably told the people the Christian religion was promulgated chiefly for political purposes. This man is not an idolater, as he took

* See Magazine for Aug. 1855, pp. 364, 365.

pains to show me. Taking up my Bengali dictionary, he picked out a word corresponding to "Unitarian." "That is what I am," said he. "There is one God, and him I worship." The Sudder Ameen is an idolater, and so are many of the court people, i. e., they worship Durga and other images; while the others, who claim to be "Unitarians," are in fact idolaters, worshipping the image of Krishnu. Still, the latter repudiate the charge of being idolaters, and worship God as everywhere and in everything.

A Bengali copy of the Church of England Prayer Book had lately been put into the hands of the court people, and they appeared to be very much pleased with it. The form and variety seemed to them just what worship should be. Alas! how little a native realizes the depth of meaning in a prayer uttered from a heart alive in Christ!

Transmigration of souls — A timid disciple.

Another fat, smiling, proud member of the court, with the mark of the beast on his forehead, spent two or three hours in what seemed to me a useless and profitless conversation. As a specimen of his foolishness, in reply to my question, where the souls of wicked persons go after their decease, he said, "All these animals, birds, &c., are such persons." "What," said I, "are these fowls round about the door, some wicked men?" "Yes," answered he. "Then," replied I, "as I eat my dinner I will reflect that I am eating a man." He lingered about some time, and at last I understood his motive. He had heard that a native was somewhat inclined towards the Christian religion, and he was ready to see and hear all that was going on.

"You have sent for Krishnu, I hear," said he. "He is a very lazy fellow, and has got much shame in court lately." This Krishnu I had seen on my previous visits, and had felt some interest in him. But though I had been in the station two days, he had not called to see me. One of his neighbors called the third day, from whom I learned that Krishnu was

absent buying rice, and had not heard of my arrival. So I sent word for him to come and see me on his return. I asked this neighbor about the man. He told me that Krishnu openly declared that he would be a Christian; that he believed the religion was true, and that when the sahib came, he would go with him to Sib-sagor.

In the evening Krishnu came, and I was very much pleased with his appearance. He said he believed in Christ, was willing to break caste, and had forsaken all idolatrous works. I asked him if he was willing to be baptized. He replied that if I would stay here, he would like to be baptized; but what could he do when alone? He spent all of one Sunday with me, and we had much conversation together. I went to his village in the evening and held worship in his doorway, thus doing all I could to make him a decided man. I asked him if he had more than one wife? He replied he had not, and that she was very much afraid. "If the sahib takes you," says she, "and leaves me, I will see him in court." I told him it was much better for him to remain where he was, on his own land, and, if a true disciple, to preach the truth he had received to his neighbors and friends. "Thus," said I, "here at Luk-impur many Christians may arise through your efforts."

A discerning reader.

The government school teacher asked me for more books. "I want the remainder of Paul's history," he said; "there must be more, I think, as it only tells us about his getting to Rome, where he was put in prison." I could sympathize with the young man's feelings, as I have often felt a desire that we had a further history of that apostle. This young man had read the gospels and the Acts of the Apostles. I gave him the Epistles, in which I told him he would find much about Paul, though the Scriptures contained no further continuous life of the apostle than is written in the Acts.

Three weeks among the Miris and a

week at Lukimpur completed a tour, which I enjoyed more than any previous one, and I returned home with some encouragement, saying to myself, If it is the Lord's will, another September I will go again and visit the brethren in every place where I have preached the gospel, and see how they do. O that on my visiting these places again, I may find brethren indeed.

BASSEIN MISSION.

LETTER FROM MR. VAN METER.

Death of his eldest child.

"The cup which my Father hath given me, shall I not drink it?"

Bassein, May 11, 1856. — Our last letter informed you of the serious loss suffered by the Mission and ourselves in the late fire. We now have to claim your sympathy with us in a bereavement compared with which our loss by the fire is less than nothing. Death has just entered our little circle, and taken from us our first-born. Our eldest daughter died on the 6th inst. She was nearly seven years of age, a child remarkable for gentleness, and for great maturity and decision of character. She was very much loved by the Karens, whose language she spoke with a fluency and precision which frequently called forth expressions of astonishment. She also, as we now learn, often conversed seriously with them on religious subjects, — not, however, seeming to think of herself as a Christian, but only anxious to have others become so. We had ourselves noticed a great change in her for some months past. This was particularly manifest in the yielding up of her preferences, in her watchfulness and her habits of prayer.

She began to droop as soon as we came back to this old kyoung, and became quite feeble. But, O, how could we think she was so soon to die? She complained but little, and we hoped that with rest and care she would soon be

well. Upon first calling the doctor, two weeks ago this day, he pronounced her dangerously ill. Our first inquiry then was, can we not make a change to some more healthful spot for a few weeks, until a room or two can be enclosed in our new house. But alas! no door was open to receive the poor little sufferer. And why? "It would be so awkward in case she should die," as one said. And so she grew worse and worse, notwithstanding the incessant care of her mother and myself, who relieved each other, so that there was hardly a moment of night or day that one or both were not by her side.

As a last resort, we took her, four days before her death, to the house of a Karen, in a good situation in the town, but unfinished, and very open and uncomfortable. During these few days her sufferings were very great. We could endure it no longer. It would be cruel to keep her here for another day. We then asked for her a place which we hoped would have been offered us at the very first, and no one put to inconvenience by it. Here was quiet, good air, and protection from this fearful sun. But it was too late. She lived only some six hours after making the change. At thirty-five minutes before twelve o'clock, she ceased to breathe. We at once carried her back to the bamboo shed (she suffers not from the heat now), and arrayed her for the tomb, where we placed her that same evening. Precious seed! the first of the kind planted in the soil of Bassein!

Of the depth of our grief, and especially of the trying nature of the circumstances in which we have been placed, none can know, but those who have passed through the same.

But we would not dwell here. We rejoice in the conviction that such was the will of God. "It is well with the child." Jesus, we believe, has taken her, as one of the lambs of his flock, to his own bosom. And we now love to think of her as there, forever free from suffering and pain.

And O, though we do most sadly miss her sweet, gentle presence at the family altar, at the table, and especially as the guardian and guide of her younger brother and sister, we would not call her back again. No, were it in our power, never for our own sakes would we bring her back again to this world of sin and sorrow.

We now see the hand of God in this event, and trust that it has been made the means of bringing a rich blessing to our own souls. O, how precious the consolations of the gospel! How near, how real, heavenly things appear! And how welcome the day when, all our work done, all trials past, and sin's dominion ended, we too shall go to reign in righteousness with our dear Lord and Saviour forever and forever.

"O glorious hour! O blest abode!"

TOUNGOO MISSION.

LETTER FROM MR. WHITAKER.

First Meeting of the Toungoo Association.

Mr. Whitaker, temporarily connected with the Toungoo Mission, gives the following account of the first meeting of the Toungoo Association.

May 12, 1856.—The Association held its first meeting at Tswata, a day's journey by boat from Toungoo, on the 10th and 11th of January. The temporary chapel erected for the delegates was sufficient to accommodate fifteen hundred persons. At one end ample rooms were prepared for the use of the missionary, and at a little distance a separate house was built for the Assistant Commissioner, or any officer of government he might send. The cooking and eating houses of the natives were so numerous that the place had the appearance of a new village. On account of a prevailing epidemic, the attendance was much smaller than was anticipated; yet there have probably been few larger Christian gatherings in Burmah. Many of the delegates came a great distance, and did not arrive until the second day.

When all were assembled, they numbered about seven hundred.

The Association includes within its bounds thirty churches, with an aggregate of 2124 members,—all of whom have been baptized within two years,—more than two thousand of them by one man. Twenty-eight of the churches were represented by letter and delegates. Their statistics show sixty-four deaths, thirteen excluded, and two suspended, since the formation of the churches. Eleven villages sent messengers, where no churches have been constituted. Nine hundred and seventy pupils were reported as in schools.

On Saturday, Jan. 12th, we met to form a Home Mission Society. After choosing the necessary officers, 417 rupees were declared on hand for the purposes of the Society. A part was disbursed for the aid of preachers whose churches are not able to support them. Measures were taken to obtain, if possible, the services of two young men to travel and preach,—their expenses to be defrayed by the Society.

The great Head of the church was with us, and the meeting was one of no common interest.

TAVOY MISSION.

JOURNAL OF MR. CROSS.

(Continued from p. 344.)

Mr. Cross left Baulau Jan. 17 for Therapiu, a village sixty miles to the north, in company with the assistant stationed at Tapatha, who offered his own boat and men, that the trips might be no expense to the Union. The church at Therapiu is feeble, but has a faithful preacher. When Mr. Cross offered to assist him, he asked for nothing but the remission of a debt of ten rupees, which Mr. C. had lent him some years ago, and had wholly forgotten. Of this man as well as of the other assistants who had been pupils of Mr. Cross at Tavoy, he says he had no "difficulty in depriving them of the small pittance of one or two dollars a month, which they had been accustomed to receive from the funds of the Union. And (he) had no doubt they would have given (him) with equal readiness every man his coat also, if (he) had requested it.

Many of the little churches with which these preachers labor are probably not able of their poverty to give their ministers more than from five to eight rupees or half that number of dollars a year." Mr. C. was obliged to inform the assistants of the embarrassed state of the funds of the Union. But they seemed most of all affected that nothing had been appropriated to the support of a school at Tavoy, for which some of them were ready to sacrifice their little all, and yet to receive nothing for their own labors.

The Therapiu church numbers thirteen members. They suffer much annoyance from their heathen neighbors, some of whom seem determined to drive away the Christians as intruders. The latter, however, exert a good influence around them, and many of the heathen are favorably impressed. The church contribution was eight rupees.

The church at Kabin.

In the church at Kabin, which is a day's journey distant from Therapiu, there has been a steady improvement for many years past. They have an excellent young man for their pastor, besides one or two young men who studied in the school for assistants, but who, finally being in doubt whether they had a call to preach or not, have turned their attention to secular pursuits. Through the efforts of one of these young brethren the church has a fine chapel in a beautifully cleared plain; and a spirit of enterprise and desire for improvement seems to have arisen. There were no candidates for baptism; but two or three backsliders who had long gone astray had returned during the year, and were now received with rejoicing by the church.

Dialogue with a heathen Karen.

Jan. 22. On the day after my arrival, at evening, I started for a walk, when I saw a company of heathen Karens approaching the chapel. The leader, when he saw me, asked some of the people whether I could speak Karen. On hearing this, I told him to come and see. He evidently had high ideas of his knowledge and abilities; and these ideas were plainly enhanced on this occasion by a small quantity of alcohol or arrack which

he had been drinking. But his remarks afford a good specimen of the arguments and ideas of heathen Karens.

"You call for the teacher," said I, "what have you to say?"

"Slave has nothing to say to the teacher; slave only came to hear what questions the teacher would ask. If the teacher has any questions to ask, let him speak?"

I asked him whether he knew anything about the Saviour, and whether he worshipped God or not.

"Slave has heard about the Saviour, the Son of God. But he does not worship God, or understand anything about a Saviour."

"Why do you not worship God and try to understand about the Saviour, since you say you have heard of him, and must see the great blessings which he comes to offer you," I said.

"God does not cause slave to worship him, nor to believe on his Son," was his reply, in which he seemed to swell with a sense of his own wisdom. "If God has all power, as he ought to have, since you say he created me and can destroy me — if, as you say, he has continual power to feed me and keep me in health or to blight me with want and take away my health, to save me or to punish me, what can I do in his hands? If he wishes me to worship him as he wishes to feed me, why does he not cause the one to occur as well as the other?"

"But," said I, "God does not choose to govern men in this way. He chooses to govern men through the medium of their understanding and choice. If God had created you and governed you in the manner you suppose, then you would not be the being you now are, — capable of choosing your own ways, and of having your own enjoyments. You would either have been insensible as a rock, or a tree; or you would only be governed by instincts, like the beasts; you could not understand or choose right or wrong. Have you any children?"

"Slave has three children — a daughter and two sons."

"How do you govern your children? When you wish them to do anything, do you seize hold of them and drag them with your own hands to the place where the work is to be done, and then use the power of your own hands in forcing them through the performance of the work; or do you tell them to do it, giving them to understand, if necessary, the punishment they will endure if they do not do what you tell them to do?"

"Slave always forces his children to do what he commands them to do."

"But you do not always hold them tight in your own hands, and never dismiss them from this grasp; so that they can act according to their own choice sometimes?"

"Slave always holds his children in his hand."

"But stop, my friend; I look at your hands and I do not see your children, I do not see you grasp them. You must have left them at home to act from their fear or their love of you, and to choose whether to obey you or not."

"Haw, haw, haw," — roared out the poor man, — "Slave has nothing to say."

"You must yield then," said I, "that you do not govern your children as you do yourself, nor as you do your buffalo. But when your child knows your will, you expect he will do it, or you expect to punish him for not doing it. Just in the same way God will govern you. He feeds you, because you readily conform to his requirements in regard to getting food. You plant, and reap, and thresh, and cook. But you feel no other force compelling you to do this, than your desire to be satisfied with food. It is therefore plain that you are so far gone in sin, and so blinded by its effects, that you have no desire to be saved; and hence you have no desire to know what salvation is, or to strive after it even so far as you do know what it is. It is for this great sin, more than for any other, that you will mourn at the last, when your fear cometh upon you."

The communion — Liberality of an assistant.

In the evening the communion season was very solemn and interesting. Preparatory sermon by Rev. Shau Moo. A man and his wife were received back after long years of wandering.

At this place a circumstance occurred highly worthy of notice. After my arrival, at a suitable time I called the assistant, as usual, to settle up our money matters, and to offer him assistance if he needed it. He handed to me cash for the medicines he had received the last year, which, with a few other things, amounted to something more than twenty rupees. The contribution of the church amounted to twenty-one rupees. I then asked him how much money he had. He said, "Fourteen rupees." "Then," said I, "I will make up what you have, equal to the contribution of the church," and gave him seven rupees. His countenance fell, and he took it from my hand with reluctance, and I was afraid he was dissatisfied. But my ideas were greatly changed when, about two hours afterwards, he came and offered six of the rupees which I had given him, that there might be a school in Tavoy. I had before told him that he could not receive the four rupees a month which had in previous years been given from America; and besides, that no appropriation had been made for a school in Tavoy. I most sincerely hope that this offering will not be unblest, and that there will be many to do likewise. I am persuaded that the same self-denial and the same ready mind on the part of our brethren at home, would soon relieve the Union of debt and of all pecuniary embarrassment.

HONGKONG MISSION.

JOURNAL OF MR. JOHNSON.

Meeting for prayer — Miracles of mercy.

Feb. 29. We had a church meeting to-day to consult in reference to our plans and labors for the current year,

especially as to the feasibility of more extended operations into the Tie-chiu district. As the first communion season for the year (the Chinese year) occurs next Lord's day, all the members of the church in this vicinity are here. But all seemed to feel that it was more a time for prayer than for talking; that without the presence and influence of the Holy Spirit, we could do nothing right or effectual; and consequently the day has been mainly spent in prayer;—and not in vain. The blessed Guide and Comforter has been with us. We have felt his joyful, quickening presence. O that we may all have grace to arise and go forth this year with the living word in our mouth, the Holy Spirit our guide, and our glorious, conquering Lord in our heart. Then will the gospel in our trust be "the power of God unto salvation."

As I sat to-day with the brethren, and listened to their confessions, and knelt with them in prayer, I could scarcely refrain from expressing aloud, in the midst of their exercises, my joy and praise. What miracles of mercy and power! Brought up in all the darkness and degradation of Paganism;—but yesterday, as it were, plunged in every abomination,—"hateful and hating one another;" but now, subdued and reclaimed, sitting at our wonderful Immanuel's feet;—their souls filled with divine light and life! "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

Chapel worship—Literary graduates interested.

March 2. — Lord's day. Our chapel has been full all day. At the 11 o'clock service several females were in, and also some thirty men from the Tie-chiu district, who had never before witnessed Christian worship nor listened to the truth. We met with them this morning in our usual visits "into the highways and hedges," and had prevailed upon them to come to the chapel. Three of them were literary graduates, on their

way to the provincial city to seek employment; others of them were respectable and intelligent merchants. They appeared deeply interested in the services, and gave marked attention as I spoke to them from Titus 2: 11–14.

After the services were closed they remained a considerable time, inquiring more particularly concerning the, to them, strange and new doctrine. Some of the brethren seemed very much quickened, and manifested a good deal of earnestness in explaining the life-giving word to these interesting inquirers. O that it may melt and reclaim their wandering, dying souls. Spirit of the living God! what do we without Thee?

"Give tongues of fire, and hearts of love,
To preach the reconciling word;
Give power and unction from above,
Whene'er the joyful sound is heard."

Some of these same men were in again this afternoon, during our season of prayer preparatory to the "breaking of bread," and remained till after the Supper. This afforded another opportunity to bring them to the cross of Christ;—to hold up before them the bleeding "Prince of life." I think I never had a clearer view of the excellency—of the glorious fullness—of Christ, and of his unutterable love for dying, sinful man. I feel that to-day's labors have not been in vain; for the Lord of the harvest has been with us. The wonderful story of his shame and agony will arrest the attention of those who have to-day heard it;—will break and subdue their hard and degraded hearts. He has promised, and He can, He will fulfil.

We had a larger number at communion this afternoon than have been present at any one time for more than a year.

Speech of A. Tai.

3.—But one feeling seemed to exist in our meeting to-day—that, notwithstanding the disturbed state of the country, the internecine village war, and the prevalence of pirates on the coast, we should make attempts to reach portions

at least of the Tie-chiu district.* I was much impressed with the remarks of A Tui; they seemed, too, to go to the hearts of all. "Brethren," he said, "I have for a long time felt much sorrow of heart, on account of the little success that has attended our efforts the past year. We have labored, and what profit? How few have been quickened to repentance and a new life! Why is this? Is there wrong in me? Is there wrong in the church? These questions the teacher has asked us to put to ourselves individually and as a church. We learn from the portions of Scripture which the teacher has read and explained (Joshua 7: 6-13 and Ps. 51: 10-13), that when Israel had an Achan in the camp and cherished sin, they could not stand against their enemies; nor would God go with them and bless them, till the evil was put away. He would not go with them to battle against the powers of darkness. This narrative teaches us what we are to do to obtain God's presence and blessing. We must arouse ourselves; we must purify each man his own heart, and then together purify the church. Then God will be with us, and men will be saved; for they will not be able to stand against the mighty 'power of God.' I want, brethren, to feel too David's penitence and need, and to pray David's prayer. That is what I want; that is what we all want; — a pure heart, — steadfastness in the faith, — the Holy Spirit with us, — and the joys of salvation in our hearts; then will we be able to teach transgressors in love and faith, and they will be converted. They cannot then help being converted, for God is almighty."

All seemed to feel the force of these words of the good brother. May they produce their appropriate effect.

A Tui's health seems quite firm again. May his valuable life be long spared to us.

* The native assistant A Tui spent three months of the last year in travelling and preaching in this district. See Mag. for April, p. 111.

Candidates for baptism.

4.—To-day we had a church meeting to listen to the Christian experience of three applicants for baptism. Two of them are females; — one of them, the woman formerly insane, alluded to under date of Feb. 26; the other is a member of Mrs. Johnson's boarding school — her oldest pupil. The other applicant is a fisherman from Tung-chiu.

The woman from Chek-chu gave a very clear and satisfactory account of her change. She seems to be in an exceedingly interesting state of mind. I have not a doubt but that she is under the teaching and guidance of the Holy Spirit. She has met with a good deal of opposition, strange to say, from both her own and her husband's friends, who are bigoted idolaters. "But this," she remarked, "does not make me afraid or ashamed; for Jesus is mightier and better than they, and I feel that I must love and serve him. He has done great things for me."

Mrs. Johnson's pupil has been under her care and in our family now nearly five years. Some two years ago she manifested some interest in the truth, and more than usual tenderness of heart when spoken to; but it did not seem to be enduring. She has, however, for the past six months appeared at times under very deep religious conviction, and has wept freely when we have spoken and prayed with her. We feel fully convinced that she is a "chosen" one.

The poor man from Tung-chiu is very ignorant, but seems an earnest and truthful inquirer, and is well reported of by A Tui and the brethren from Long Island. His old father, living in the Tie-chiu district, having heard that his son had abandoned idolatry and was following the teachers of a foreign doctrine, was greatly distressed, and sent for his son to go home. When he reached home, his father at once began to reproach him for his want of filial piety, and for forsaking the gods of his ancestors. But he says, when he explained to his father the new doctrine, his displeas-

ure abated; and as he from day to day made known to him more and more, he was greatly astonished; for he had heard that foreigners formerly had made war with China on account of opium, and had since come and introduced all manner of wickedness into "the Middle Kingdom," and that consequently this doctrine must be all bad. But now, hearing there were men who came, to China not for opium and gain, but to teach men a pure worship and to lead them to a pure life, and to a love for the true and good, his heart greatly rejoiced. He accordingly advised his son to return, and if it was as he said, to put himself under the instruction of the teacher of this new doctrine; and that by and by he would himself come and see for himself, and learn more of the doctrine; for it did his old heart good to hear of it.

The above is the substance of the narrative of the young man's visit to his anxious and aged parent. May we not hope that this young man has been used by the Holy Spirit to convey "words" to his distant home, whereby his father and his father's "house shall be saved?"

The church unanimously expressed themselves satisfied with these three cases, but thought it would be prudent for them all to wait for baptism till the next communion season.

Natives keeping the Sabbath—Inquirers—Baptisms.

28.—A Tui writes to me from Tung-chiu that two shop-keepers at that place, who have been in the habit of visiting the chapel frequently to converse upon the subject of religion, and who have for more than two years been occasional attendants upon the chapel services, have of their own accord recently closed their shops on the Sabbath day. They have written in large letters upon signs, which on the Sabbath morning they suspend over their doors,—An-sek jet ("The day of rest"). Some three or four men, connected with these houses, he writes, give evidence of being truthful inquirers for the way of life.

Lord's day, May 4.—The three candidates for baptism, concerning whom I wrote under date of March 4, were baptized this morning at 7 o'clock. Notwithstanding it was a rainy morning, more than fifty persons were assembled at the water side, to witness the administration of the ordinance.

We have had large and interesting congregations all day.

GERMANY.

JOURNAL OF MR. RINGSORFF.*

The Darbyists — Christ, the only true refuge.

October 12, 1855.—I made a journey to the Siegerland, where there has been of late much inquiry for the truth, and, — a sure test of spiritual life, — much opposition from the world. One of the first persons I met was a Darbyist, one of the followers of Darby, who teaches that Christians should look away from their own hearts and keep their eye fixed on Christ in such a way as to take no account of their sins.

In my wanderings to-day I met a young girl reading a Roman Catholic prayer-book. I asked her whether it met all her spiritual wants. "If I may say the truth," she replied, "alas, no; sometimes I commit sins that are not mentioned in the prayer prescribed for the day, and I cannot always confess immediately to our priest; and as long as the assurance of forgiveness is not mine, I am very miserable." As I now led this poor child to the fountain ever open for sin, her tears flowed freely. "Your words are very comforting, sir," she said, "and if Christ is willing to receive me as I am, without any other price than that he has paid, why should I not go to him?" I asked her whether she knew what she would incur by reading the Bible and praying to God without the intercession of saints?" "O, yes, I shall be regarded as a heretic, but I feel

* Mr. Ringsdorff's field of labor is at Vollmarstein, in the Prussian Rhine provinces.

that Christ alone can save me, and nothing shall keep me from him."

At Freudenberg and many other places, I held well attended meetings. An aged Christian assured me that he loved me as much as when I was in the national church, though he hated baptism. Of the church party at Freudenberg, many of the younger and more lively Christians incline to us, and even the older ones, though unwilling to become Baptists, would gladly form an independent church, so unscriptural do they feel their present union with unbelievers to be.

"Thus it becometh us to fulfil all righteousness."

17.—Baptized a young man at Altena, who, though he is far gone in decline, desired to fulfil all righteousness. He had been one of our bitterest opponents when the work began at Altena; and, though his weakness prevented him from showing his anger in actions,—"in my heart," he said, "I was like Saul of Tarsus when he 'made havoc of the church;' but like him too I understood the voice that said in my ear, 'why persecutest thou me?'" It was not without some hesitation that I undertook to perform the ordinance on this weak brother; but his own joy was all-absorbing, and I was happy to find him stronger rather than otherwise after the baptism. What he most dreads is the anger of his parents, who are violently opposed to us.

20.—To-day I received a letter from Freudenberg. Our young brother, notwithstanding his illness, has been expelled from the parental dwelling. A servant girl, to whose admonitions they attributed this event, has also been dismissed. We have of late had several additions from the church of Lindermann, which is now apparently being dissolved.

"Few that be saved"—Baptism the "answer of a good conscience."

23.—Visited a family at Hasse. The mother being an invalid can but rarely attend our services, and here, in a par-

ish of three thousand persons, there is scarcely one decidedly pious believer.

28.—A young girl whom I confirmed some years ago, to-day applied for baptism. She felt, she said, that her Christianity was now only begun, and that she had been utterly unfit for the ordinance administered to her in childhood. Her simplicity pleased me much, and she will, I trust, prove a valuable addition to our number. The Lord is still smiling graciously on his work here, so that our chapel, which owes its erection in part to sacrifices made by the brethren, is nearly filled on the Sabbath.

Error corrected—The ignorant instructed.

Another letter from Freudenberg tells me of more conversions. Much excitement prevails, owing to the expulsion of a young girl from the house of her parents. Her mother says our doctrines must be erroneous, because she has read in old books of pious people who did not receive forgiveness of sins until after years of seeking, while her daughter professes to have obtained peace in a few days. Br. Wilkes, to whom she said this, pointed her to those instances in the gospels where our Lord's first salvation is,—“Thy sins are forgiven thee,” and she has now herself begun to search the bible, as she is desirous to do her daughter justice.

Nov. 3.—Several of our best members begin to evince a Darbyistic tendency, but they do not yet go so far as to say they are without sin, and will, I trust, be preserved from falling into this error. I feel each day increasingly, that watching and prayer, as well for myself as for my charge, is needful. From Dec. 5th to the close of the year I have been constantly on missionary tours except on the Sabbath, when my presence is required at Vollmarstein.

Jan. 1856.—Walking out to-day, I met a man who, on my asking him, said he had never heard either of God or Christ, of heaven or of hell. But to the question, “Do you pray?” he replied,

"Yes, the Lord's prayer." "And why do you pray?" "Because others do so." Is it possible, I thought, for heathen in Africa to be more ignorant than this man, — a so-called Christian? It was long before I could make him understand his position towards God as a sinner, and the way of salvation. An impression, however, seemed to be made on his mind, and he promised to read some tracts I gave him.

In speaking with a man as to the age of the castle of Vollmarstein, I said, — "The hands that built it have for centuries been mingling with the dust." — "Yes," said the man with a shudder, "but pray do not speak of death; the thought of it embitters my life." "But Christ has removed the sting of death," I replied, "which is sin. If you love him, death will be gain to you." A look of eager astonishment was on the man's face. "Is it possible that I can be delivered from this fear?" he said, "O, I will do anything to be freed from it." He listened attentively while I spoke, and buying a testament promised to read it.

19. — I re-visited B——, where, ten years ago, when it was constituted a church-parish, I preached the first sermon. Some awakening took place, but an unbelieving minister being placed there after me, many of the people became Roman Catholics. I now found the greater part of the population Roman Catholics, but not so bigoted as to refuse me admission to their houses; and it is my impression that with a little trouble many here might be won not only for Protestantism but for Christ. Tracts were well received, but no one would go so far as to buy a bible.

Edict touching literary instruction on the Sabbath.

Feb. 5. — I addressed a petition to government on behalf of those members of our church who are apprentices. According to a recent edict, all young men of this class are to attend instruction in writing, reading and arithmetic, which

is to be given every Sabbath afternoon. We have asked for dispensation from the edict on the ground of our religious convictions regarding the sanctity of the day, with a promise that the instruction is to be given during the week.

Dissenters required to pay church rates.

11. — Made many visits among my people. As a church our external position is assuming a gloomy aspect. According to the edict of toleration published in 1847, dissenters continue to pay church rates a year and six months after their declared secession from the national church. This we have done on our part; yet a brother who seceded in 1853 has continued to be taxed to the present time. This is owing to the annulling of the edict of toleration by the court of appeals; and it is probable we shall all be called upon to pay church rates. We are in some doubt how to be prepared to act, as our conscience will not permit us to aid in the support of a church whose institutions we believe to be unscriptural. But the Lord will give us the needful wisdom, and we will not anticipate evil.

Love-feast — Additions by baptism.

To-day the church at Vollmarstein arranged a love-feast in honor of the birthday of br. Funke, who has done much for their temporal and spiritual welfare. He went to attend the ordinary service, and was amazed to find the church gathered to present him with an arm-chair. He is a plain-spoken man, but wealthy, and one of those who say not of their possessions, "They are mine." His liberality is the more commendable in our eye, as he is constantly hindered in his efforts to do good by an ungodly wife.

24. — A brother was to-day added to us by baptism, and the day was in many respects an interesting one. At our church meeting several brethren spoke with great fervor. I am happy to observe such simplicity among the members. Every one speaks as he feels, and

my heart is often far more warmed by the unadorned speeches of my own people, than by the most eloquent oratory of those whose productions are the result of labor and forethought.

Sin abounding—A true missionary.

27. — On a missionary tour, and preaching in many towns and villages. Everywhere hearts and lives in which sin has made fearful havoc, but no one asking for help. O that I had the pen of a ready writer, to depict the horrors of sin, which, like a pestilence, have overspread our land! But I shrink from even lifting the veil off the hideous spectacle which, while his heart loathes it, the missionary, even in this our Christian country, must daily behold. The Lord is indeed willing to save to the uttermost; but how shall we receive, if we do not ask? And how shall we be able to face that wretched throng which will finally call on the mountains to cover them, if we have not done our utmost to save them? May the church of Christ agree in this matter,—to plead for the salvation of Germany, until she is heard for her importunity's sake.

March 15. — At Freudenberg I found br. Blesner suffering from fever. He is one of the missionaries sent out from Hamburg last year, and is supported by a gentleman in Scotland. His pleasing yet earnest manner has gained him access with high and low, and everywhere I heard lamentations on account of his illness. His labors have been followed with an uncommon share of blessing, and he is evidently happiest when engaged in his Master's work, as even during his delirium he spoke only of Christ, and was impatient to be up and winning souls for him. We are thankful the Lord has given us such men to labor in Germany, and our only desire is to have their number increased.

23. — This morning I baptized eight converts. The Lord is working mightily in many hearts, and even over the children of my bible-class a spirit of inquiry has come. May He do for us more than we can ask or think. Our increase of

members during the past quarter has been thirteen.

—
LETTER FROM MR. LEHMANN.

Baptism of children—Occupations.

Berlin, June 3, 1856. — The chief object of my care is always my flock. I feel great joy and courage in preaching the unsearchable riches of Christ. Our Sabbath meetings are very well attended, and the Lord shows that he is faithful to his promise that his word shall not return unto him void. We have not a very great, but a continual increase, and there are many applications for admission to the church. A few days since I baptized five more dear children of God, as I trust they are, — one of them a man of age, and four little girls. It is quite peculiar in this our time, that the Lord awakens so many of this latter class. Within a year or two past, twenty-five of them have been added to the church, and they form a little fold of themselves. Considering their tender age, their conversation has been consistent. I do not as yet repent of the reception of these little ones; I trust they will form a kernel of the future church, as they are nourished from their childhood with the truth as it is in Jesus, and with sound doctrine and principles drawn from Scripture. I also take much pains to instruct them on week-days. Besides, I superintend the Sabbath school, and every Sabbath at noon give a Bible lecture to the teachers, as a preparation for the understanding of the subject to be examined.

A large share of my time is occupied by correspondence with all the churches and with several colporteurs sent out from Berlin. In all the difficulties experienced by the churches and by our ministering brethren, I am called upon for advice, and to aid them in writing memorials, and to plead their cause before the mighty. If all such cases were to receive full attention, they would require all my time.

The residue of my time I devote to

pastoral visitation, which is so entirely neglected by ministers of the state church, and which is nevertheless so indispensably necessary to keep all together, to bring comfort to the sorrowful, and encouragement and admonition to the indolent and the wavering.

The king of Prussia and the Evangelical Alliance.

Besides this, the Evangelical Alliance has occupied much of my attention. A copious correspondence has been carried on with reference to this association, and it has assumed a new importance. Our king, strongly influenced by the deputations of the Paris Conference, who held an interview with his Majesty at Cologne last year,* has since expressed his full adhesion to the Alliance, and written also to England to this effect,—at the same time suggesting the plan of holding in Berlin a Conference like that in Paris. Of course this favorable intimation has been saluted with deep gratitude to God, and all due attention has been given to the proposed plan. We are now expecting a deputation of the British branch of the Alliance and also of the French, to prepare the way for the intended European conference here.† We pray that God's blessing may rest upon it. It is fairly hoped that with the consolidation of the Alliance in Germany, with our king at the head, all the narrow views in regard to clerical authority and the many methods of persecution will be effectually brought to a close. This is not the least consideration which has induced me to devote so much time and attention to this cause.

Of the necessity of a re-action against the views of clerical power, which grow more and more exorbitant, even our king may be convinced. I recently attended the Pastoral Conference, which

is held here every year, and was again impressed with the spirit which prevails. Lutheranism, in its strictest form, holds the ascendancy, and baptismal regeneration is enforced with even fanatic energy, and both are held with idolatrous attachment. Puseyism is a very moderate form of error, compared with this Lutheranism.

The Prussian Association.

16.—The meeting of our Prussian Association was a time of great interest and edification. Thirty-three delegates were present, and among them brn. Oncken, Köbner, Braun and several others. Br. Köbner presided over the body. Our deliberations continued four days, June 9–12,—besides which we spent a very blessed Sabbath. Our chapel was beautifully decorated with garlands and crowns by the ingenious hands of our sisters, and the words—“Peace be unto you”—were inscribed in flowers over the pulpit. Br. Oncken did not arrive till Monday. On the Sabbath, br. Klinker, of Liegnitz, and br. Köbner, of Barmen, preached; br. Penner, of Elbing, on my left, at the Lord's table, made an introductory address to the people, and Dr. Steane, of Camberwell, on my right, offered concluding remarks. We enjoyed in the fullest measure the goodness of the Lord, and the congregation was exceedingly crowded.

The following were the public exercises and topics of deliberation at the Association.

1. How to overcome the difficulties in the reception of new members, occasioned by the interference of judges and officers.
2. How to proceed in relation to similar difficulties as to holding meetings.
3. The formation of a distinct church at Sechhausen, now an outstation of Berlin.
4. Difficulties existing in the church at Zückerick, and the proper mode of proceeding in regard to them.
5. The means of extending the mis-

* See Mag. for January, 1856, pp. 15, 16.

† The deputation had several consultations with the Committee of the German branch of the Alliance, in which it was concluded to have no large conference the present year, but to prepare all for one the year following.

sion among ourselves by the enlargement of our churches and gathering in a greater number of souls.

6. The strengthening of the church at Berlin, and the calling of br. Thiess, of Stralsund, to the pastorate;—a measure which was resolved upon.

7. The support of pastors by their churches, which was strongly recommended.

8. Address of Dr. Steane, who presented a letter and saluted the assembly in behalf of the Baptist Union of Great Britain and Ireland. Dr. Steane was also sent by the British branch of the Evangelical Alliance as a deputation to prepare the way for a Conference like that in Paris, to be held in Berlin, according to the wish of our king. The deputation had enjoyed an audience with the king, by whom they were most kindly received. Dr. Steane commented on the persecutions endured by our churches and the steps taken to alleviate their condition, and encouraged the brethren to steadfastness and patience.

9. On securing to the churches the

legal ownership of the chapels in which they worship.

10. On divorce; the proper steps to be taken with members involved in it.

11. Reports of Bible colporteurs and deliberation on the means of removing the difficulties that interfere with their work.

12. Report of Mr. Lehmann on the Pastoral Conference of the state-church and the ultra-Lutheran tendencies existing in it.

13. On the age at which children may be considered capable of examining themselves with reference to partaking of the Lord's Supper.

14. Various questions on church discipline and the management of affairs.

The meeting of the Conference was of very deep interest, and one of the most important ever held. The next session is to be at Stettin.

A love-feast on Monday evening, and an excursion *en masse* into the country, to Mariendorf, where br. Oncken preached in the open air to a large assembly, were the holy recreations of the occasion.

MISCELLANY.

THE ZEMINDARY SYSTEM IN INDIA.

The proprietorship of the land in India had been, previously to the time of Lord Cornwallis, variously assigned:—

1st. To the reigning sovereign.

2nd. To the ryots, or immediate cultivators of the soil.

3rd. To an intermediate class, called zemindars; this last class were in olden time hereditary superintendents of the land.

When the Mohammedans conquered India, they exercised an indirect authority in the hills and poorer districts through tributary Hindu chiefs—to them was applied the Persian term “zemindar,” or landholder—probably, as Campbell in his “Modern India”

says, “to show they were not sovereign princes, but native subjects exercising a certain authority.”

These tributary chiefs were afterwards swept away, and with them disappeared the Hindu hereditary district officers. The latter, the Moguls were inclined to revive, and they did establish a class of hereditary officers—superintendents of lands—to whom they applied the old term, zemindars. The heir of a deceased zemindar, if well fitted, was generally confirmed as his successor, but was always liable to be deprived for misconduct or disfavor. None of the modern zemindars can boast ancient Hindu rank.

Lord Cornwallis and many able men

about him, felt great difficulty as to the best mode of raising the revenue for the support of the government in India; he introduced in Bengal certain arrangements which were called "the permanent settlement." Sir John Shore, afterwards Lord Teignmouth, tried to trace the title of the zemindars to the land up to the time of Akbar, contemporary of Queen Elizabeth; but he and others finding, in the course of their inquiries, that there were other claimants to the proprietorship of the land, proposed to limit the settlement to the zemindars to ten years. Lord Cornwallis, however, was tired of difficulties, and viewing every English institution with the utmost partiality, thought that a landed aristocracy would be the best thing for India; he insisted that the zemindars either were the actual proprietors of the land, or should be made so forthwith by the creation of an absolute private property to do what they would with, that the government revenue should be fixed and limited in perpetuity, and that government should no more interfere, but should simply retain the right to sell the land for the nonpayment of revenue.

It is due to the directors of the East India Company to say they gave only a qualified assent; but their determined governor-general, immediately on receipt of his dispatches, proclaimed the settlement which now holds.

The Honorable Company in their assent expressly reserved to themselves the "right to modify it by any regulations necessary for the protection of the ryots."

Campbell asserts, "that this settlement was really made in ignorance of the country. Even the very first step towards the roughest settlement of modern times — the definition of boundaries — was not taken."

A select committee of the House of Commons condemned the arrangement. High authorities even pronounced it illegal. Sir Thomas Munro, one of the most popular Englishmen who ever lived in India, was decidedly against it.

Now how has this zemindary system worked? What has been the result in Bengal? If good, its fruits should appear.

The Rev. William Arthur, once an Indian missionary, now secretary to the Wesleyan Missionary Society, says:—

"Bengal — our finest, our richest, our metropolitan province — is in such a state, as regards the material condition and moral character of the people, that men of candor and sense raise the question whether they have not deteriorated in our hands."

He adds: "The whole tenor of trustworthy information, and, indeed, of the evidence taken before the two Houses of Parliament from the most favorable lips, is to the effect that Bengal is in a state of misery, insecurity, and demoralization, which are enough to dishonor the name of a power which has been for half a century its master."

Other authorities confirm this statement. Now how has this state of things been brought about?

The proceedings of a general conference of Bengal protestant missionaries, held in Calcutta last September (1855), afford the reason in two papers read at that conference by the Rev. F. Schurr, of the Church Mission, and the Rev. J. C. Page, of the Baptist Mission.

From these papers we learn that the ryots are entirely in the hands of the zemindar; who, if he be an oppressive landlord, as is most generally the case, reduces the poor peasants to a condition nearly as bad as slavery itself.

If he deals with the ryot direct, he exacts much more than the revenue required by government. The ryot does not object to pay what is lawfully demanded of him; on the contrary, he declares frequently that he is ready to pay two or three times the amount required, if he could pay it direct to a British officer, as under the ryotwary system in Madras, or under the village system in the north-west provinces.

But the zemindar frequently leases portions of his holding to others, who

again, in their turn, sub-let it, till the poor ryot is ground down by repeated exactions till he can scarcely get salt to his rice. The same sub-letting system prevails in Bengal which prevailed in Ireland a few years since, and inflicted such deep evils on the peasantry there.

Campbell says: "The zemindars prove an unthrifty, rack-renting set of people, and take the uttermost farthing from their under-tenants."

The *legal* power of the zemindar is very great: he can compel the attendance of a ryot — no matter what time of year, or however urgent may be his business in relation to his crops — whenever he pleases, for a fresh adjustment of rent, or for measuring any land within their respective estates which is liable to measurement. They have oppressive powers in the distraint for rent. The police are also nominated by the zemindars, who see this native force paid; and thus these men, frequently without consciences, become the agents of the zemindar.

But beyond the *legal* power, there is a *worse* exercised. The zemindar in many districts is magistrate, collector, judge and landlord. All claims are adjusted by him; all manner of charges decided or dismissed by him. The favorite mode of punishment is by *fine*, and this fine the zemindar not only exacts but keeps. The zemindar strives to keep any transgression of the law secret from European officers, that he may profit by the punishment. But has the ryot not rights as a tenant? Alas! even here the value of his rights consists in his possessing documents to prove his claim; these, however, are rarely given, or so artfully worded that their value is deteriorated. Receipts for rent are difficult to obtain; money is taken on account; interest charged on the balance. Thus arrears of rent, augmented by interest, are constantly kept up, and the poor ryot, once behind hand, is constantly in the zemindar's power.

Then the zemindar claims another character beside that of landlord, magis-

trate, collector and judge; he claims to have a *religious interest* in the ryot; and this, like all the rest, is turned into a source of revenue. He assumes to be the father and guide of his people! He requires the ryot to profess the same faith as himself; the more his little ugly god is honored, the more worshippers he can command, — the greater the influence he possesses with the priesthood, the more honor he gets to himself. The zemindar's religion is cheap to him, because he makes it dear to the ryot; the ryots have to pay the expense of any religious festival, for it is at their peril if they refuse or seem reluctant to do so; and if the zemindar in his zeal enters on a pilgrimage, the ryots must repay the money spent.

Then there are *social* claims. When a birth takes place in the zemindar's house, the ryot must bring his present; when the young one is able to taste rice, the acceptable gift must be repeated. When a betrothal takes place — and this is pretty early in India — the ryot must again manifest his joy by a gift; and when the marriage is consummated, the poor fellow must make another contribution; and when death at last visits the house of the zemindar — for it sometimes will visit even this great man's dwelling — the ryot must again testify his sorrow by the same means by which he proclaimed his joy — another contribution. In these and many other all but inconceivable ways, the zemindars manage to extort from their ryots the scanty profits of their farms; and all these things come upon the poor fellow till he is driven to the borders of despair, and resigns himself hopelessly to his lot. Even the very disasters that befall the poor ryot are turned to the advantage of the zemindar. When the floods overflow the rice fields, and these waters produce fish, the zemindar taxes the ryot for fishing on his own fields! Still further, for every tank that is dug by the ryot, for every tree he finds it useful or necessary to cut down, some moderate, but most unjust, sum is asked.

Is not this oppressive enough? And yet there is more

The indigo planters will frequently purchase zemindary rights, and make the poor ryot grow indigo on his best ground to the neglect of his own interest; the planter offers him a certain amount for the cultivation; but this amount is soon exhausted in the bribes he must pay to the various agents of the zemindary planter. Those familiar with the fact say that the ryot never makes anything of his crop; for if he has too many bundles of indigo, the siscar quietly puts some of them to his own credit.

Fines meet him at every turn: if a bullock strays into the indigo field, the ryot must pay. Once on the books of the factory, and his pace to ruin is accelerated. The season for sowing and reaping indigo and rice almost invariably coincide; the ryot will, therefore, frequently lose the proper season for his own crops, while he is forcibly kept in the indigo fields.

It is not meant to be affirmed that all zemindars are equally grasping, cruel, and oppressive, and that all indigo planters are equally unjust; the greatest oppressors of the poor ryot are the agents of these men, fellow-countrymen of the ryots; the most selfish of human hearts seem possessed by the Bengalee.

Yet such powers existing anywhere are sure to be fearfully abused.

What formidable difficulties in the way of Christian missions are presented here!

The constant, grinding, life-exhausting oppression of the poor ryot tends to fatalism. It shuts out hope, leads to indifference to everything above animal gratification, debases and demoralizes the community. "They look," says Mr. Schurr, "on this life as their hell, and live in utter disregard of a future world."

The zemindary and planting system so impoverish the ryots, that they are unable to send their children even to a charity school; as soon as a boy is five

or six years old, he is sent into the fields to tend cattle.

Ryots judge of all Europeans by the planters, who come among them simply to make money, and leave the land (their object accomplished) with no more sympathy for it. It is, therefore, difficult to make them believe that the missionary can be disinterested.

As the zemindar profits so largely by fines exacted to conceal crime — by illegal and unjust requirements on other grounds — he may well dread the influence of Christianity on the ryot, for this would at once strike at the root of his ill-gotten gains. His opposition, therefore, is a formidable difficulty.

Now should this system be left alone? Is it right, morally and politically, that it should continue?

High authorities believe the settlement to be an illegal one; that the zemindars had no title to the land.

Campbell says, the zemindars are no longer entitled to be considered as hereditary superintendents of the land "for the proprietary rights have been sold over and over again, and are in no way derivable from any old hereditary source, but are simply transferable, and constantly transferred, properties, like any other chattel."

If, then, it be an illegal settlement, and the ryot, not the zemindar, the real proprietor, ought not the matter to be reviewed? But if it be pleaded, as it may fairly be, that possession for nearly seventy years must give a legal right, yet, as Campbell has proved, there is no hereditary right, it simply becomes a money question; and shall money be urged against moral claims and religious obligation?

The East India Company, in sanctioning "the permanent settlement," expressly reserved to themselves "the right to modify it by any regulations necessary for the protection of the ryots." Let them be called on so to modify the zemindary system; for surely the ryots need protection. — *Bap. Miss. (Eng.) Herald.*

NATIVE AGENCY.

It must be obvious to all who contemplate the magnitude of the missionary work in India—the evangelization of 150,000,000—that it can never be accomplished by the direct personal labors of men sent from Europe and America. How is the great population of that country ever to hear the gospel? The answer to this inquiry is obvious and easy to find. This great work must be accomplished chiefly by a native agency. It is by such an agency the great body of the people of India are to be converted to Christianity, and they must then have a native ministry.

The manner in which the East India Company acquired possession of that great country, and still holds and governs it, furnishes an appropriate illustration of the means by which its inhabitants are to be brought from their present state of superstition and idolatry into the kingdom and under the government of Immanuel. The English acquired India by employing the inhabitants of the country to conquer it for them. The East India Company sent agents and officers to India, who enlisted the natives into their service, formed them into regiments, instructed them in military discipline, furnished them with weapons, and showed them how to use them. These officers had then to retain the control of these regiments, support them, and accompany, or rather lead them from province to province, and from one country to another. The sable regiments, thus enlisted, disciplined, and supported, have been seen following their English officers, and marching under their banners, not only in every part of India, but in Egypt, in Arabia, in Persia, in Afghanistan, in Mauritius, in Burmah, in Java, and in China and its islands. Of the East India Company's military force, probably at no time within a century past has more than one fourth, and sometimes not more than one eighth part, been European, and all the rest have been natives of the country. A similar

course has been pursued in the civil government of the country. Of the great number of men there employed in government business, only a very small proportion, probably not one in 100, are sent from England. But these few employ, superintend, direct, and control the whole. To this system of policy, civil and military, wisely conceived and ably managed, England is indebted for the acquisition of her Asiatic possessions. And she could not now retain and govern her possessions in India by any civil agency and military force she could send from England. She can only retain and govern what she has acquired by continuing to employ the same agency under her control. And if the English had not pursued this course of policy, their possessions in India would now have consisted of some scattered forts here and there, and a few square miles of territory around them.

Now the Christians of America and Europe must pursue a somewhat analogous course in conquering India from the powers of darkness and bringing it under the dominion of Immanuel. Missionaries must first be sent from Europe and America to preach the gospel; but they should, from the first, have the work of preparing a native agency in view.

The climate of India furnishes strong reasons for raising up a native agency as soon as practicable. Though not so unhealthy as has been generally supposed, yet the climate will always be enervating and sickly to the European and American constitution.* Not only is life

* "It is generally believed that in this country [India], owing to the deadly climate, the average duration of missionary life is 7 years, and many have come out as missionaries under the idea that they would be certain to meet with a premature death. But this is a great mistake. From a careful induction of the lives or services of 250 missionaries, we have found that hitherto the average duration of missionary labor in India has been 16 years and 9 months each. It was doubtless much less at first, and numerous cases can be adduced in which young missionaries were cut off after a very short term of labor. But a better knowledge of the climate, and of the

shorter and health more uncertain, but they have less energy of body and mind than in their native climate. And they can better perform the labor of qualifying a native agency, than they can endure the fatigue and exposure of preaching to the native population in the only places and circumstances in which they can have access to them. It is impossible for missionaries to pursue their labors of itinerating and preaching in the cottages, and hamlets, and villages over a large part of India, during much of the time in the hot months and in the rainy season. But such are the constitutions and habits of the natives, that they could perform such missionary labors, and yet suffer little inconvenience or injury to health from what has often cost Europeans sickness, sufferings, and death.

The nature and number of the languages of India furnish a strong reason for missionaries to prepare a native agency for their work. Probably few Europeans or Americans acquire the exact pronunciation of the native languages, just as few foreigners ever acquire the exact pronunciation of all the words and sounds in the English language. Some of the native languages are difficult to acquire, and in most of these languages the first missionaries had to prepare grammars and dictionaries. Missionaries now have many and important facilities for acquiring the languages of India, compared with what their predecessors had. Still, to acquire such a knowledge of any

precautions to be used against it, the use of airy dwelling houses and light dress, with other circumstances, have tended very much to reduce the injurious influence of the climate and preserve health, so that the average duration of life and labor is improving every year. As an illustration of this fact we may state that out of 147 missionaries laboring in India and Ceylon in 1830, fifty (we can give their names) are still laboring in health and usefulness; while of the 97 others, who have since died or retired, 20 labored more than 20 years each. Several living missionaries have been in India more than 30 years. It is a remarkable fact that the average missionary life of 47 of the Tranquebar missionaries last century was 22 years each." — *Calcutta Review*, No. 31, p. 244.

vernacular language as every missionary should have, requires considerable time and labor, and during all this time he must be supported from the funds of the society with which he is connected. Now, a native missionary would not require this time, labor, and expense, and would yet be able to use his vernacular language in a more forcible, effectual, and acceptable manner, more suited to persons of every degree of capacity and measure of intelligence, than American or European missionaries are ever likely to acquire.

There is yet another reason in the languages of the people for a native agency. In most of the large cities the population is composed of different classes, and these classes have each their own language. Men of business early and easily acquire a knowledge of these different languages, and use them fluently as far as they have occasion. But the people of each class generally understand and use only their own hereditary language. Now a missionary has seldom time to acquire two or more languages so as to use them intelligibly and acceptably on religious subjects; and yet for want of understanding them, he often feels that he cannot improve the best opportunities and openings for usefulness. But a native missionary would not experience this difficulty; for such educated men generally understand all the languages used in the places where they live, and they can often apparently use one as well as another.

Another important reason for a native agency is its cheapness. The expense of one missionary's going to India, and of his support there till he has become qualified for his work, is ordinarily enough to educate several native missionaries. And then the expense of one American or European missionary (including his family), when reduced to the lowest rate consistent with a due regard to health and usefulness, is ordinarily enough to support several native missionaries. The truth of this is well known to all who have any experience of living in India,

and it corresponds to the systems of salaries and allowances in use in all missionary societies for their European and native agency.

I often heard native missionaries preach to their countrymen, and I have never heard religious services of any kind and in any place with greater satisfaction. Their sermons and exhortations were sound in doctrine, appropriate in manner, and fervent in spirit. No one can hear them thus addressing their countrymen on the sin, folly, and absurdity of polytheism and idolatry, describing the character of Jehovah as displayed in his works and revealed in his word, inculcating the duty and obligation of all to love and serve him, setting forth his love for mankind as manifested in the

way of salvation, and the love of Christ as exhibited in giving himself for an atoning sacrifice, and now exalted to be a Saviour, able, willing, and waiting to save all that come unto God through him, and then urging them to forsake their idolatry, turn to the true God, flee from the wrath to come, and lay hold on eternal life by looking to Jesus as their Mediator and Saviour — no one can hear these native missionaries thus addressing their countrymen, without being forcibly impressed with the great importance of a native ministry, and also with the importance of using all the means which appear likely, by the blessing of God, to secure such an agency in every mission as soon as possible. — *Rev. Dr. Allen, late Missionary in Bombay.*

AMERICAN BAPTIST MISSIONARY UNION.

DEATH OF MRS. BIXBY.

We are pained to announce the death of Mrs. Susan C. D. Bixby, of the Maulmain Burman Mission. Severe pulmonary affection indicated the necessity of a change of climate, and a voyage home was determined on as the only means of prolonging her life. She arrived at New York with her husband in the ship *Ino* from Singapore, Aug. 6, reaping no visible benefit from the voyage. From New York she proceeded at once to Vermont, in the hope at least of spending her last days among her kindred. She died at Burlington, August 18, at the early age of 27 years. Her end was peace.

Mr. and Mrs. Bixby were of the company which sailed from Boston for Maulmain in the *Springbok*, Jan. 17, 1853. The other missionaries were Mr. and Mrs. Rose, Mr. and Mrs. Whitaker, and Mrs. Cephas Bennett. We hope to present a more extended obituary next month from the pen of her husband.

DONATIONS.

RECEIVED IN AUGUST, 1856.

Maine.

Warren, Mrs. Eliza A. Kennedy 10; ch. 15; Brunswick, Main st. ch. 6; Harpswell, a fam. friend, 25 cts.

30.25

New Hampshire.

Dover, ch.

12.00

Massachusetts.

East Boston, James Charter 10; Watertown, Ladies' Miss. Soc., Miss Julia Stone tr., to sup. Newell Brown in Nowgong Orph. Sch., 25; Newton Centre, 1st ch., mon. con. 34.00; Westboro', ch., T. F. Hastings tr., 18.31; Tyngham, ch. 17; Hanover, Rev. D. B. Ford 8; Billerica, a widow's mite, 5; Clinton, ch., with other donas. to cons. Dea. John Burditt L. M., 61.11; 174.02
Kingston, ch. 30; Plymouth, ch. 30.75; Rowley, ch. 18.62; North Oxford, ch. 1; Southbridge, ch. 72.58; Webster, ch., of wh. 8 is fr. Mrs. Ann Bacon, for the Teeloogoo mission, 63.58; Bellingham, ch. 25; Northboro', ch., of wh. 13.06 is fr. Fem. Miss. Circle, & 20 fr. Mrs. C. Gale, 33.06; Worcester, Pleasantst. ch., mon. con. 25; Spencer, ch. 6; Worcester Asso., bal. in tr., 1.63; Hyannis, ch. 125; Oosterville, ch. 16.98; Brewster, ch. 12.00; Edgartown, ch. 10; Nantucket, ch. 8.60; East Tisbury, ch. 5; West Tisbury, ch. 3.50; South Yarmouth, ch. 4; Marshpee, F. Miss. Soc. 7.18; a friend 1; to cons. Rev. J. L. A. Fish and Dea. Solomon Robinson, Rev. S. A. Thomas, Rev. W. H. Walker, L. M., per Rev. J. Aldrich, agent, 500.98

674.9

Connecticut.

Litchfield, a friend 10; Bridgeport, Thomas P. White, to sup. William Reed in Mr. Vinton's Sch., 25; 1st ch., William Hall

50; Stamford, 1st ch., Sab. Sch. For. Miss. Soc. 10,	95.00	
Preston city, ch., per Rev. J. Aldrich, agent,	26.38	121.38

New York.

Preston, ch., mon. con. for July & Aug. 5; Richburg, ch. 11; Homer, ch., Mrs. J. G. Wheeler 1; Mrs. M. E. Collins 1; A. C. Steward 68 cts.; H. B. Steward 1.87; Ida Collins, a little girl of 8 years, 22 cts.; Ann Judson Collins, a little girl of 5 years, 25 cts.;	21.00	
Hudson River South Asso., Tab. ch., a fem. mem. 30; Mt. Vernon, ch. 28.06; New Rochelle, ch. 7.88; Williamsburg, 1st ch. 7.60; O. M. Beach 10; Bedford Ave. ch. 15; with other donas. to cons. Fred. Glover L. M., per Rev. O. Dodge, agent,	98.44	
Union Asso., Sing Sing, ch. 40.80; Peekskill, ch. 12.51; Tarrytown, ch. 50; per Rev. O. D., agent,	102.81	
New York Asso., Greenport, ch. 50; East Marion, ch. 9.08; per Rev. O. D., agent,	59.06	
Saratoga Asso., Robert Powers, per Rev. O. D., agent,	50.00	
Oneida Asso., New Hartford, ch., per Rev. H. A. Smith, agent,	16.76	
Oswego Asso., Palermo, ch. 21; Colosse, ch. 10.50; per Rev. H. A. S., agent,	81.50	
Genesee Asso. 24.64; Attica, ch. 2.50; Batavia & Pembroke, ch. 8.12; Batavia, ch. 24.50; Elba, ch. 1; Lagrange, ch. 25.60; Perry, ch. 7; Oakfield and Alabama ch. 10.50; Pavilion, ch. 26; Warsaw, ch. 7.75; Le Roy, ch. 30; per Rev. H. A. S., agent,	177.01	
Harmony Asso. 44.89; Jamestown, ch. 50 cts.; Ladies' Benev. Soc. 6; Ashville, ch. 7; Harmony, ch. 10.47; Frewsburg, ch., of wh. 2 is fr. Sab. Sch., 3; Portland, 1st ch. 2.25; French Creek, ch. 7.25; Busti, ch. 34; per Rev. H. A. S., agent,	115.86	
Madison Asso., Fenner, ch., per Rev. H. A. S., agent,	18.60	685.54

New Jersey.

East N. J. Asso., New Brunswick, ch., Youth's Miss. Soc., to cons. Wyckoff H. Powelson, Clayton Kent, Henry S. Wright, Abraham Van Arsdale, Henry B. Snowden, and John P. Onderdonk L. M., per Rev. S. M. Osgood, agent,	578.00
--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------

Pennsylvania.

Upland, J. P. Crozer,	1000.00
Beaver Asso. 22.59; Aohor, ch. 41.75; New Castle, ch., of wh. 2.80 is fr. Sab. Sch., 20.80; Zoar, ch. 16; East Salem, ch., two ladies, 75 cts.; Amana, ch., J. Jones 1; Salem, ch. 16; J. Partridge 50 cts.; Clara A. Partridge 5 cts.; Mary E. Partridge 5 cts.; Zellenople, ch. 7.50; to cons. Rev. John Parker L. M., per Rev. S. M. Osgood, agent,	126.49
Clarion Asso., Brush Valley, ch., Rev. S. Conrad, per Rev. S. M. O., agent,	2.00
Northumberland Asso., Danville, ch. 4; Jersey Shore, ch. 12.24; Williamsport, ch. 18; Clinton, ch. 4.84; Laporte, ch. 5; Ber-	

wick, ch. 8; White Deer, ch. 9; Milton, ch., J. Mixall 5; per Rev. S. M. O., agent,	61.08
Philadelphia Asso., Williamstown, ch. 38.48; Balligomingo, ch., S. D. Farra, 25 cts; Reading, ch., of wh. 13 is fr. Sab. Sch., 25; per Rev. S. M. O., agent,	63.73
Pittsburg Asso., McKeesport, ch., per Rev. S. M. O., agent,	5.00
Wyoming Asso., Eaton, ch., per Rev. S. M. O., agent,	7.00
	1285.80

Delaware.

Wilmington, 2nd ch., per Rev. S. M. Osgood, agent,	126.80
----------------------------------------------------	--------

Ohio.

Plymouth, Calista Robins 75 cts.; Palmyra, ch. 9;	9.75
---------------------------------------------------	------

Indiana.

Bedford Asso. 12; Orleans, ch. 2.25; per Rev. A. S. Ames, agent,	14.25
Bethel Asso., 3.13; Lost River, ch. 4; Salem, ch. 4.75; per Rev. A. S. A., agent,	11.88
Flat Rock Asso. 17.48; Shelbyville, S. C. Janes 1; per Rev. A. S. A., agent,	18.48
Madison Asso., Dupont, ch., per Rev. A. S. A., agent,	7.00
Coffee Creek Asso., Mt. Moriah, ch., per Rev. A. S. A., agent,	2.00
Franklin, 2nd ch., J. Bumgarmer, per Rev. A. S. A., agent,	1.00
	54.61

Illinois.

Monmouth, Martin Kibby	10.00
Illinois River Asso., Jacob Tappan, tr., 36.70; Peoria, 1st ch., of wh. 15.35 is fr. Sab. Sch., 18.35;	55.05
	65.05

Michigan.

Detroit, Rev. C. K. Colver, 18.50; Vienna, G. S. Hall 1;	14.50
----------------------------------------------------------	-------

Iowa.

Burlington, 1st ch.	5.00
---------------------	------

Foreign.

Assam, Sibsagor, Rev. A. H. Danforth, 10 per ct. on L. M., for def.,	10.00
	38652.68

Legacies.

South Seekonk, Mass., Miss Lydia Munroe, per William S. Munroe, Ex'r,	50.00
Boston, Ms., Miss Abigail Hatch, per Thomas Mair, Ex'r,	1491.24
	1541.24
	\$5,198.87
Total from April 1 to August 31, 1856, \$19,688.21	

Donations in Goods.

Danbury, Ct., Ladies of 2nd ch. and other friends, clothing, &c., for Rev. M. J. Knowlton, Ningpo,	\$83.87
----------------------------------------------------------------------------------------------------	---------

THE

MISSIONARY MAGAZINE.

VOL. XXXVI.

NOVEMBER, 1856.

No. 11.

AMERICAN BAPTIST MISSIONARY UNION.

SAU QUALA:

THE SECOND KAREN CONVERT.

(Continued from p. 890.)

Journey to Toungoo.

Asia has given us our myths; it is meet that we repay her with our truths. From the table land east of Ararat, floods of fable descended westward and covered Europe; eastward, and over-spread India, Thibet and China. Truth from Palestine came west, and cast the fables into the land of shadows; but eastward the myths still stand unchallenged, as subjects of divine revelation and objects of religious faith, till the missionary takes the Bible in his hand and appears before them.

Josephus says Solomon procured his gold from Souphira, which, in ancient Pali, is Suvirna,—the land that was known in Hindustan five centuries before the Christian era as Suvirna-bummi, “the land of gold;” and lies between the Salwen and the Irrawadi, the Pegu of modern times. Here the Portuguese and the merchants of Venice loaded their ships with gold in the sixteenth century, as Solomon had done two or three thousand years before them. The Jews and the Phenicians, the Portuguese and Venicians went there to buy gold

and make the nations poor; but the missionary goes to sell “gold tried in the fire,” that they “may be rich.” Here too, extraordinary as it may seem, the readiest buyers are found; for it is the land of the Karens—the most anxious people on earth to receive Christianity. Here on the banks of “the river of gold,” the Pali name of Maubee,—and at “the gold siftings,” the literal rendering of Shwaygyeen,—they drop their sieves, and declare that the truths we offer them are “more to be desired than gold, yea, than much fine gold.”

Between the mouths of the Salwen and the Irrawadi, another river, the Sitang, finds its way to the sea, so little known to geographers that on many maps it may be sought in vain; yet on its banks, two hundred miles above its mouth, is the ancient city of Toungoo, the capital of a still more ancient kingdom. In the days of the Burmese government, no Christian had ever entered the territory; and none had gone there with the gospel in September, 1853, when I wrote from Maulmain to the Deputation in Rangoon, as follows:

“Altogether, I deem Toungoo the most important location for a Karen station in Burmah; and one that ought to be immediately occupied; for there are

times favorable to the introduction of the gospel, which, if suffered to pass unimproved, return again only at long intervals. The present is a period when the Karens of that region are undoubtedly expecting great changes. More may probably be accomplished in one year now, than in five a few years hence, as the whole history of the Karen missions goes to prove. From all these considerations, now that my services are no longer required at Tavoy, and both Pwos and Sgaus have enough of the Scriptures for present exigencies, I am inclined to solicit an appointment as a missionary to Toungoo.

"I shall endeavor to proceed to join my station immediately on receiving the appointment; having first written to Sau Quala, one of our best, most energetic and most judicious Karen ordained pastors, and my assistant for many years, to come up and follow me with the least possible delay. By a providential coincidence his mind has long been directed to this region, and the next dry season he intends to come up, whether I send for him or not, and travel through the length and breadth of the land with a view of taking up his abode in it."

Dr. Peck replied, September 13th, —

"The importance of Toungoo as a missionary station was presented to the notice of the Deputation some months since; and all that has been learned by us subsequently respecting it, has tended to confirm our impressions in its favor. Toungoo, as we have been led to regard it, must be *one of the four centres* of missionary operations in Southern Burmah, ranking with Prome, Rangoon, and Bassein. Your proffer to accept an appointment to it, falls in with our views, therefore, most opportunely. There is no brother better entitled to lead the way in this new enterprise, and none to whom we could more cordially entrust it. The Deputation, in accordance with the above, appoint you a missionary to Toungoo, the appointment to date from the first of October, the commencement of the mission year, when your connec-

tion with the Tavoy mission will cease. In entering on these measures, dear brother, the Deputation keep in view the plan of your return to America at the first favorable opportunity. It cannot, we think, be your duty to defer your homeward voyage beyond January. And notwithstanding, and during your absence, the Toungoo mission, we trust, will be reinforced and sustained."

Fifteen days from the above date, September 28th, accompanied by Mrs. Mason, I stepped into a large canoe with a Karen bible and a hymn book, and, turning its head towards Toungoo, pushed off from the city of the Cyclops; for Maulmain, in the Taling language, signifies "The one eye destroyed," being founded, it is said, by a cyclops with one eye in his forehead, which was put out, as that of Polyphemus was; and though not exactly by Ulysses, yet it can scarcely be doubted that Homer and the Talings drew from a common stock for their fables.

From Martaban to Ava and the Himalaya, a range of granite mountains runs nearly north and south, forming a watershed between the waters of the Salwen on the east, and of the Sitang and the Irrawadi on the west. Between Kyouksariet creek, a tributary of the Salwen, and Beling river which falls into the Sitang, the granite has not been thrown up; there is a wide, low pass in the range; and, in the rainy season, a lake rests on the dividing ridge, covering the pass. This lake is connected with the waters of the Salwen by a narrow stream, in which two boats can with difficulty pass each other; and a similar passage communicates with the Beling river. They are regarded as natural creeks; but I have been convinced from personal examination that they are ancient canals, dug by the former kings of Martaban, when one ruled, as they did in turn, over both kingdoms.

For fifteen miles we had to stem the mighty torrent of the river which Ptolemy calls Besynga, — its Taling name Biekhyn, turned into Greek, — signify-

ing "turbulent river." The Burmese denomination, Salwen, signifies "olive-fruit river," — that tree, the *elæocarpus*, abounding on its banks. The current carried us nearly over to Bielugyun, "the isle of giants," lying between the west and south mouths of the river. Giants are not more familiar to our nurseries, than they are to the Burmese and Talings. A giant came up from the sea near this island, says palm leaf history, and devoured the Taling princes as soon as they were born, till the missionaries of Buddhism reached the country. The preaching of the law converted them, and the monsters became harmless as lambs.

It was slow work ascending the stream at this season, when it pours down an immense volume of water from — we know not whence, for its sources are unknown; but I have seen the tops of Chinese coffins that were found floating on its surface; so it must pass through some part of China. About noon, we drew up to rest the boatmen and take luncheon beneath the shade of a large spreading acacia tree, a beautiful genus, of which I have noted more than ten species in Burmah, with globular heads of flowers like the sensitive plant, in some species white, in others yellow, and in one they are delightfully fragrant. Some are immense creepers, while others are noble timber trees, second to none in the country except teak.

Twenty miles' progress up Benleing river, — the stream we entered on leaving the Salwen, — brought us before Zaingyeik, or "Foot of God" mountains, two or three thousand feet high, on the topmost peak of which Gaudama, it is said, left his foot-print in the granite rock. This is a wide-spread fable, attached to various divine personages. The monks of mount Olivet show the foot-print of our Saviour, which he left there when he last touched the earth.

At the base of this mountain is the site of the most ancient city in Southern Burmah, Thatung. There is reliable history to show that it was the capital of the Taling nation, the third century before

the Christian era; when Sona and Uttara, the first preachers of Buddhism, reached the coast. It was destroyed in the fourth century of our era by the king of Pagan, who had been refused an entire copy of the Buddhist Scriptures, of which the king of the Talings had two. It is perhaps the greatest literary war on record, and proves how highly books are estimated by nations that we have complacently termed barbarous. Mr. Whitaker, who visited the site of this old city, says, — "There remain only the walls and pagodas, two of which are the largest I have ever seen." The Tounghus claim the city as theirs, but without evidence; and, Mr. Whitaker adds, "Since it has been under the protection of the English, some thousands of them have gathered in about their ancient capital; they are decorating their pagodas and building zayats and kyongs, with a zeal worthy of a better cause."

The footsteps of recent and ruthless war could be traced here and there on the banks by desolated villages, fruit and flowering trees destroyed, and the charred posts of houses that had been burned; but the sadness of the scene was sometimes relieved by an occasional application for Christian books from a man who had met with a tract, perhaps years before, and was anxious to know more of the eternal God and the way of salvation, — two of the most original ideas that were ever propounded to a Buddhist. They have no place in his philosophy, no correlative in his thoughts; and the conceptions have to be formed in his mind like new creations. The traveller in Burmah must not expect to find antiquities. The dwelling houses and monasteries have ever been of wood, the city walls and pagodas of brick. The former pass away without leaving a vestige behind; the latter, a pile of rubbish without name or date.

On the third day we passed the site of the old city of Benleing, with nothing to tell that the foot of man had ever trodden there, except a single palmyra palm, raising its majestic

head high above the cane brake in which it stands.

We rested on the Sabbath according to the commandment, and found a Gothic temple beneath the leafy, outstretched arms of a tree belonging to the same genus as the banyan, standing on the banks of the river, where Mrs. Mason spread down our mats. Here, with our Karen and Burmese bibles and hymn books, we literally "stood in the top of the high places, by the way in the places of the paths," calling out, like Wisdom, to the boats that were constantly passing by. Many companies of Karens, and a few Burmese, obeyed the summons, and we had as interesting a succession of congregations, and as attentive listeners, as could have been found that Sabbath in any Gothic cathedral in Christendom.

On Monday we entered one of the ancient canals; and, after pulling between high banks for a few miles, we found ourselves in a large lake, extending farther than the eye could reach, with little knolls capped with the purple-flowered queen lagerstrœmia, and here and there patches of wild rice, bending with their ripened grain over the waters in which they were growing. The southern boundary is a range of hills, at the base of which is the site of the ancient city of Dungwoon, famous for being the birth-place of the first king of Martaban, and now occupied by numerous Karens, who, like the Bedouins of the desert, often pitch their tents beneath the shadows of dilapidated cities, but never attempt to rebuild them.

We passed out of the lake on the west side into Beling river; which appears to run on the side of a hill, the country on the west being lower than the river, while the land on the east is higher. After crossing it, we entered a narrow breach that carries off the waters of the river, and which I regard as a work of art, though probably many centuries old. A few miles between steep banks covered with conglomerate fig trees, resembling the sycamores of Judea, introduced us into a still larger lake

than the one we had previously crossed. In some places the boat was urged through beds of fragrant crinums, a genus to which the Greek word for lily has been appropriated; but the flowers are more like the amaryllis, with which botanists have sometimes confounded them, and to which they bear a strong resemblance. I have noted thirteen different species in our Burmese flora.

In other places, we found ourselves entangled in the stems of the white lotus and red water lily, whose flowers looked up in tearful beauty, smiling upon us as they pillowed their heads upon the waters, like mute Naiads inviting us to rest from our journeyings. These were followed by a wilderness of flowers of the Pythagorean bean plants, described by Herodotus as held sacred by the Egyptians. This indicates another myth that has gone both east and west; for the flower is held peculiarly sacred by all the Buddhists from Ceylon to Japan; and Gaudama's images usually represent him as seated on the petals of this flower. In beauty and fragrance these flowers are inferior to none;—in size, to the *Victoria regia* alone, which they sometimes rival.

Water birds were no less abundant than water plants. In some little coves I counted more than sixty pelicans, scattered together apparently in grave conclave, with their bills stretched out half a yard long, and a pouch under each, like a priest's begging dish, as large as a lady's carpet-bag. At the same time, flocks of from fifty to one hundred each were seen flying in the heavens above, and cormorants, cranes, herons and snake birds, were all around in untold numbers.

A species of marabon, whose under tail coverts are so delicate and light that they form plumes of the most exquisite texture, commanding great prices, was seen at short intervals, so tame that they are occasionally caught with the hand. They were often found with their congener, the famous adjutant, a bird second in size only to the ostrich, and the cassowary, which it sometimes equals, with

an enormous pouch, not under the bill like the pelican's, but under its throat, large enough for the deposite of a cat-fish or a dead cat, sometimes being occupied by the one and sometimes by the other. It has been a problem with naturalists, where they build their nests; but the Karens tell me they select inaccessible crags amid the mural limestone rocks, or on the summits of the largest wood-oil trees or hopeas.

Then we had perching geese, ducks, teal, and sheildrakes at every mile of our progress. The goose or wild duck gives name and coat of arms to Pegu. In Pali it is called Hensawati, from *hensa*, a goose or duck, and *wati* a particle denoting possession — literally then, "The goose possession;" and, as our national standard carries an eagle, so theirs carried a goose, as the Burman does a peacock. The name originated, history says, from Gaudama noticing two of these geese on a sand bank, when he visited the country, and remarking that a city would be built on that spot, and Buddhism established in it. That was the site of the city of Pegu, — the waters having dried up around it since that period.

The western boundary of the lake is only four or five miles from the banks of the Sitang, into which it opens by a narrow outlet. Here, at three miles distance, we heard the bore coming up, roaring like the waves on the ocean's shore when lashed by a tempest. At the mouth of the river the tidal wave sometimes rushes up a perpendicular wall of water twenty-seven feet high, engulfing everything before it. Two or three hundred British troops lost their lives there, a few months after we left; and a friend of ours, a pious officer in the army, wrote us recently that he lost all his movable property and everything except life at the same place. On our return, we passed out of the river at neap tides, when for two or three days there is no bore; but we were delayed beyond our expectation; our boat grounded on a sand bank, several miles out at sea; and we had little expectation of saving ourselves when the tide returned. How-

ever, we obtained aid from a larger native craft, which we discovered a few miles distant. The Burmese in her took us off and sent men to aid ours when the tide came in, to prevent it from filling with water. There is often more danger in a trip at sea between Maulmain and Sitang, than in a voyage across the Atlantic.

We found the city of Sitang to be an inconsiderable village, though the residence of a king six or seven centuries ago, who was taken captive by the Shans. It stands on a ledge of laterite, that here rises one or two hundred feet above the alluvial plain, which it crosses, like the walls of the Cyclops, as far as the eye can reach, and terminates in a perpendicular bluff on the margin of the river. Within a distance of thirty miles above are three other ridges of laterite, parallel to this and also terminating on the east bank of the river, all of which are the sites of old cities, — illustrating the influence exerted by the geology of a country on the distribution of its inhabitants. A careful study of the geological character of a new country would often teach us, before a single hut had been erected, where the principal towns and villages would be built. Though a common rock in India, laterite has not yet found a place either in our dictionaries, or in the treatises on geology. Under the surface of the earth it is a stiff porous iron clay, often containing quartz pebbles; but on exposure to the atmosphere, it becomes as hard as the nether millstone. In its soft state, it is cut into large pieces shaped like bricks, and used for building purposes — hence the name from *later*, a brick. Its singular power of hardening on exposure to the atmosphere does not arise from lime, but is ascribed to six per cent. of silica, which it contains in a soluble state dissolved by potass.

These laterite ridges are the first rocks which appear in the deltas of the rivers.* Not a pebble is found on coming up from

* Amherst has laterite on the surface, and Mopoon, the rocky point below Maulmain, is entirely composed of this rock.

the sea till Sitang is reached. The same is true of the Irrawadi up to Rangoon, which, like Sitang, is built at the base of the first ledge of laterite, which rises one hundred and sixty-six feet above the river. The name of the city is Ran-gung, from *ran* war, and *gung* hill,—"The hill of war." It was anciently called Tagung, from *ta* the numeral one, and *gung* hill—"a hill." The original name still appears in that of the famous pagoda, which rises three hundred and sixty feet above the summit of the hill and is called Shwe-ta-gung, the "golden *tagung*," or "golden hill," which some early travelers, identifying it with the fish-god of Palestine, transformed into "Golden Dagon!" The Karens still call Rangoon, Tahchung.

We found the valley of the Sitang, every where beyond the reach of the English guns, entirely at the mercy of the dacoits, or robbers, who led a Rob Roy kind of life, collecting black mail from the villagers. The government had disarmed the people from Martaban to Toungoo, making it penal to be found with arms of any description in the house; but thieves found no difficulty in procuring arms and ammunition from Maulmain and Rangoon; or, what they rather preferred, in stealing them from a passing traveller. They are most adroit fellows in robbing people when asleep without awaking them. As Peter carried a sword, I thought it apostolic, in such a lawless state of the country, for my head boatman to carry a couple of loaded muskets, between which he slept at the stern of the boat. Just at dawn, the night we passed at Sitang, he awoke me in great haste, saying,— "Teacher, teacher! Both the muskets are gone." True enough, they were, and nothing more was ever heard from them; but I found on inquiry that a young Burman, who had been educated in one of the mission schools, had robbed Mr. Stevens' house in Maulmain, and had been in jail for being concerned in other robberies, was seen in the crowd that gathered around our boat the day before; so we

could easily fancy who carried off our muskets. I am not quite certain, but I think he had studied English!

The next ridge above Sitang rises in great beauty from the unbroken plain around it, and forcibly reminded me of the Cherokee bluffs on the Mississippi. It was covered with temples, pagodas, monasteries, sacred trees, and flag-staffs—poles and streamers, the exact counterpart of those exhibited on Assyrian monuments. We spent the Sabbath at a village near the site of Dungsariet, a city older than Sitang, and found anything but a day of rest. We had Burmans or Karens, Pwos or Sgaus, around us from dawn till dark, and after dark. The labors, though fatiguing, were pleasant, because we met with those who had ears to hear, and hearts to receive the truth. Many, who heard the gospel that day for the first time, left us, we trust, sincere believers in it, determined, as they said, to conform their lives to its requirements.

Shwaygyeen affords one of the most picturesque views, on opening the long reach in the river, just below it, which is found in the East. It lies in the forks of the Toungoo and Shwaygyeen rivers, with the mountains close behind it, like Port Louis and Cape Town; but the mountains are twice the altitude of those at Mauritius and South Africa. In Burman history, I find it denominated, four or five centuries ago, "A Karen landing;" and it was not admitted to the title of a city until after the death of Alompra. It is the most convenient station for a Karen missionary, of all towns in Burmah. The Karen settlements commence half an hour's distance from the city, and continue at short intervals in untold numbers, south, east, and north.

Above Shwaygyeen the river is confined between steep banks all the way to Toungoo, with a current nearly as strong as that of the Missouri. The fauna and flora, so far as they came to view, differed but little from those of Mergui and Tavoy, though five or six degrees farther north. One tree, the catechu acacia,

that produces cutch, which was formerly sold in Europe for Japan earth, I observed on the banks, and a hare is not uncommon; neither of which is found in the Tenasserim provinces. I also noticed a fish of the carp family, that I had not before seen. Prof. Agassiz says, in his work on lake Superior, that fish of the carp tribe "do not seem to occur anywhere in the tropics except in very high altitudes, where recently a few have been found in the Andes." Coming as this does from one of the best read naturalists, and the first of ichthyologists in the world, we see how little is known, even among scientific men, of the natural productions of Burmah. The carp family produces by far the greatest number of species of any tribes of fresh water fish in that tropical land. All the streams and lakes down to tide water are full of them. I have taken notes of between thirty and forty different species, and many others have undoubtedly escaped my observation. There are fleshy-mouthed carps, almost exactly like those I have seen in the Ohio river, where they are called suckers, with barbels, white fish, gudgeons and breams in great numbers. Some of the species have by far the most brilliant colors of any fish I ever saw. One species that I described and named the Morton barbel — *barbus Mortonius*, from our kind and skilful physician — has large burnished scales of green and yellow, which glisten and play in the sunlight, when the fish is taken from the water, like chain armor composed of gems. Another has bright yellow fins tipped with black. Another, with black bands on its sides, has glowing red fins. Another has a silvery white abdomen, with a back of gold and green. Still another has a bright yellow back, with bands of glossy black on its sides.

The lofty eastern mountains are probably covered with a new species of pine, which I described and named *Latter's pine*, in the *Journal of the Asiatic Society*.

After nineteen diligent travelling days, the turreted walls of Toungoo

loomed up in a forest of palms, with its parapets pierced for bowmen, like the fortified cities of ancient Europe, transporting back the mind to the land of the Normans and the mediæval ages. The city is a rectangle, a mile from north to south, and a mile and a half from east to west. It stands on a plain, a quarter of a mile west of the Sitang river; which is there about four hundred yards wide, deep enough for large boats at all seasons, and for small steamers during the rains, though none have yet attempted to come up the river above the town of Sitang.

The walls of the city were built twenty-five feet high, six of which are below the ground, the other nineteen above; and the width is five feet. They are built of bricks, each brick nineteen inches long by nine and a half broad. There were seven thousand two hundred embrasures in the battlements, most of which remain; but the twenty turrets, and six watch-towers, have all been destroyed. The walls are mostly in good preservation, and the earth has been heaped up on the inside of the wall, so as to form a beautiful promenade all around the city, wide enough in most places for carriages to pass. Here the mountain chain on the east, which approaches within a few miles of the river, is seen in all its glorious sublimity, pile upon pile, till it rises to eight or ten thousand feet high, on a base of one hundred miles by fifty; while the far western horizon is bounded by the Prome mountains and the valley of the Irrawadi. On each angle of the wall a pagoda remains, which indicates that it was a royal city; no cities being allowed to build pagodas on their walls, but those in which the monarch resides. There are five gates on each side, from which run large streets across the city, from one gate to the opposite, crossing each other at right angles.

Without the city, twenty feet from the foot of the wall, is the small moat, thirty-three feet wide; and beyond this is the large moat, two hundred and seven feet

wide, and nineteen deep, in which eleven feet of water were formerly kept, but at present there are not more than three or four in the deepest parts.

Many palmyra palms were planted within the walls and in the suburbs, when the city was first built, and annually in subsequent years, so that according to one book, nearly twenty-six thousand have been planted; and the little clusters of palmyras and corypha palms, both within and without the city, with the pointed spires of the pagodas and the graduated roofs of the monasteries peeping through them, still form the most striking features of the landscape.

The pagodas are numerous, but all, excepting two, have been dug into and partially or wholly destroyed, by British soldiers in search of treasure. A considerable amount of valuables has been sometimes found in them, consisting of silver and alabaster images, small gilt metal ornamented pagodas, golden scrolls inscribed with sacred sentences, and gold boxes containing precious stones. These are found in little plastered chambers in the centre of the pagoda, like the chambers which are found in the pyramids of Egypt to which the pagodas bear an exact resemblance.

In the southeast corner of the city is a small lake, containing considerable fish. In this and the neighboring waters are several species of cat-fish, garfish, eels, and a fish belonging to the herring tribe, though confined to fresh waters.

Pelicans, adjutants, and teal frequent the lakes; the osprey or fisher-eagle, white and brown herons, water-wagtails, kites, and Chinese vultures abound on the banks of the river. The pied starling, accompanied by the white-headed minah, may be often seen hopping along by the side of the grazing cattle, to catch the insects that are roused up. Parrots are seen in large flocks, while the voice of the bulbul is heard by day, and the scream of the screech-owl by night.

Neat cattle are more abundant than in southern towns, but buffaloes are comparatively scarce. Horses and elephants

are few, and in the hands of the conquerors. Sheep and goats there are none, but such as the English have introduced.

The whole country, from the Shan mountains on the east to the Prome mountains on the west, is one immense paddy field, so that rice is usually abundant and cheap. Rice, with the fish in the streams; numerous vegetables, as yams, sweet potatoes, pumpkins, gourds, arrow tubers, wild asparagus, tomatoes, okra, vegetable eggs, spinach and onions; with some fruit, as plantains, jacks, papayas, mangoes, tamarinds, guavas, pineapples, oranges, limes, shaddockes, custard-apples, and pomegranates; constitute the principal food of the natives. A species of the indigo plant, and fetid cassia, are the most common weeds; and among the shrubbery is the fragrant clerodendron, and the Mysore thorn, which Hyder Ali planted around his forts.

Owing to the disturbed state of the country when we were there, a large portion of the inhabitants had left the city; but the most intelligent natives with whom I conversed, thought there were a thousand houses within the walls and seven hundred in the suburbs, and that each house would average ten persons; making in the aggregate seventeen thousand souls, nearly all Burmans; the Shans, Kyens, Tounghus and Karens, being transient visitors. I think these numbers, however, too great; but when the country becomes quiet, the population will undoubtedly increase. In the days of the Burman rule, there were upwards of eighty wards in the city, and a head-man over each ward.

The country was originally an independent kingdom, with Burmah on the north, the Shan state of Zimmay on the east, Pegu on the south, and the mountains which separate from Prome on the west. Then there were fifty-two provincial cities, besides the capital; most of which are now the sites of large villages or towns; but no correct estimate of their population can be made at present.

The first historical monarch whose name appears on the palm-leaf records of Toungoo, is Asoka, or Dammasoka; the reign of whose grandfather, Sandrocotta, affords the first reliable date in the history of Hindustan. When Alexander went to India, the country appears to have been divided into several small kingdoms, among whom we meet in Grecian history with "the Malli;" a name familiar to the Burmese, for it was in the country of the chiefs of this people that Gaudama died, and they are represented in the Burmese books as presiding over his funeral rites. Seleucus Nicator, the successor of Alexander in all his empire east of the Euphrates, crossed the Indus with a view to annex all India to his possessions; but he then found the whole country under the government of Sandrocotta, with whom, instead of going to battle, he made a treaty renouncing all claim to Alexander's conquests in India for the consideration of a few elephants. This was, according to the Greek historians, about three hundred and twenty-five years before our era. Burmese history represents Asoka, the grandson of this monarch, as reigning over the whole civilized world about the same period; and we know from Pali inscriptions engraven on the rocks of the Punjab, in Guzerat, Cuttack, and Berar, that he lived and reigned over all India not many years afterwards; so the discrepancy of a few years, between the Greek and Burmese dates, only establishes the general accuracy of both. We know from his inscriptions near Peshawur, how far his dominions extended west; but it was not till we entered Toungoo history, that we became aware of their extension to the east. In the early years of his reign he professed the Brahminical faith; but he became a convert to Buddhism, and exerted himself for its propagation. Two small pagodas standing together about eight miles east of the city of Toungoo, and two others about twenty miles to the westward, are said to be founded over relics of Gaudama, which he fur-

nished the chiefs of Toungoo, who were subject to his government.

The histories, which were difficult to obtain, the natives being unwilling that I should read them, contain no more reliable dates, till the reign of Narapattichesu, who reigned at Pagan in the latter part of the twelfth and the beginning of the thirteenth century. I have met with him, with a little variety of dates, in Tavoy, Taling, and Burmese histories, each compiled from different sources, and now he appears in the records of Toungoo. All these histories represent him as a very religious monarch, who did much to establish Buddhism on a permanent basis in Burmah, and the neighboring regions.

In A. D. 1191, Narapattichesu left Pagan in boats, and after going out to sea below Rangoon, he turned up the Sitang, and guided by the astrologers, he reached the pagodas in Toungoo that had been built in the days of Asoka. He found them in ruins and overgrown with trees, which goes to prove that Buddhism was unknown or disregarded by the inhabitants of the country. He repaired the pagodas, cleared the forest around, and at his departure, left one of his ministers in charge of the province as governor.

His son succeeded in the government, and removed his residence to the banks of a tributary of the Sitang, where he founded a large town called Kyakhawaya, a few miles north of the present city of Toungoo. Here, history states, people gathered together from all directions, and the place was very prosperous till Wariru, king of Martaban, made war on the country, who destroyed the city A. D. 1256, and carried the governor captive. He placed him in a village between Shwaygyeen and Sitang, where he had two sons. When at the point of death, he told his sons that their country was the land of Toungoo, and charged them to go thither, if they wished to be prosperous. Accordingly, after his death they ascended the river, and followed up

one of its western tributaries, Kaboung creek, till they reached the spur of a mountain, where they founded a town which they called Tougoo, i. e., "spur of a mountain," from *toung*, mountain, and *gnoo*, a spur or projection; so the etymology of Tougoo is nearly identical with that of the English word promontory.

This occurred A. D. 1278, and about the same time a man called Karen-ba, or Karen father, founded a town on the east side of the Sitang river, which he called "The Karen city." He was undoubtedly a Karen, but the fact is not distinctly stated in history; and some Burmese say the name was an epithet. When the two brothers heard of this new city, they went over and made a treaty of friendship with Karen-ba, by which the three agreed to found a city together. They ultimately travelled over the whole country in search of a suitable site, and finally united on Tougoo, where they built "great Tougoo," A. D. 1283. Each ruled in turn, the Karen dying last, who lived till A. D. 1342.

The historian proceeds to give the details of the reigns of twenty-nine kings, who reigned successively, many of whom were numbered as kings were in Europe about the same period. The kingdom flourished under Theingpaka, the third king, who conquered five Shan provinces, and exchanged ambassadors with the Talings, the Burmese and the Cambodians. The country was rarely at peace, and the city was once taken by the Shans, but they held possession but a very brief period. In A. D. 1428, the king of Tougoo, allied with the king of Pegu, made war on the Burmese with two hundred elephants, one thousand horsemen, and twenty thousand foot soldiers, besides the Taling forces. They took Prome, at that time the capital of the Burman empire, and carried off much booty.

The twenty-ninth king, Zeyathura, came to the throne A. D. 1485, and not liking the situation of his capital, removed to the banks of the Sitang, at the

mouth of Kaboung creek, where he resided a short time; but determined finally to build a city on the site of the present Tougoo, which he named Ketumati, i. e., "Possessed of the royal standard." This Pali name is still used in official documents, but Tougoo, the name of the first city, was transferred to it in common use, though being situated in a plain far from the mountains, it is inappropriate. One hundred and seven thousand five hundred and twenty-four persons were said to be employed in building the city, which was completed A. D. 1510.

This king had several brahmins at his court, and they exercised considerable influence over the religion of the nation. I found a ruined building in the north-west corner of the city, which contained decayed wooden images of Vishnoo, and some other Hindoo gods, to which the people were formerly in the habit of making offerings; and in the account of the ceremonies at the completion of the city, it is said the image of Ganesa, the Hindu god of wisdom, was placed on a stone slab on the south side of the city. In the centre an image of Gaudama was placed, with the Pitaka, or Buddhist bible, before him. The streets were strewn with white sand, with lattice work erected on each side, on which were hung coconuts, plantains, and vessels of drinking water. The people were assembled without the walls, and a procession formed, with the king at the head, who entered the city at the principal gate on the east side, with music playing, and all the paraphernalia of royalty. When he reached the outer gate of the palace, the brahminical priests and the chief architect exclaimed; "Let the ruler of this land and water, the excellent king of the law, possessing great glory, ascend into the golden palace which he has built; in order that he may observe the ten laws of kings, that he may give, during the whole of his life, prosperity to religion and to the inhabitants of the country." He then walked in on red woolen cloths, covered with white cotton, which had been spread on the ground; and when

at the foot of the palace steps, he did homage to "Brahma, Indra, Devas," and to the three objects of Buddhist worship; exclaiming, "I worship the Buddha, I worship the law, I worship the priesthood;" and then went into the interior.

The king was subsequently involved in a war with the Burmese, which was finally settled by an intermarriage. He died A. D. 1532, and was succeeded by his son, who conquered the Talings, and removed to Pegu. At his death, he gave Toungoo to his younger son, and thus separated it from Pegu. Three more kings reigned in succession; and the last had only been five years on the throne, when the city was taken by surprise, by a mixed company of Arracanese, Peguans, and Portuguese, under the command of a Portuguese chief, whom the Burmans called Zenka, who carried the king and all his court prisoners to Syriam, near Rangoon, A. D. 1612. The same year, the king of Burmah came against Syriam, took the place, and executed the Portuguese chief in the midst of the city.

Since this period, Toungoo has been a dependency of Ava, and given a title, Prince of Toungoo, to a member of the royal family; until it was taken by the English, A. D. 1853.

ASSAM MISSION.

JOURNAL OF MR. WARD.

About the first of January Mr. Ward, finding himself at liberty to leave the station for a time, commenced his accustomed annual visitation to the surrounding country, and during most of that and the following month was preaching among the villages, accompanied by two native assistants. His first tour was to Basgora, the village at which he had met so heartily a welcome on his previous visit.

Preaching tours—Reception at Basgora.

The people still appeared glad to see us; but the time was not quite fortunate, many of the people being absent on a journey of several days to exchange their pottery wares for paddy, — they themselves not being cultivators, but potters.

The head man of the village, or Shakuria, appeared the same toward us as before, and welcomed us with much manifest good feeling; still I could see that he had suffered some part of the universal penalty for having received us and given so much attention to our preaching. He still listened with attention, but not, I thought, with that intense spirit of inquiry which he had manifested in our previous visits. The reason may however have been, that he with some others of his village had arrived at that stage of information where the offence of the cross begins to be felt. Many will attend to the preaching of the gospel until they see that it despoils them of all their fancied goodness, and confronts them with its severe principles of virtue and self denial. How many at this point go away "exceeding sorrowful," having in the stock of "the old man" their great possessions. It is not among the heathen alone that the gospel gives only pain to the heart that stops short of submission. Deep offence at this doctrine, because it will not "propheesy smooth things," and let us rest ourselves a little on the ample couch of our manifold worldly lusts, may be the prevailing sentiment of a million hearts in lands not formed of heathen dust.

Obstacles to the conversion of Hindus— How to be overcome.

I had the satisfaction of knowing that the Shakuria, with others of this village, had attained to a better understanding of the Christian system than any other natives except those who attend our regular Sunday service at Gowahati. Both he and others say they have ceased to put confidence in their gods, and that they believe only in Jesus Christ for salvation. They claim that they neither worship at the idol's temple themselves, nor allow their children to do so. Further than this, however, they evidently did not, could not, go. My heart yearned over them with inexpressible longing, and agonized in prayer on their behalf. O, what a chasm these people have to

cross, before they lie forgiven at the feet of the world's great Redeemer! The fear of the higher native officials and the brahmins, the dread of reproach and disgrace among all whom from their childhood they have known and loved, and the horror of losing caste,—these are a few of the added obstacles to true conversion, above what are common to the mere hearers of the word in Christian lands.

Surely, nothing but the power of the Holy Spirit can bear them across all this. Let no one then indulge the spirit of marvel at the slowness of the progress of Christianity among the heathen, where every heart is cumbered with tenfold obstruction, and armed with tenfold hate;—better far, and more to the point, to put forth the spirit of prayer. I often feel that, did the universal church send up her united supplication that God would break in pieces the system of error, and cause His Spirit to attend in large measures the promulgation of his truth, and to rest upon those who in feebleness proclaim it, we should soon see how easy it is for the gospel to triumph even in the most difficult fields of labor!

Horonias,—or Hindu Cacharis.

We remained at Basgora about two weeks, preaching to the people at their houses and at my tent, and visiting the adjoining villages. One of these was a large village of Cacharis, of a class called Horonias (refuge takers), from their having adopted the Hindu religion.

So far as my observation extends, and from inquiry also, I cannot learn that there have been any recent instances of proselyting the Cacharis to the Hindu faith. The children of this class are, of course, duly confirmed at a certain age; so that when any have become Hindus, their descendants are the same from generation to generation.

I am pained to observe that this class of Cacharis is quite as bigoted as the genuine Hindus. They pride themselves in their superiority to the ordinary Cacharis;—in not keeping swine and fowls, and in their total abstinence from toddy.

Obedience to such rules as these and a worship of the right gods, together with a due attention to the payment of their brahmins, constitute the only requisite to their being good Hindus. It must be confessed, however, that this class appear better than the swine-eating and toddy-drinking Cacharis. The latter debase themselves in drunken carousals, and perhaps distil as much rice as they consume for food. Of course they cannot be otherwise than poor, while those of the other class are comparatively wealthy. Consequently, of the one class many have to leave their homes part of the year and labor as coolies, in order to obtain the money required to pay their taxes; while the others, being independent, are quite above such degrading service. The genuine Cacharis have also roving habits; while the Horonias build permanent villages, and, in imitation of the Hindus, adorn them with the ornamental and useful betelnut and bamboo trees. They also maintain a kind of respectability, which so far benefits them;—but I fear their conversion to Christianity will be more difficult, and longer delayed.

Prevalent dread of brahmins.

The influence of brahminism among the Cacharis, appears to have penetrated beyond its avowed disciples; an instance of which is given by Mr. Ward in the following extract.

While at Basgora, I visited a village of the genuine Cacharis, not far distant. I talked with them for some time of the one only true religion; and while I told them the story of the incarnation, death, resurrection and atonement of the world's great Saviour, quite a respectable group of listeners gathered around and appeared much interested; when, on a sudden, several of them started and looked round at a couple of boys or young men who were just entering the village. I perceived at once that my hold on their attention was gone; and in a minute nearly all, except one grey-headed man, had sneaked away, as if they had done a very mean and discreditable thing in listening to me. As I left

the village, the two boys came out and walked along the same road with me; when I observed that they were young brahmins, and that probably a sneer of those senseless boys had proved sufficient to scatter my company of listeners. Observing that they had fish in their hands, I asked them how they came by them. They, understanding my meaning, replied that they gave pice for them; whereas I knew that the lying imps had done no such thing, but had rather taken them on the score of their being brahmins. From such instances I am painfully impressed with the thought,—how strong a hold the members of this sacred order have upon the fears and reverence even of those Cacharis who have never adopted the Hindu religion.

Visit to Raneë—A Garu rajah.

On my return from Basgora, I made a short tour to a place called Raneë, where resides a rajah or king, concerning whom, if I mistake not, br. Danforth mentioned over a year ago, that his Hindu prejudices sat very loose upon him. The rajah belongs, I believe, to a line of kings of a neighboring hill-tribe called Garus, whose ancestors, on conquering a small district of Assam, adopted the Hindu religion. I am not so certain that his Hindu prejudices sit loose upon him; still I found him very respectful and polite, and not too proud to listen to the instruction of the religious teacher, who, he seemed well aware, was his superior in every branch of knowledge.

When I called on him, and after waiting some time for his appearance, he came at length to his reception house, attended by several subordinates. On coming within about ten yards of me, he stopped, stepped out of his sandals, and, clasping his hands and closing his eyes, stood for about a minute moving his lips in apparent devotion, with his face in the direction of one of his idol houses, several of which he had close around his own residence. This act of invocation performed, he came forward, and placing a chair for me and one for himself, entered into conversation. He put on no

kingly airs, as most of these petty ex-kings do, but conversed with a modesty which showed a consciousness of inferiority.

The rajah's chaplain.

I noticed that, while I was conversing with him, he appeared to watch very closely the countenance of a respectable looking person who sat in silence nearly in front of him, occasionally addressing a remark to him regarding something that I had said. After speaking some time to him of the Christian religion, and other subjects calculated to show him the absurdity of the Hindu system, I asked him who that individual might be, under whose influence, I had observed, he appeared to be almost in bondage. He replied that the man was his religious teacher, a brahmin, whom he kept and gave him his living;—a kind of chaplain, I presume, for his own household. As the brahmin rose up and stood before me, I at once thought I recognized him, and asked him if he did not see me at the weaver village two years ago; to which he replied, with a smile, that he did. It was the same man that walked slowly backward and forward, with an anxious expression of countenance, while I was preaching to a large company there. Alas! thought I, ye are ubiquitous as the spirit of evil. Your fatal spell is in every spot, however retired. I seek in vain for a people not under your control. The rajah appeared to be diligently reading some of the Hindu shasters under the tuition of this brahmin,—as he spoke of one book, the perusal of which he was in haste to finish; after which, he would examine the books I gave him.

"The heathen in his blindness."

In the midst of our conversation, a gong struck in one of the rajah's idol-houses. He paused, and, turning in that direction, closed his eyes, and his lips quivered in worship as before. I was conscious of an agony of grief and pity for the poor man, who seemed honest and sincere. Was he seeking protection against being corrupted by my

words? Or was it, rather, a mere senseless mumble,—a habit of vain repetition of the names of those gods whose representative-idols were round about him? The latter, probably; for the devotions of these people are never very deep. The repetition of a name, or the mere instantaneous recollection of the words of Krishna, is all-sufficient to remove the sins of a life. According to a single couplet of one of their shasters, this is all that is necessary to their salvation.

“ But one instant—only one,—
Who hath heard but Krishna's name,
He of all men — he alone,
Hath not lived his life in vain.”

I visited the rajah a second and third time, and on my second visit gave him a Testament, which he promised to read as soon as the perusal of the above-mentioned shaster was completed. He stated that he was very desirous to get one of their shasters printed, and wished to know if it could be done at our press. I replied that the individuals under whose direction the press was conducted would not, I was sure, allow it to be printed; the Hindu shasters, not being true, could consequently benefit no one, but only do injury. We could not therefore share the responsibility of extending their circulation. Nothing but what was true and calculated to do good could be printed there.

Many times in the course of our conversation the rajah became so much interested and animated, that he burst out in exclamations of approval, and attestation of the truth of what I had said; even though the acknowledgement was a virtual denial of their own shasters. Then, as if suddenly recollecting himself,—thinking perhaps he had spoken too freely, and with a glance at the grave countenance of the brahmin,—he would shrink from the conclusion, and endeavor to give a different turn to the conversation.

Effect of the light of science on idolatry.

Some allusion having been made to their god Indra, whom their shasters place in the clouds to fabricate light-

ning and hurl down the thunderbolts,—both the rajah and all his attendants were greatly astonished when I told them that Indra was no monopolist in that line of business; that I could do the same on a limited scale; and that, if he would come to Gowahati, he should see how easily it was done. He at once declared his intention to come and witness for himself the wonderful deed. A few days since, he came according to promise, accompanied by some forty attendants, and I borrowed Dr. Simons' electrical machine. When both king, servants and brahmins, all saw the lightning with its genuine, blue flame, heard its crackle, and received shocks to their content, (one or two generally satisfying them,) and when I explained to them that the phenomena of lightning and thunder are produced by the action of very simple laws of nature, which God has established, they went away with a pretty clear conviction that their god Indra is a myth,—that their shasters are of very doubtful authority, and that perhaps the writers of them, in their ignorance, made over the whole affair to Indra as the easiest way to dispose of what they could neither account for nor manage themselves.

Some two years ago br. Danforth and myself once exhibited the electrical machine to a crowd of the higher class of natives, and the impression made upon their incredulous minds was extraordinary. It gave them tangible and undeniable proof that on one subject at least their shasters are false.

The rajah invited me most warmly to call on him whenever I came his way. He has an influence over many thousands of the people of his district. O, that he might become a true disciple of the Lord Jesus.

[To be continued.]

LETTER FROM MR. WARD.

While prosecuting his preaching tours among the villages, Mr. Ward returned occasionally to Gowahati to spend the Sabbath. On one of these occasions he had the pleasure of baptizing the mother of the native preacher, Batiram, who died two years ago. The following account of her conversion and bap-

tism is contained in Mr. Ward's letter dated Feb. 1st.

Conversion and baptism of the mother of Batiram.

About a year before his death, Batiram brought his mother from her native village, to make her home with him at Sibsagor. On their way they passed through Gowahati; and while they were spending a few days here with the native Christians, I observed that she was a Hindu of the most rigid stamp, and that she fully purposed to keep herself pure from all Christian contamination, and to retain her caste in all its integrity. She could not eat in a Christian's house, but required that a little shelter be made for her apart, where she might cook and eat her solitary meal. She would have shrunk from eating with her own dear son, as from a deadly infection.

While she was at Sibsagor, the severity of her prejudices was so far relaxed, that she attended public worship with the Christians, but not, that I am aware of, to the entire relinquishment of her caste.

The peaceful and happy death of her son, upon whom she deoted with all a mother's fondest pride, deepened her convictions of the truth of that religion which could endue him with such triumph in a dying hour. Few natives ever mourn for the dead with such long-continued and inconsolable grief. It added pungency to her sorrow to think that she could not probably meet her son again in that better world, where, she could not doubt, after witnessing such a sickness and death, he must be happy. She well knew the Name that was all his trust, and that she lacked an interest in this atoning blood. From this period she became more attentive to religious instruction and to prayer; and at times gave the missionaries hope that she was a true disciple of Christ. They were not, however, well enough satisfied to baptize her; and the subsequent unchristian conduct of her son's widow, whom we were obliged to cut off from the church, threw her into such perplexity and doubt as quite to unsettle her

mind; and she thereupon left Sibsagor and came to Gowahati, thinking it would be more favorable for her to become a Christian here.

She has now been in Gowahati over a year and a half,—has always been attentive to the preached word, and has often expressed an earnest desire to become a true Christian. There had been, however, till quite lately, some slight holding on to caste, and, so great is the power of old prejudices,—an occasional resort to charms, &c., to remove her bodily ailments. But for some months past she has renounced all these, and has seemed to forsake all for Christ. Sometimes she speaks of a happy frame of mind, and of peace when casting herself and her sins upon the one only Saviour. She is in feeble health, and is well aware that she has not probably long to live; so that she could hardly have been influenced by worldly considerations. She seems to have a deep sense of her sins and demerit, and speaks of her conflicts and temptations, her hopes and fears, as one who has indeed become a subject of saving grace. I felt therefore that I had delayed her request as long as I was justified in so doing.

When informed that we proposed to baptize her, she wept for joy, and eagerly went forward in the ordinance.

You can see by this instance how great an amount of work must be done before a truly staunch and highminded Hindu can be brought across all the barriers of caste, prejudice, and ignorance, quite to the posture of a penitent and true believer in Jesus. And yet how much more favorable was her position than that of those who must be pursued, as it were, wild with a thousand unbroken prejudices, and who fear each other and their brahmins more than they fear God, or perchance a world of future retribution. I am persuaded that the Hindus, and especially the Mussulmans, of India will be among the last of all to be fully blest with the true way of salvation.

The result however, though delayed,

is none the less certain. The great thing for us, doubtless, is to be faithful to the trust committed to us, whether it be, for the present, only "the few things," as with us; or the many, as among the waiting and eager Karens.

LETTER FROM MR. BRONSON.

Labor under embarrassment.

"Come over and help us."

Nowgong, July 7th, 1856.—It is now the height of the rains; heat, rain and floods prevent our going abroad to any great extent; but many companies of people come to the station in the rains and have leisure to remain some time, and very often we find these ready to listen to the preaching of the word. Ghinai and Adiram go daily to the Mori Kullung zayat, and are listened to by a goodly number of people. We frequently have earnest applications for tracts and Scriptures, which we supply as far as we can.

But my heart is oppressed and sad;—not that there are no crowds of willing listeners; not that we have no grounds of hope and encouragement; but our work in every department is cramped for funds. Instead of putting into operation anything new,—no matter how much it is called for,—we must stop and see if there is a possible chance of squeezing through the year with what is already in hand. Then every thing suffers for want of laborers. Not a solitary associate is left me. The houses of former associates stand, solitary reminders of the more hopeful days of the past. The hopes and toils of years seem about to be blasted, and I go about day by day with a saddened spirit, which it is hard always to rise above. Still I try to preach and labor, pressed down with bodily infirmities, and overburdened with cares that seem at times almost unendurable. Unless the Committee send us help soon, both in means and laborers, the cause must come to a stand.

I feel that I cannot endure this state of things much longer. Had not an al-

mighty arm sustained me, I should have been compelled to abandon all the interests which the toils and expenditure of years, under the blessing of God, have raised up. I never felt infirmity and care as now. I never saw clouds gather and lower upon us as dark and gloomy as now. I never saw our little churches and assistants more in need of some token of remembrance from the churches over the waters which have sent them the Word of God, than now. And what can I do? And what shall I say? And to whom shall I appeal, and what can I urge anew, to move the hearts of Christ's followers at home to come over and help us? The man of Macedonia has stood and cried, lo, these many months; but the treasury of God is not replenished. The waiting servants of Jesus, with young and overflowing hearts, long to come to our rescue, but are detained. And why? There is a debt of a few thousands, which many a private commercial establishment would wipe off at once, but which the whole united strength of our Missionary Union cannot remove! There are unholy feelings, strife among brethren, agitations without end. And the sad and withering results of these things fall most heavily upon those who, still on the battle field, are trying to besiege the strong holds of Satan. But alas! alas! We in heathen lands can hardly wage aggressive war. Thankful shall we be, if we are not obliged to yield the ground already gained. And are the American churches who compose the Union ready for this? Will they leave stations, dwindled down to the last man, unassisted,—and tell the little churches they have done all they can for them,—and tell the heathen to go on as their ancestors have done, from generation to generation, to eternal death? I trust this will not be the case. I earnestly hope and pray that the bond of union will be speedily strengthened; and that they who have consented to go down into the dark well of heathenism, and those who have pledged themselves to hold on to the rope, will act in perfect unity;

then, under the blessing of God, the water of life will begin to flow, and our labors shall not be in vain in the Lord.

Joyful re-union.

Yesterday was our regular communion season. We met to celebrate our Saviour's love under circumstances of considerable interest. Some of us had long been parted. Our dear daughter was received back again by letter from the Fifth Baptist church, Philadelphia.

Nine years ago, she with nine others put on Christ by baptism, and became one of our number. Now again she has been given back to us; I trust, to be a fellow laborer in the vineyard of the Lord. Her re-union seemed greatly to interest the native members. Amid all our sorrows and discouragements, she is as an angel of mercy among us,—relieving us, so far as she can, of every care, in order to free our hands for duties that must otherwise be left undone.

MISCELLANY.

INDIA AS IT WAS AND AS IT IS.

To one who knew India a generation or two ago—as it lay in the almost hopeless stagnation of twenty or thirty centuries, and with an hereditary reputation of being unchangeable—its present aspect appears not a little surprising. Change—change—change, has begun to lay its innovating hand on many of its most venerated institutions, as well as on the habits and usages connected with the outer and inner life of myriads of its inhabitants. Of course, the manifestations of such change are by no means universal. In a country of such vast territorial extent, there are regions that still lie in the lap of stagnation, unconscious of surrounding movements and undistracted by the breath of progress. But at the great central foci of influence, and along the great thoroughfares of travel and commerce, the evidences of change in progress or in prospect obtrude themselves on the eye of the most casual observer.

About a quarter of a century ago we felt almost isolated from Europe, and at an awful distance, by sea, of fifteen thousand miles from home; while the passage by the Red Sea, when then projected, was scouted as the vision of an idle dreamer:—now, that passage, regularly accomplished every month, has shortened the distance from home to a fourth of

what it was before—has removed the feeling and the fact of former isolation—and has, in a manner, brought long stagnant India into immediate contact with the stirring activities of Europe. Then, if we had an answer to letters within the twelve months, we could not complain; while the irregularities of correspondence were endless, depending on the fluctuations of seasons and the varying powers of sailing vessels:—now, we are independent of seasons and sailing vessels—Western India, and through the telegraph even Eastern India, being within a month of Southampton; while twice every month we can usually calculate almost on the very day when home will pour in upon us its masses of written correspondence and published intelligence. Then the trade of India was greatly restricted, being but very partially opened to the west; the interior of the country was wholly sealed against the intrusion of strangers; while no one could even touch its guarded shores without a special license from the court of directors:—now, the commerce of India is thrown freely open to the whole world, and has accordingly undergone an unprecedented increase; the denizens of every clime may enter it without license or passport; while the interior is thrown open, from end to end, to the capital, the enterprise, and the exhaustless energies

of the Anglo-Saxon race. Then, there were no properly made roads in India — only rough tracks, difficult at all times, and utterly impassable during the rains: — now, in different directions, as between this and North India, there are thousands of miles of excellent roads, with hundreds of substantial bridges, equal to any in the British Isles; while, in consequence of such facilities, internal traffic and communication have greatly increased, to the great advantage of the inhabitants. Then, travelling was limited to the three or four miles an hour of the palkee, the camel, or the elephant; now, from the improvements in the roads one may travel in different quarters hundreds of miles in horse vehicles, at double or even treble that of the Asiatic rate. Then, the first railway laid between Manchester and Liverpool was heard of as an all incredible wonder: — now, at Bombay and elsewhere, considerable portions of railway have been opened; at Calcutta we have already one hundred and twenty-five miles of it in actual operation, and the natives avail themselves of it (contrary to all expectation) to such an extent that the daily ordinary trains look like the extraordinary monster-excursion trains at home — while in addition to its purely locomotive benefits, it has helped to shake the faith of many in the long-cherished traditions of their fathers — some, at Bombay, remarking that the great tunnel dug through the hill in its neighborhood by the skill of ‘mlechos,’ or unclean engineers, is really a more marvellous achievement than that of the excavation of the Salsette and Elephanta caves out of ‘the sides’ of the hill — a work to which only gods and demi-gods are ordinarily reputed to be equal; while some of the old incredulous brahmins in Bengal, when persuaded to be eye-witnesses and judge for themselves, have been seen knocking their foreheads in a sort of agony, and exclaiming, at the sight of the mighty train as it rolled along like one interminable vehicle, that Indra himself (their Jupiter

or god of the firmament) had no such carriage as that!

Then, all letters and papers were slowly carried, at exorbitant rates of postage, in boxes swung by a bamboo across men’s shoulders, over paddy fields, and marshes and jungles; and often in the rainy season literally dragged through mud and water, and bringing us in the end a consolidated mass of pulp: — now, along the great trunk roads they are swiftly and safely conveyed in horse vehicles; while at last we have obtained a penny stamp for letters in India, and sixpence for home — the postage on home papers being removed altogether. The effect on native as well as European correspondence is unspeakable. Then, the quickest mode of communicating heard of by sea or by land, was that of steam: — now, we too have got thousands of miles of that most wondrous of all scientific inventions, the electric telegraph, conveying its messages mysteriously on lightning wings, so as practically to annihilate time and space; and strange indeed was it for me to see this crowning symbol of our highest modern civilization, traversing forests which hitherto have been the exclusive domain of the hyæna and the tiger; or peering out over the peepuls and the palms of our consecrated groves; or skirting the sides of India’s idolatrous temples, the deaf, and dumb, and sightless occupants within all profoundly unconscious of the near presence of a power which, as the climax of the advanced intelligence of the age, silently proclaimed that their long and doleful reign was fast drawing to a close.

Then, no one but the amateur geologist thought of the undeveloped mineral resources of India; even coal and its uses were wholly unknown to the natives; a few years ago, in the jungly hills between this and Mirzapore, a company of ascetics, having lighted their sticks or cow-dung where veins of coal were cropping, the black stone (regarded it) caught fire; and

yond measure, they circulated the report of a new miracle; the very stones were burning! What could this indicate but a special manifestation of Agni, the god of fire? — So hundreds flocked to the spot on pilgrimage; a new shrine was erected, and worship duly rendered to the god of fire! The report was the means of directing some Europeans to the place, who soon ascertained the real miracle, and turned it to profitable account by digging and working a mine, which since has been supplying the Ganges' steamers in upper India with coal. Now, the whole of India is in course of being accurately surveyed by scientific gentlemen at the expense of Government; iron ore of the highest quality, and other useful minerals, have been discovered in large quantities; already coal mines, in different and distant parts, have been successfully and profitably wrought; and companies are being formed for the excavation of other mineral treasures, which have lain undisturbed, through popular ignorance and prejudice, from the days of the deluge. It is scarcely possible to imagine the distinctive and combined influences, which all these innovations, discoveries and improvements, even of a general kind, are destined to exert on the hitherto stationary and reputedly immovable masses of India's population.

But, to come more especially to Calcutta, the metropolis of British India — a quarter of a century ago the printing press was only beginning to be known to the natives; there were only two native presses and two small weekly native papers established, the one, by the orthodox Hindus, for the exclusive advocacy of the abominable rite of suttee, or widow-burning, about that time abolished, amid many dolorous apprehensions, by Lord William Bentinck; and the other, by the enlightened and liberal rajah Rammohun Roy, to oppose the suttee as cruel and barbarous: — now, there are upwards of fifty native presses in constant operation, from which emanated, in the course of last year, between forty

and fifty thousand works in Bengali, chiefly in the service of idolatry, superstition, infidelity and vice; while there are upwards of twenty native journals, weekly, bi-weekly, and daily, some in English, but most of them in vernacular, discussing all sorts of subjects, social, political, and religious. Then, the English language, English literature and science were only beginning to be recognized as important by a few of the more intelligent natives; now, there are thousands, or rather tens of thousands, to whom our language is quite familiar, and our literature, in its varied departments, the staple aliment of their minds. Then, there was but one solitary institution, the Government College, where a higher English education could be had, and that, too, in a comparatively imperfect form; now, besides those connected with the Free Church and other Christian missions, there are several efficient seminaries established, and vigorously supported by natives themselves, which supply a really superior English and vernacular education to thousands. Then, among Europeans and others the impression was strong and inveterate that such was the prejudice — the intense bigotry and hostility of the Hindus — that no natives of respectability or caste could possibly be induced to come to any institution, if the reading of the Bible were made an integral and essential part of the course; the only man in Calcutta who expressed anything like faith in the possibility of the experiment was Rammohun Roy; chiefly through his influence, five youths of good caste were at last prevailed on to come to me, and that was the commencement of our institution! — now, the barriers are so broken down, that native youths of good caste come crowding, literally in thousands, to our own institution, as well as to others, which, encouraged by our successful example, have been organized on a similar plan, and for similar ends. Then there was not a single Hindu educated in English literature and science who had embraced Christianity; our own mission was the first

which was privileged to admit any of this description into the Christian church. Of these first converts some have been called to their eternal rest: two are still surviving, the one professor in Bishop's College, the other the pastor of a native church, gathered out of heathenism by himself, in connection with the American Presbyterian Mission in Northern India:—now, in connection with our own and other evangelical missions, many scores of educated natives have been baptized; the baptisms, male and female, immediately connected with our own mission, amounting to upwards of a hundred.

Then, there was not a single native Christian capable of greeting me in my own tongue:—now, in the employment of our own mission here, there are three ordained ministers, one licentiate, nine catechists, several teachers, and some dozens besides, male and female, who hail me as one of their fathers in the Lord; while, scattered throughout the country, and variously occupied, there are others who send to me their warmest written congratulations on my return. Then, there was not a single pupil anywhere to welcome my arrival; now, in the Central Institution in Calcutta, upwards of eleven hundred are actually present,—being by far the largest number in any institution in India—who rise up joyously to salute and welcome me back again; with six or seven hundred in Chinsurah, three or four hundred in Bansbaria, and two or three hundred in Culnah; while scores, or rather hundreds of old pupils, now occupying useful and important situations under Government and otherwise, have been calling or writing to felicitate me on my return; and to pour out their tribute of grateful acknowledgments. Then, such was the strength of prejudice and antipathy to a minister of Christianity, that out of those who had received a superior English education, not one at the outset was willing to come to me for instruction of any kind:—now, on my return it* is announced private-

ly to one or two natives, who convey the intelligence to their friends, that I propose to deliver a lecture to them; and in the great hall of the Free Church Institution I find an audience of five or six hundred of the educated natives assembled to hear me address them on the providential connection of Britain with India, and the necessity of Christianity for India's regeneration. Then, Hindus of good caste treated with scorn the very idea of betaking themselves to any species of trade or handicraft; or even encountering the defilement of touching a dead body for anatomical purposes:—now, the medical college has been established, and five or six hundred bodies are annually dissected—brahmins and other high-caste Hindus being the principal operators; some of our own pupils (one of them a brahmin) have become practical engineers; and, in the school of industry and fine arts, recently established, I have seen brahmins and other high-caste Hindus handling the clay, and moulding it into statuary and varied ornamental workmanship.

Then, with fear and trembling, and amid not a little persecution, the rajah Rammohun Roy ventured to whisper that the popular polytheistic form was a corruption of the genuine Moncheism (as he represented it), or rather pantheism of the Vedas, by far the most sacred of all the reputedly inspired shastras of India; he consequently set himself up, not as the destroyer but as the reformer of Hinduism, and founded the Brahma Sabha, for the worship of Brahm, the supreme god of Hinduism; yet even so moderate a movement drew upon him torrents of invective and contumely from the then all but unbroken hosts of the champions of the popular faith:—now, the number of his followers has increased to thousands, and they have advanced far beyond what their founder ever contemplated—actually repudiating, as some of their leaders the other day assured me, the alleged inspiration and divine authority of the Vedas altogether, and plunging headlong into a blind un-

reasoning rationalism, similar to that of dreamy, crazy Germanism and its apish progeny among the half-witted theologico-philosophists of other more highly favored nations; and there they are, unanchored and unmoored, without chart or compass, drifting away with full set sails, whithersoever the winds and the waves of tumultuated chaotic natures may hurry them. Then, the most tremendous anathemas were held over the head of the man who would dare, publicly at least, to expose or denounce the dogma or practices of popular Hinduism; now, from the spread of English education, and its awakening, liberalizing tendencies, hundreds act thus with perfect impunity, while yet remaining members of the Hindu community. Only a few days ago, a Hindu gentleman writes, not anonymously, but under his own proper signature, in one of the English newspapers in the following strain: — 'No more do we see any Hindu — any educated Hindu, I mean — believing in the dogmas of his forefathers' religion. No more do we see him believe that the earth which we inhabit is supported by a serpent, tortoise, or an elephant. No more do we see him give his accordence with the tenets that the flowing of a glow-worm into a burning lamp causes our death; that there is a man in the moon; that Basooky shakes the earth; that there is a mountain called Sumeru, higher than the sun; and that pilgrimages to holy places, such as Kassi, Goya, Sree, Khettryo, and Brindabuhn, will make us righteous, and secure us heaven. Such superstitious notions and fallacious doctrines have been totally dispelled from his heart by an acquaintance with English philosophy, or, to speak properly, through the medium of English literature and science,' &c.

Then, the Government of India, home and foreign, looking strangely and suspiciously askance at missionaries, for the most part ignored their labors as either fanatical or worse; now, the supreme government at home has formally and

officially recognized them as benefactors of India, and pronounced their labors in the educational department, as worthy of being encouraged by grants in aid; while in the Government Committee appointed to frame regulations for the Indian universities about to be established, will be found the once despised missionary alongside of Government secretaries, members of the Supreme Council, and other high State functionaries.

In a somewhat similar strain I might go on to other contrasts, and note especially the gradually growing sentiment with reference to the necessity of female education among the more intelligent natives, as well as the efforts that have actually been made in connection with this unspeakably important object; but enough, surely, has been stated to indicate that changes, great and momentous in their bearing on the ultimate destinies of India, are in rapid progress.

Having the state of things a quarter of a century ago vividly before my mind's eye, and looking abroad now on the considerably altered, and hereafter still more rapidly altering state of things, I confess that an inexpressible feeling of awe creeps over my spirit. I feel somewhat, though in a higher and more peculiar sense, as I felt about this time two years ago, when standing on the verge of the mighty St. Lawrence — when the thaws of latter spring were acting with visible effect, and there were unmistakable signs that that vast icy pavement which concealed the dark depths beneath was about to break up amid the thunders of splintering and crushing fragments, and the mind in wildering amaze was racked in striving to realize the rush and the roar of the restless cataraet of waters, and the tossing and dashing hither and thither of the rapidly accumulating and rapidly dissevering masses, wondering, ere the floods settle down again in their wonted channels, what cities and districts might be strewn with the wreck and ruin of all that was stateliest in architecture, and goodliest in the products of the field. For ages and ages has the mighty stream of Hin-

duism been moving on slowly, silently, and sluggishly in its dark deep channel; bound, solidly bound, with the frost and the ice of endless, nameless, boundless polytheism, idolatries, and superstition. Now, however, we are on the mighty verge of mighty coming changes. The whole vast incrustation seems gradually loosening and softening under the thaw of wide-spreading knowledge and improving enterprise. Intellect, slumbering for ages, is awakening out of sleep; mind, so long sluggish and dormant, is stirred up into multiplying activities; new tastes are created, subversive of the old order of things; new passions are excited; new objects of ambition presented with luring attraction; the spirit of devoted superstition is fading, and giving place too frequently to the spirit of a rampant secularism; and where the old moorings and anchorages of Vedantic pantheism and Puranic idolatry are shaking into weakness before the blasts of innovation, we are threatened (if the Lord in his mercy interpose not,) with an outbursting flood of wildest and most undefinable infidelity; and if so, what havoc may there not be of all that is goodliest, fairest, best, ere the rational soul, purified as well as liberated, settle down in the peaceful channel of gospel righteousness and peace! But the Lord reigneth! that is our hope — our stay — our support. O, what a time for stronger faith, more fervent prayer, more energetic effort! Help, O Lord, help — do we feel with increasing intensity — help, for vain is the help of man! Ours it is to employ the means — thine, O Lord, thine alone it is to energize them all with the breath, the living breath of thy Holy Spirit! Never was a time or place when or where an institution like our own was more needed — as a beacon of light amid the gathering gloom, a pillar of testimony amid the descending floods of error. — *Dr. Duff.*

JEWISH MISSION IN TURKEY.

Many years since the Rev. Wm. G. Schauffler was sent out by the American Board of Commissioners as a missionary to the Jews in Constantinople. At the late annual meeting of the Armenian Mission held in Constantinople in May, 1866, the brethren formerly connected with the Jewish department agreed with others in believing it best that their efforts, under existing circumstances, should not longer be directed specially to the Jews. Mr. Parsons and two others have been transferred to the Armenian department, and Dr. Schauffler remains at Constantinople, engaged in a form of effort which recent changes have made exceedingly interesting and hopeful. The secretary, during his late visit to Constantinople, remarked that the Board had lost none of its interest in the Jewish mission, that they did not abandon it, and that whenever they could find men to send out, and work for them to do, they were ready to resume their labors for Israel.

Dr. Schauffler gives the following summary of the results of the missions of the Board at Salonica and Smyrna.

1. The Jews of Salonica, formerly the least accessible, are now the most accessible to missionary labor. Missionaries can go among them, can visit them in their families on Saturdays and at other times, when they are expected to introduce the subject of religion, and are treated with courtesy. Jews have visited, and do visit the missionaries' houses.
2. There have been listeners to preaching on the Sabbath.
3. The only thing in which until recently the people had remained unyielding, was the subject of schools. Now they beg for schools, for boys and for girls. Some of the most influential families, and even rabbis, promise to send their daughters. The change on this subject, of the Jewish mind in Salonica, appears to be serious and very encouraging. These schools are to be Christian schools.
4. Although the hardness of the Jewish mind at Salonica was often felt painfully, it is still a fact that a most useful colporteur, laboring till lately with Mr. Stern, (missionary of the London Jews' Society.) is a convert from that place. He is now about to go to Smyrna in the service of

the Established Church of Scotland. His wife is also a professor of religion, and theirs is a Christian family. Another young proselyte from Salonica has been thus far connected with the station superintended by Mr. Stern; but he is now about to return to Salonica as depository of the mission of the Established Church of Scotland. He has always resisted the most powerful temptations of the Jews to defection, and has preferred deep poverty with Christ to affluence and ease without him. The native helper at Smyrna, Melitz, is also a convert of Salonica. His wife has been recently baptized, and theirs is also a Christian family. In both the families mentioned there are children. Melitz is now the appointed school teacher of the Scotch mission school to be opened at Salonica. Thus the three native helpers employed by the Established Church of Scotland are converts from Salonica. A Mohammedan of Salonica was also hopefully converted, with four other members of his household. His history is more or less known to all. This family is also Christian, and one of distinguished piety and high promise. A few other Mohammedans there have been brought under the influence of the gospel.

The Jewish mission of the Board at Smyrna has been remarkably shortlived, and characterized by opposition from the proverbially worldly and hardened Jews in power, and that in consequence of the obvious success of Mr. Parsons's labors. But it seems that at least one sinner has made his escape. A scholar, awakened by the instructions and personal influence of Mr. and Mrs. Parsons, was persecuted, imprisoned, and beaten. He escaped, and came to Constantinople to Mr. Stern, by whom he was baptized. He is now in England. Another Smyrna youth, about twelve years of age, is here, also in connection with Mr. Stern, and is laboring in the employment of a Jewish convert belonging to the Free Church mission. His master, a truly and deeply pious man, feels a great interest in the youth, and hopes well of

him. In consequence of former labors by other missionaries, an interesting state of things has existed for some time past among the Jews in Voorla, a village about six hours from Smyrna.

The Jewish field has made great advance since 1832. Not a tenth part of time, and money, and means has been bestowed upon the Jews which have been spent upon the Greeks. Still I consider them in a more promising state than the latter, though the Greeks promised much in 1832, and the Jews absolutely nothing. The divine purposes on their behalf will ripen amid the changes of men and things; and all his promises to Israel will, in due time, prove yea and amen in Christ.

PROSPECTS IN CHINA.

The annual report of the mission of the American Board in Canton contains the following words of encouragement.

The providence of God seems steadily preparing the way in this land for the introduction of the gospel; and though revolutionary movements have not advanced the cause of truth, as was a few years ago so confidently expected, they have undoubtedly had an indirect influence in opening the way for missionaries to penetrate the country. It is only since the convulsions of civil war have rent the land, that missionaries could move about so freely in places long closed against all foreign approach. Twenty-five years (or to date from Dr. Morrison's arrival, fifty years) seems a long period to wait for the effects of efforts; but we can realize, in looking back, how constant has, in reality, been the success of these efforts. This whole period of twenty-five years has been one of gradual progress, as the laborers longest in the field can best testify. The present aspect of the mission work in China would have been cheering indeed to Dr. Morrison, when he was in constant dread lest he should be refused even the privilege of remaining in the empire.

AMERICAN BAPTIST MISSIONARY UNION.

OBITUARY OF REV. ALFRED B. SATTERLEE.

Rev. Alfred Brown Satterlee was born in Sheldon, Wyoming Co., N. Y., Oct. 26, 1823. At the age of four years he was deprived of his father by death. He became hopefully pious during a revival of religion which occurred in the winter of 1841 — 2, in Strykersville, N. Y., where he was temporarily residing, and he united with the Baptist church in that town in January, 1842. He commenced a course of liberal study as a means of higher usefulness and for the love of intellectual attainment; and the providence of God signally opened the way for his progress. He graduated at Brown University in July, 1852, and proceeded at once to the theological seminary at Rochester, where he completed his studies in July, 1854. His attention was directed to a personal engagement in the work of foreign missions by various considerations, one of which was the contemplation of the condition of Africa. He was ordained to the work of the ministry Oct. 8, in the meeting-house of the First Baptist church in Providence; and, in connection with Rev. G. P. Watrous, now of the Shwaygyeen mission, received the instructions of the Committee and was formally designated to his work, at a public meeting held at Danversport, Ms., Oct. 11, in connection with the annual meeting of the Salem Association.

Messrs. Satterlee and Watrous with their wives sailed from Boston, Oct. 16, and arrived at Calcutta April 12, 1855. On the passage Mr. Satterlee was not idle. Several of the seamen were taught to read, and before reaching port two of them were hopefully converted. On the 29th of April he announced his arrival at Rangoon in the cheerful words, "I am happy in getting home," and added, as a declaration of his purpose in regard to his future labors — "I am determined to

know *nothing* among men but *Christ Jesus*."

Messrs. Satterlee and Watrous had been provisionally designated to Arracan, with the mutual understanding, however, that they would pass the unhealthy season in Burmah Proper in the study of Burman. In September it was judged expedient both by Mr. Satterlee and his associates, that he should remove to Arracan without delay. He accordingly sailed for Akyab, and arrived there September 24. He was kindly received by the little church. And though he sat a listener on the Sabbath, yet such had been his progress in the language that from the beginning of his residence at Akyab he opened the service at the Thursday evening prayer meeting by reading and talking as he was able. Grateful that his tongue was loosed, he commenced the proclamation of the gospel by preaching from these words,—"O Lord, open thou my lips, and my mouth shall show forth thy praise."

In the early part of the present year, Mr. Satterlee visited the Kemmee country, and subsequently Kyook Phyoo and Queda. In March he was permitted to baptize a female who had been hopefully converted two years previously; formerly a member of Mr. Stilson's school. He also divided the labors of the Sabbath with the native helper, preaching once and the latter once, giving thanks "to God for this privilege of preaching the good news of his grace." During the last two or three months of his life, he was constantly engaged either in announcing the glad tidings at the *zayat*, or in conversing with those who came to his residence. Though the pestilence prevailed around him, he went on with his work, and it was attended with divine encouragement; — such as would most cheer the youthful laborer who was soon to be summoned to exchange his labors for his reward. In his last letter, dated

May 26, he says,—“The seed is being sown; we wait for the silent dews of the Spirit.”

On Sabbath, the twenty-ninth of June, Mr. Satterlee preached and attended the bible class in his usual health. It was the last of his missionary labors. Early on the following morning, he was seized with the cholera, which completed its fatal work in a few hours, and he died on Tuesday, at 1 o'clock, A. M. “His thoughts were turned heavenward. ‘Thou hast given thine only begotten Son to die for sinners,’ he said; and also something in Burmese, showing that he forgot not the object of his coming to Burmah. His spirit departed as peacefully ‘as sinks the setting sun to rest.’” His age was thirty-two years and eight months. Thus after a brief pilgrimage and a still briefer employment in his chosen toil, his life-work was finished. The petition which he offered for five months at the beginning of his labors—“O Lord, open thou my lips”—was fulfilled in a more glorious manner; and now in the heavenly temple his lips are opened and his tongue loosed; and as a perfected spirit, redeemed from among men, he shows forth Jehovah’s praise.

To the above brief notices of Mr. Satterlee, we are kindly permitted to append some passages illustrative of his character, from a discourse preached on the occasion of his death, the 5th ult., before the First Baptist church, Providence, by the pastor, Rev. James N. Granger, D. D. The discourse was founded on Phil. 2:30.

“In the autumn of 1849 Mr. Satterlee became a member of the Sophomore class in Brown University,—and shortly after united with this church. He remained a member of the church until the time of his death. When he came to us, from the western part of the state of New York, his purpose for life had been formed. That purpose never wavered. In the first interview I ever had with him, he modestly stated his plans for the future. They all respected his preparation for a missionary life.

“During his residence of three years among us, he became well known to his pastor and to many in this congregation. It is seldom that a young man presents so many points of character which win for him, at the same time, our love and our confidence. So far as it interfered not with his college duties, he was ever anxious to render some service to the church he loved. He was an efficient teacher in the Sabbath school, and in the morning prayer meetings, which we hold in May of each year, his place was seldom vacant. At times, the charge of this meeting was, in the pastor’s absence, entrusted to his hands. I remember now, how one, who has since preceded him to heaven,—venerable in years, and ripe in every grace of the Christian character,—spoke to me of the rare beauty and touching eloquence of petition which shone in the prayers of this young servant of Christ. Her alms and her prayers followed him to his distant home.

“Equally exemplary was his conduct in all those associations of college which so effectually put the character of a young man to the test. The earnestness of his nature was not of that kind which would make him a leader in the ordinary social life of college. It was of another and less attractive kind. A few kindred spirits owned his power. To the many he seemed faultless, indeed, but unattractive. As a Christian student, his course here was worthy of all praise. I have heard the late President of the University speak of its singular freedom from imperfection. There was nothing in it which, judged by that high judgment, was wrong. The explanation is found in the fact that he was a man of true Christian principle;—and in every place, in all companies, on every occasion, he had but one test to which to bring every question of duty,—What will best honor the Master whom I serve? In this way every practical question, involving all matters of conscience, was speedily settled. This power of moral judgment strengthened with time; and he moved quietly along, growing in

knowledge and favor with God and with man.

"As a scholar, notwithstanding certain disadvantages to which an imperfect preparation for college subjected him, he rose to a very high rank, in a class distinguished for its talent and industry. A conscientious use of his time and a resolution to conquer all obstacles, which never failed him, gave him this success.

"After leaving college, Mr. Satterlee was connected for two years with the Theological Seminary at Rochester, New York. He was ordained as a missionary to the heathen in this house on the 8th of October, 1854, and sailed from Boston on the 16th of the same month.

"Let me, now, turn your thoughts to another land and people, and to the scenes of his future home on earth. The man is the same. He has the same purpose, the same heart, the same habits; but the multitudes who now swarm around him,—how different in thought—in occupation—in dress and manners—in religion! He is to act directly upon this mass of immortals. He goes your messenger—to supply your lack of service—to carry and transfuse into the life of that society the great ideas which here form opinions and underlie laws—which give a Christian conscience to this community, and fix the immortal hopes of the living and the dying. He goes confident in the final triumph of the cause he is bound to. He goes assured that the work he takes up—begun by other hands—shall triumph at last; and that even his early death, before he has conquered that strange tongue, may prove a timely service. But he thinks little of an early death. He feels in every vein the vigor of youth. His plans extend through years to come, and he is almost confident of a long career.

"On the north-eastern shores of the Bay of Bengal, the southernmost part of the province of Arracan touches upon and lines the sea. A narrow strip of the main land, it is here separated from Burmah Proper by a mountain range.

Abreast of this belt is a succession of islands, of rare beauty and productiveness, extending, like the parallel mountains which overlook them from the east, through about five degrees of latitude. These islands and the adjoining land support nearly one half of the inhabitants of the province. The capital town is Akyab. It stands on the main land, above the range of islands, just where the shore of the bay bends westward, and where the waters of the Arracan river enter the sea from the north. Above this point the country widens. The traveller who goes inland, finds villages lining the banks of the streams, and in the hill country the ruder hamlets of the wilder tribes of Kemmees and Kyens. But this is not all. The country abounds in the monuments of its past history. Temples, palaces and ruined cities, overgrown by a tropical vegetation, like the ruins of Central America, attest the greatness of a former generation. The palace of the ancient kings of Arracan, in the centre of the royal city, still yields its fragments of curious and barbaric art, to enrich the cabinets of other lands.

"The city of Akyab has been the seat of the Baptist mission. As one approaches it by sea from the west, it is hidden from sight by the intervening promontory, which is itself fringed toward the sea by a thick growth of palms. The voyager's eye is fixed on the long line of the Yoma mountains beyond. But a sudden turn to the north, at the entrance to the river, which is here a broad bay, reveals the open country above; and close upon the left, embosomed in palm and tamarind and 'fire' trees,—among which start up, on every side, the white spires of pagodas, and the terraced and, it may be, gilded roofs of monasteries,—lies the city of Akyab. Against the native town, which extends far along to the north, the river is filled with boats; and is itself a scene of life, like the land adjoining. At the south lie the large and cultivated grounds of the foreign population, adjoining wide avenues, and displaying everywhere, in dwellings and garden com-

pounds, the superior taste of the western mind. Just on the border which divides the two towns,—the line of separation between civilization and semi-barbarism, between light and darkness,—lie the mission compounds, with the chapel and zayat.

"You have anchored near the southern extremity of the European town. Directly opposite you, is a small enclosure ornamented by clumps of the feathery bamboo, and surrounded by a stone wall of almost dazzling whiteness. You look, and the humble monuments within tell you it is the burying place of Christians. There Comstock lies. There lies many a youthful soldier of the cross, and many a gentle but heroic woman, who found an early grave ere their work was well begun. There now lies Satterlee.

"But all of Arracan's martyr-band are not here. The islands and the narrow belt hold precious dust. One sleeps at Sandoway; the worthy wife of the apostolical Abbott, who left him ere the shadows fell upon him. Three* died at Kyouk Phyou;—while at Ramree, on an otherwise solitary hill, rests the wife of Comstock;—side by side with Moung Quett, the native preacher whom she had instructed in the truth, who lived to welcome our brother there, and then died. 'I can only pray'—writes Mr. Satterlee, 'that my life may be as useful—my preaching as powerful—and my death as triumphant and tranquil.'

"Fair as is this land, and inviting to the Christian missionary, it has proved a very 'valley of death' to a noble band. When Mr. Satterlee landed at Akyab in September of last year, he found mission houses and chapel, but not a living missionary there. Of the six men for Arracan, whom the dying Comstock demanded, there was not one left. Death and disease had swept them all away. This place was his original destination. He went to Arracan after spending five months in the study of the language at Rangoon. He went in no ignorance of the precedents which warned him away.

Calmly and long, he looked at all the facts, and when he went, it was with the firm conviction that he trod the path of duty and safety. At the moment of leaving Rangoon he wrote home, saying, 'I go to Akyab, casting myself on the Lord. I wish it distinctly understood, that while I shall try to interest myself in the church and people there, as if the stay was to be of many years' continuance, yet if it is clearly evident to my own mind, from considerations of health, or any other, that I should retire, I shall not hesitate, with the advice of the Executive Committee, to go to some other field.'

"Mr. Satterlee was no enthusiast. His mind was ever cool and considerate.

He was as capable of a sound judgment, on a difficult question of duty, as any other man; and, when that question concerned himself chiefly, more capable. After my return from India, and before he left this country, he conversed with me, as his friend and pastor, on the subject of the field which had been assigned to him. I frankly stated the objections, which he knew very well. I concealed nothing. At the same time I pointed to the well known fact that the mortality among the English residents in Arracan was no greater than it is in the more healthy parts of India,—and that Ramree was once visited as a sanitarium by residents in the Tenasserim provinces. I also pointed out what I deemed the peculiar causes of mortality among missionaries, and how they might be obviated. Judging from the letters he sent from Rangoon, I have reason to believe that further inquiry only served to confirm him in these views. He went,—and died after a sojourn of a few months only—died of cholera after a Sabbath spent in preaching the gospel—died, like the first Mrs. Judson, with a prayer in the Burmese tongue upon his lips.

"Mr. Satterlee's missionary life was brief—too brief for incidents—but not too brief to develop the strong points of his character. Like all missionaries of solid education and real native power, he saw that preaching, oral preaching, is the right arm of this service. He chose

*Mr. and Mrs. Hall and Mr. Campbell.

it as his single employ. His faith in the power of gospel truth to lay the foundations of Christian society was carefully formed, and grew with every month's observation and experiment. In a postscript to a letter which he sent to the Secretary from Rangoon, he simply writes, 'I am determined to know *nothing* among men but Christ Jesus.' In the short space of time he spent in Arracan, he accomplished no small amount of preparatory labor. Next to the acquisition of the language, his first object was to make himself acquainted with his field;—and for this purpose, he visited Ramree and the Kemmee country, and parts of the main land adjoining his place of residence; living, in these journeys, on the simplest food of the natives, that he might, in the only way in his power, lessen the necessary expense to the Board. 'These travels,' he writes, 'have given me an intelligent view of my field of labor, both in respect to localities and men. The people of Ramree are a candid people; but these Mugs!—the devil has them strongly in his grasp.'

"But he stood alone, and he soon felt the responsibility of conducting an old mission. One of his first objects was to ascertain the actual numbers of the Christians and their character, in all parts of the province; a work of no small difficulty for any man and at any time. His tables show how carefully and successfully this undertaking was accomplished. Connected with this investigation, came a very natural solicitude for the welfare of the scattered flock of Christ. He saw their defects, their weakness, and their exposures; and he felt as only a missionary pastor can feel in such trying circumstances. The employment and direction, in part, of the native preachers, were necessarily in his hands, and to him they brought for solution their questions of conscience, and their cases of discipline. At one time he thus records a new trial to which his feelings had been subjected: 'An uneducated woman, with little grace:—who can

worry a church and hinder the cause of religion more than she!' (Letter of April 24.) Turning in another direction, he found, in the up-country, a band of Kemmee Christians, whom death had robbed of their teachers (Knapp and Ingalls), and who now claimed the care of the youthful Burman missionary. His heart was open unto them likewise, and he writes (April 24), 'I feel badly about the poor Kemmees. They ought not to be given up. They are all firm in principle yet, but the lamp of love seems to burn dim. I intend to call in a few of the young Christians, in the wet season, to study the scriptures. I cannot bear to see that light extinguished.' Turning in another quarter, he finds English residents and English sailors,—and earnestly pleads for a grant of copies of the English scriptures, for gratuitous distribution. In short, he stands in the centre of a great province, surrounded by the proud monuments of a false religion, pressed out of measure by the care of an infant church, met at every turn by youth and men of his own race and language, a solitary Christian minister, a mere stammerer in a foreign language, inexperienced in the work before him, but courageously encountering it in every possible form in which it presented itself.

"The variety and importance of the subjects thus pressed upon his attention, compelled him to offer, in his official letters, his opinions on many points. It is remarkable with what modesty they are given; how he makes mention of his inexperience and liability to mistakes, and how in his most earnest pleadings for help, he is careful to let no one imagine that he has any special claims to Christian sympathy. In May last he wrote, at the close of a letter which betrayed the care and toil that were hastening him to the grave, 'In conclusion let me say, I am *alone*, with no colleague. I want a brother missionary, if for no other reason, to keep me from indolence, for I find I can be just as lazy as I please. However, I have the prayers of my brethren at home, and the example of

my Master, and I hope a portion of his love. I want to die at last with the reflection that my coming to Arracan has not been in vain. As I said before, I want a colleague, and I wish the Home Secretary would call on br. —, (a brother whom he names,) of Newton Theological Institution, and ask him if he does not think he ought to go to Arracan and labor, heart and hand, with his old friend and college classmate! In the brevity of his letters, their sprightly style and naturalness, as well as in the spirit they breathe, the principles they recognize, and the heroic devotion to exhausting labors of which they furnish only hints, and never records, there is much to remind us of the great apostle and founder of the Burman mission; — and to raise our hopes that another such light had been set, for a generation, in the Eastern sky.

"Mr. Satterlee saw no reason to regret the choice he made. Almost every letter he sent home speaks clearly on this point. This conviction appears to have strengthened daily. It was his own act, and he wished his friends at home so to understand it, and to confirm his choice. At the same time, it is but justice to others to remark, that the experience at the Mission Rooms detected the danger which he saw not; and that before the intelligence of his death reached Boston, letters had been forwarded, assigning to him another field of labor. They came too late. His work on earth was done; and the young soldier of the cross had already earned the martyr's crown."

In a letter dated Dec. 16, 1855, Mr. Satterlee quoted a remark of Kalipay, one of the superannuated preachers of Arracan, who had said, "I begin to think God does not intend to save this people, because he removes the missionaries so soon by sickness and death." The gloomy words of the Christian convert were not without reason; but how blessed is the antidote ministered by the hopeful laborer, now dismissed, — "It is a consoling thought that the Lord's pur-

poses for redeeming the world are not to be disconcerted." Years have passed away, and the "six men for Arracan" are yet to come. But Arracan has its representatives in heaven. Its converts are not forgotten before God. The prayers offered for its people are in the golden vials before the throne. And he whose promises are in faithfulness and truth "will hasten" the consummation "in its time."

DEPARTURE AND ARRIVAL OF MISSIONARIES.

Rev. E. A. Stevens and wife, with two children, sailed from Boston on Thursday, Oct. 2, in the ship William Wirt, bound for Calcutta. Religious services were held on board, and prayer was offered by the Rev. Dr. Ripley. A farewell missionary meeting was held with reference to their departure, at the Rowe street church, Boston, on the preceding Lord's day evening.

Rev. Mr. Willard and family, of the French mission, arrived in New York, Sept. 11, in fifteen days from Havre. The brethren in Paris were deeply distressed on account of his departure, and their condition demands the sympathies and prayers of all who have been interested in that mission.

Mrs. Daible, of the Assam mission, reached New York on the 24th September.

Mrs. Satterlee was at Calcutta Aug. 8th, expecting to sail immediately for the United States in the "Southern Cross," bound for Boston.

Rev. L. Slater has been appointed to the Shawanoe Mission to fill the place of the late Rev. Mr. Meeker. He is expecting to be at the Ottawa station by the first of November, if the state of the country should not prevent.

Miss H. H. Morse, formerly connected with the Siam mission, has been appointed matron of the school among the Delawares, under the charge of the

Rev. J. G. Pratt. She is expecting to join Mr. Slater at Kalamazoo, Mich., near the close of October, and proceed in company with him to her station.

OTTAWA.—ASSAULT ON MR. J. T. JONES.

We learn indirectly that Mr Jones, formerly a native assistant, connected with the Ottawa branch of the Shawanoe Mission, was subjected to a violent assault, apparently with the design of compassing his death, Aug. 29. His residence was among the finest in Kansas; his intelligence and industry secured for him the universal respect of the community. He was a man of peace, as well as a servant of the Prince of peace; and though in principle opposed to slavery, he took no part in the contest going on around him. On the day indicated, an armed band attacked his dwelling, assaulted and left for dead a Kansas settler boarding in the house, put to flight all, of every age and sex, that were about the establishment, and shot at Mr. Jones while fleeing. He was mercifully preserved, and escaped to a house four miles distant. The ruffians then proceeded to plunder what was valuable, and finally committed what remained to the flames.

Mr. Jones not long since visited Boston, to procure, if possible, a successor to the late Mr. Meeker, in the work of the mission. He won the respect of all who saw him by his modesty, education and piety. He has for years rendered valuable service to the Ottawa Mission.

DONATIONS.

RECEIVED IN SEPTEMBER, 1866.

Maine.

Bowdoinham Asso., W. R. Prescott tr., 32.25; Hallowell, ch. 38.45; Richmond, ch. 16.80; Abiel Avery 1; Leeds, 1st ch., Fem. Miss. Soc. 6; Lithfield, Dea. J. Dennis 5; Livermore Falls, Mrs. Anderson 50 cts.; to cons. Eliphallet Rowell L. M., 100.00
Waldo Asso., per Rev. S. W. Avery, 32.55
Washington Asso., Samuel Kelley tr., West Muchias Port, ch. 9; two ladies 1; 10.00
Penobscot Asso., J. C. White tr., 27.90; Bangor, 2nd ch., of wh. 80.25 is fr. Fem. For. Miss. Soc., and 64.45 fr. Sab. Sch., 188.40;

Hampden, 1st ch. 11.50; Corinth, Fem. For. Miss. Soc. 10; North Newport 2; Kenduskeag, ch. 14.17; a brother and family 5; Enfield, ch., of wh. 13.30 is fr. Youth's Miss. Soc., 23.39; Houlton 291; Littleton 61 cts.; Orlent 2.33; Presque Isle 75 cts.; Hodgdon 4.13; Lincoln, Union Sab. Sch. 1; Charleston, Mrs. R. Rickford 1; Stetson, Dea. T. Allen 2; Carmel, A. Dunham 1; with prev. and other donas. to cons. William H. Kelton, Mrs. Ann M. Porter, Mrs. Mary Ann White and Theodore H. Dillingham L. M., 278.00
Piscataquis Asso. 7; Dover and Foxcroft, ch. 10; per J. C. White, North Haven, Mrs. Lydia Woster 75 cts.; Portland, friends 8.75; Biddeford, ch. 30; Lubec, village ch. 7; a friend of missions in Maine 2; 48.50

486.14

New Hampshire.

Baptist State Convention, Milford Asso., Nashua, 1st ch., to cons. Mrs. Lucy Doty and Mrs. Caroline B. Eaton L. M., 200.02
Cornish Flat, ch. 8; Stratham, ch. 5; North Haverhill, Dea. Daniel Carr 1; 14.00
Newport Asso., per Rev. H. Tonkin, agent, 6.86
Brentwood, ch. 19.50; Plaistow, ch. 35.54; Stratham, ch. 1.25; Newton, ch. 4; Hampton Falls, ch., of wh. 10 is 10 per ct. on pastor's L. M., for def. 17.70; Swansey, ch. 50 cts.; Hinsdale, ch. 5.50; Sullivan, ch. 1; Jaffrey, ch. 7; Keene, ch. 12; New Hampton, ch. 6.25; Anna Hodgden 2; Sanbornton, 1st ch. 50 cts.; Thornton, W. Giddings 3; Sutton, Josiah Nichols 5; Stratford, ch. 1; Pittsfield, ch., mon. con. 7.72; Fisherville, ch., of wh. 10 is fr. Sab. Sch., 42.80; Henniker, ch. 7; per Rev. H. T., agent, 179.26

400.14

Vermont.

Lunenburg, Rev. E. Evans 5; Williston, Otis Whiting 5; 10.00

Massachusetts.

"A friend of missions" 1000.00
Boston South Asso., Dea. D. Sanderson tr., Foxboro', ch., of wh. 25 is fr. Fem. Miss. Soc., to educate a child in Burmah to be named Isaac Smith Whittemore Torrey, 96; East Stoughton, ch. 20; Sharon, ch. 8; Canton, ch. 20; Natick, ch. 10; 153.00
Boston South ch., additional, of wh. 20 is fr. Sab. Sch. for thesch. at Nellore, 330; "a friend of missions, for the Telooogo mission," 1; Malden, 1st ch. of wh. 25 is fr. Sab. Sch., 144; Newton, Up. Falls, Miss E. Jameson, for Mrs. Jewett's sch., Nellore, 7; Chelsea, ch., S. Bryant tr., of wh. 25.25 is fr. mon. con., 88.53; North Chelsea, Mrs. B. Shurtleff 2; Brookline, 1st ch., Dea. D. Sanderson tr., mon. con. Aug. and Sept. 44.50; Danvers, the late Benjamin Porter, to cons. S. S. Shreve, of San Francisco, Cal.,

L. M., 100; New Bedford, 1st ch., Luther G. Hewlas tr., of wh. 200 is fr. William G. E. Pope, 75 fr. a friend, 65 mon. con. and 50 fr. Sab. Sch., weekly penny col., 890; West Dedham, ch. 14; Mrs. Betsey Baker 1; Dorchester, a friend 10; Charlestown, 1st ch., Boardman Miss. Soc., J. Wakefield Roberts tr., 100; Framingham, 1st ch. and soc., Warren Nixon tr., 60; Sandisfield, ch. 25; Taunton, Andrew J. Bosworth, to sup. a nat. Karen preacher, 22; West Medway, ch. 22; East Bridgewater, a friend 1; South Wilbraham, ch. 11; Chelmsford, Central ch., Ladies' Burman School Soc., Miss Miriam Warren tr., 26; 1,379.08	
Wendell Asso., Austin Eastman tr., with other donas. to cons. Wm. A. Pease L. M., 61.18	
South Gardner, ch. 26; Rev. H. L. Tinkham 10; Worcester, Pleasant st. ch., mon. con. 89; 8d ch., mon. con. 21; Greenville, ch. 7.50; Chicopee Falls, ch., mon. con. 30.51; Central ch. 21; Granville, ch. 37.75; Holyoke, 1st ch., with other donas. to cons. Sydenham Street L. M., 50; Northampton, ch. 20.75; Russell, ch. 11; Westfield, ch. 6.60; Southwick, ch. 6.25; Beverly Farms, ch., mon. con. 13; Manchester, ch., mon. con. 18; Bolton, ch. 13.25; Barre, ch. 6.50; Harvard, ch. 5; Rehoboth, ch. 15.75; Seekonk, F. F. M. Soc. 14; Raynham, ch. 11; North Swansea, ch. 11.50; West Wrentham, ch. 5; a friend 8; Wachusett Asso. 23.47; Plymouth, ch., of wh. 12 is fr. Ladies' Miss. Soc., 86; per Rev. J. Aldrich, agent, 457.83	
	3,061.04
Rhode Island.	
Providence, 1st ch., five years' an. sub. of Pardon Miller, deceased, 50.00	
Lonsdale, ch., per Rev. J. Aldrich, agent, 10.00	
	60.00
Connecticut.	
Suffield, 2nd ch., W. H. Fuller 25; Hartford, 1st ch., Sab. Sch. Miss. Soc., H. H. Barbour tr., for German mission, 40; Norwich, a friend 10; 75.00	
New York.	
Ogdensburg, Mrs. N. Lewis 1; Potsdam, ch. 15; Staten Island, 1st ch. 10; 28.00	
Madison Asso., Fenner, ch. 8.50; Geo. Town 5; North Brookfield, ch., to sup. Karen preachers, 26; per Rev. H. A. Smith, agent, 33.50	
Onondaga Asso., Syracuse, 2nd ch. 80.49; Onondaga, ch. 6; Plank Road, ch. 28.25; Vesper, ch. 8.25; Tully, ch. 9; sr. Scruple 5; Eldridge, ch. 86.17; Canton, ch. 21.81; to cons. Robert R. Robertson L. M., per Rev. H. A. S. agent, 192.47	
Oswego Asso., with other donas. to cons. J. Wells Knox, and John Hartshorn L. M., per Rev. H. A. S., agent, 95.53	
St. Lawrence Asso., treas. 171.71; Mrs. C. H. Rowley 3.75; Dea. I. D. Wells 3; Mrs. Sarah Keeler 1; Mrs. Lucy Shepard 1; Huldah Smith 25 cts.; Geo. Clarkson 6;	
Wm. Fairbanks 5; with other donas. to cons. M. G. Peck and Rev. R. Palmer L. M., per Rev. H. A. S., agent, 190.71	
Canisteo River Asso. 19.11; Andover, ch. 8.37; Troupsburg, Fem. Benev. Soc. 6; Whitesville, ch. 84; East Cameron, ch. 42.71; Newville, ch. 1.50; Almond, ch. 17.18; H. Kibber 2.50; Eliza Spencer 6; Rev. A. Tilden 4; Ulysses, ch. 7.50; Jasper, ch. 13 cts.; W. B. Thomas 1; Rev. James De Bois 8; to cons. Rev. Isaac Southworth L. M., per Rev. H. A. S., agent, 152.05	
Cattaraugus Asso. 28.99; Cuba, Fem. Benev. Soc. 8.50; Rushford, ch., with prev. and other donas. to cons. Sarah E. Kelley L. M., 20; Amity, ch. 16.25; Rev. E. Going 1; Freedom, ch. 29 cts.; Roxana M. Tayntor 5; East Ashford, ch. 85 cts.; Friendship, ch. 11.38; Clarksville, ch. 12.75; Humphrey, ch. 2.12; Farmersville, ch. 1.50; A. Groes 75 cts.; with other donas. to cons. Reuben Hills L. M., per Rev. H. A. S., agent, 109.88	
Genesee River Asso., Allen, ch. 10.05; Mr. Cutter 1; Belfast, ch. 4.50; Burns, ch. 5.44; Castle, ch. 28.60; Grove and Portage, ch. 13.64; sr. Eldridge 2; Hermitage, ladies 1.50; Nunda, ch. 35.83; Ormal, ch. 15; West Almond, ch. 8.87; per Rev. H. A. S., agent, 120.88	
Steuben Asso. 78.21; Masters "Waldon" and "Eddy" Royce, 3 cts. ea., 6 cts.; Jane A. Heady 1; Rev. E. A. Heady 1; Avoca, ch. 10; Barrington, ch., of wh. 3.18 is fr. Sab. Sch., 53.18; Dix and Orange, ch. 10; Campbell and Bath, ch. 10.50; Dundee, ch., of wh. 9.18 is fr. Fem. Mite Soc., 28.06; Howard, ch. 13; Jersey, ch. 2; Milo, 2nd ch. 1; J. W. Taylor 1; Oak Hill, ch. 25; Tyrone and Jersey, ch., of wh. 7.22 is fr. Sab. Sch., 40.44; Tyrone, ch. 50.26; Urbana, ch. 22.50; Warsaw, ch. 27; Wayne, ch. 29.30; to cons. Eli Sunderlin, Rev. W. L. Cook, Rev. Geo. Crocker, Rev. Daniel Corey L. M., per Rev. H. A. S., agent, 412.45	
Chemung River Asso., Elmira, ch., per Rev. O. Dodge, agent, 113.89	
Union Asso., Carmel, ch. 21.75; Bedford, ch., of wh. 58.50 is fr. F. M. Soc., 69.50; Cross River, ch. 4.75; Patterson, ch. 12; Kent, 2nd ch. 98 cts.; Cold Spring, ch. 1; Banksville, ch. 16; Sing Sing, ch. 10.62; E. T. Smith 5; Tarrytown, ch. 7.50; per Rev. O. D., agent, 139.05	
Saratoga Asso., Galway, 2nd ch. 11.85; Providence, ch. 6.85; Broadalbin, ch. 32.63; Greenfield, 1st ch. 6.68; Saratoga Springs, ch., of wh. 20 is fr. Sab. Sch., 67.35; per Rev. O. D., agent, 125.36	
Stephentown Asso., Nassau, 1st ch. 17.74; 2nd ch. 5.25; North Chatham, ch. 14.25; J. M. Glass 5; P. H. Shaw 1; Lebanon Springs, ch. 1.50; J. H. Eldridge 1; A. Spencer 1; D. Brimmer 1; Mrs. J. Lewis 1; Mrs. Page 1; B. Smith 50 cts.; N. P. Crandall 25 cts.; per Rev. O. D., agent, 50.49	
Rensselaerville Asso. 26; Preston Hollow, ch. 11.50; Rensselaerville, ch., of wh. 10 is fr. F. M. Soc., 33.91; Westerlo, ch., of wh. 20 is fr. F. M. Soc., 29.78; Bern and Knox, ch. 15; Green-	

ville, ch., of wh. 8.50 is fr. F. M. Soc., 18.50; Duaneburgh and Florida. ch. 20; Charleston, ch. 9; New Baltimore, ch. 28; Sloansville, ch. 38; Flatcreek, ch. 5.25; Gilboa, ch. 5; Stephen Hollenbeck 25; per Rev. O. D., agent, 282.92	
Hudson River North Asso., Troy, North ch., Sab. Sch., to sup. Burman preachers, per Rev. O. D., agent, 88.00	
Dutchess Asso. 16; South Dover, ch. 3; Stanford, ch. 12.50; Franklindale, ch. 8.50; Sarah Crocker 10; per Rev. O. D., agent, 45.00	
	2.107.68

New Jersey.

West N. J. Asso., Cape May, 2nd ch. 40.50; Marlton, ch. 8.50; Dansville, T. S. Stiles 1; per Rev. S. M. Osgood, agent, 50.00	
------------------------------------------------------------------------------------------------------------------------------	--

Pennsylvania.

South Auburn, William King, 1.00	
Abington Asso., Clinton, ch. 9.50; Damascus, 1st ch. 3; 2nd ch. 4; Bethany, ch. 12.58; Benton, ch. 7.50; Ten Mile River, ch. 6.76; Blakely, ch. 9.85; Scott Valley, ch. 25 cts.; per Rev. S. M. Osgood, agent, 58.44	
Bradford Asso., Towanda, ch., per Rev. S. M. O., agent, 2.00	
Centre Asso., Hollidaysburg, ch., Rev. D. J. Yerkes, per Rev. S. M. O., agent, 2.50	
Clarion Asso., Warsaw, ch. 4.25; Armagh, ch. 2; Greenville, ch. 6.25; East Mahoning, ch. 5.70; Union, ch. 10; Shiloh, ch. 3.50; Mahoning, ch. 2.67; John J. Lloyd 50 cts.; J. M. Henry 50 cts.; per Rev. S. M. O., agent, 35.37	
French Creek Asso., 16.50; Bloomfield, ch. 8.80; Georgetown, ch. 4; McKean, ch. 5; Rockdale, ch. 2.39; Rockdale and Bloomfield, ch. 2; Spring, ch. 1.50; Carmel, ch. 6; Springfield, Rev. Mr. and Mrs. Rathbone 8; per Rev. S. M. O., agent, 43.19	
Monongahela Asso., Pittsburg, Union ch. to cons. Rev. Wm. J. Howard L. M., 100; Alleghany city, Sandusky et. ch., of wh. 25 is fr. Sab. Sch., 56.08; Jefferson, Rev. S. L. Parcel 5; Elizabeth, ch. 10.25; Enon, ch. 5.31; Mt. Hermon, ch. 9.33; Monongahela, ch. 6.11; East Bethlehem, ch. 9; Beulah, ch. 7.50; Washington, ch. 42; per Rev. S. M. O., agent, 250.58	
Philadelphia Asso., Upland, ch. 42.14; Philadelphia, eleventh ch., Miss M. B. L. 39; per Rev. S. M. O., agent, 72.14	
Pittsburg, 1st ch., a friend, per Rev. S. M. O., agent, 2.00	
	452.22

Ohio.

Cincinnati, 5th st. ch., Caleb Trevor tr., of wh. 13.18 is fr. Sab. Sch., 19; Cleveland, Erie st. ch., E. Thomas tr., 29; Washington, Walter Leach 125; 49.25	
Grand River Asso., L. Gould tr., 42.00	
Mohecan Asso., Geo. Wilson clk., 25; Providence, ch. 16; 41.00	
Wills Creek Asso. 23; Zoar Asso., Beaver Creek, ch. 8; 25.00	
Melara Creek Asso., C. L. Barker tr., 23.85; McConnellsville, ch. 37.03; Good Hope, ch., of wh. 1.50 is fr. Sab. Sch., 6.02; S. Mer-	

win 1; per Rev. S. M. Osgood, agent, 72.90	
Portage Asso., Streetsboro', ch., of wh. 2 is fr. Miss Mary Bussell, 4; fr. Fem. Benev. Soc., and 89 cts. fr. Sab. Sch., per Rev. S. M. O., agent, 6.89	
Ironton, ch. 33.40; East Fork Asso., an. coll. 30; Cincinnati, 9th st. ch. 121; (the 100 cr. to this ch. in the Sept. Mag. should have been cr. to the Sab. Sch.) 1st ch., Sab. Sch. 40; High st. ch., of wh. 4.30 is fr. Sab. Sch., 7.06; per Rev. J. Stevens, agent, 231.45	
	268.49

Indiana.

Vernal, ch. 7; Kingsbury, ch. 12; 19.00	
Huntington Asso., Logansport, ch., per Rev. A. S. Ames, agent, 14.75	
Friendship Asso., family of Rev. C. Blood, per Rev. A. S. A., agent, 1.55	
Indianapolis Asso. 8.64; Lick Creek, ch. 2.50; Greenfield, ch. 1.45; Cumberland, ch. 50 cts.; Lawrence, ch. 2.50; Indianapolis, ch., of wh. 75.08 is fr. Sab. Sch., to sup. J. R. Osgood, Ora Osgood, and Sidney Dyer in Assam Orphan Sch., 86.55; per Rev. A. S. A., agent, 111.14	
Curry's Prairie Asso., Terre Haute, ch., per Rev. A. S. A., agent, 8.10	
Freedom Asso., per Rev. A. S. A., agent, 17.06	
	171.60

Illinois.

Elgin, George Douglass 5; Mrs. Black 2.50; 7.50	
-------------------------------------------------	--

Michigan.

Grand Blanc, ch. 12.00	
------------------------	--

Iowa.

Des Moines Asso. 36.12	
Central Asso. 10.21	
	46.33

Nova Scotia and New Brunswick.

N. S. and N. B. For. Miss. Soc., John W. Barsa tr., with prev. dona. to cons. Rev. J. M. Cramp, D. D., Rev. William Chipman, Rev. William Burton, Rev. Charles Tupper, Rev. Charles Spurdon, A. M., Rev. Adam D. Thompson and Rev. Ingraham E. Bill L. M., 400.00	
	\$7,808.14

Legacies.

Fredonia, N. Y., Mrs. Nancy Taylor, per A. H. Taylor, exr., 50.00	
Holyoke, Mass., Mainly Street 85.00	
	85.00
	\$7,893.14

Total from April 1st to Sept. 30, 1856, \$27,581.35.

Donations in Goods.

Philadelphia, Pa., Dr. D. Jayne & Son, 7 boxes medicine for the Maulmain Karen Mission, 417.00	
2 boxes do. for the Henthada Mission, 147.00	
3 " " " Tavoy Mission, 218.00	
1 " " " Mrs. L. Ingalls, 48.00	
	830.00

THE

MISSIONARY MAGAZINE.

VOL. XXXVI.

DECEMBER, 1856.

No. 12.

AMERICAN BAPTIST MISSIONARY UNION.

SAU QUALA:

THE SECOND KAREN CONVERT.

(Concluded from p. 427.)

Labors in Toungoo.

God made a single acorn and wrapt up within it all the oak forests which cover the earth. This is God's uniform method. He creates a seed which infolds all the future trees of the tribe, down to the end of time. But open a seed, and nothing may be visible to the naked eye but one uniform mass of white flesh, or albumen, as it is technically denominated. Look at it again through a magnifier, and the root and leaves of the future tree may be distinctly seen in miniature, rolled up in the seed-coat; and it is only from the deficiency in our vision that the whole produce of the seed is hidden from our eyes. It is all visible to the eye of God. God works on the same general principles in the kingdom of grace, as he does in the kingdom of nature. When we are acquainted with the laws of nature, what principles should govern us under certain circumstances, is only a question in the "rule of three." When He works in the kingdom of nature, He operates through inorganic matter, which obeys his laws in silence. When He works in the kingdom of grace, He operates

through intelligent men, whose duty it is not to devise plans of their own, but to discover God's plans, and to follow them.

The analogy of nature teaches us then, that if we follow God's plans, we shall endeavor to make mission churches self-supporting, and self-propagating. The number of individuals baptized is no criterion whatever of the success of a mission, in the fullest sense of the word. One small church, raised up among the heathen, able to conduct understandingly all its own affairs, to support its own ministry, and to feel its responsibility to give the gospel to others to the extent of its ability, marks greater progress than a hundred feeble churches which have to be taught everything by the missionaries. The one is a man; the other, a dependent family of helpless children. Before I left Tavoy, the official reports show that there were twenty-three Karen churches in the Tavoy Mission, embracing one thousand and forty-six members in good standing, exclusive of some hundreds who had died in the faith during that interval. By the last census, the whole Karen population covered by the Tavoy mission, is ten thousand and seventy-five souls; so that more than one tenth of the population are members of evangelical

churches. According to the best statistical tables I have been able to consult, London, in the centre of Christendom, with a population of two millions and a half, has only sixty thousand Christian communicants, about the fortieth part of the population; so, in proportion to their numbers, we have four times as many communicants among the Karens of Tavoy, as there are in London, where Christianity was established, some say, in the days of the apostles.

It is within a quarter of a century that one tenth of the Karen population of Tavoy has turned to God,—on whom, on an average, the labors of not more than two missionaries and a half have been bestowed. In the early years of the mission, until I was joined by Mr. Wade, in 1835, there was only one; and the number has again been reduced to one within the last two or three years. This force in itself would not have been found adequate to perform the work, but from the beginning, the natives have been pressed into it; and it is through their aid, accompanied with the blessing of God, that the present results have been reached. Connected with these twenty-three Karen churches, are twenty-three valuable native preachers, all raised up and educated in the Tavoy mission.

Connected with these different Christian communities are village day-schools, which numbered last year, in the aggregate, three hundred pupils. The pupils of these schools are confined exclusively, with rare exceptions, to the Christians; for no heathen will send his children to our schools, because, he says, they are sure to be converted and become Christians. The Christian population cannot much exceed two thousand, which gives fifteen per cent. for the schools; and in the last report I have seen of the Massachusetts Board of Education, Suffolk county embracing Boston, the Athens of America, with a population of one hundred and forty-four thousand, has an average of eighteen thousand in the schools, or only about twelve per cent., so that the Christian Karen population actually

patronize their common schools better than the most literary section of this most enlightened land. Indeed, if opportunities are offered them, the Karens will make a truly literary people. I have had pupils in my theological class, direct from those village schools, who took hold of the exegesis of the Bible in as masterly a manner as most of the students from our learned Universities; and who grappled with geometry and trigonometry, with their applications to astronomy and land surveying, as if they had been nursed in the lap of science. Mr. Thomas, writing of a class that had gone over several portions of the Bible with him, the epistle to the Romans among others, says: "It has been pleasing to witness the interest manifested by the older part of the school in this study. They have written essays on various subjects connected with their lessons in the scriptures, which would not do discredit to young men of their age in America. I have enjoyed these exercises exceedingly. It has been truly surprising to witness the interest manifested by all the school in arithmetic. They have frequently become listless and sleepy in almost everything else; but in this their interest rarely flags. This school can really do, and apparently understand, some as difficult problems, as can be found in our common Arithmetics."

Besides supporting schools, these churches build their own meeting houses. Their twenty-three chapels have all been built at their own expense. From Kabin, a village near Mergui, where in the providence of God Quala and myself were first to preach Christ and found a little church, a missionary writes: "This house is superior to the former, and what adds to its glory is the fact that it was planned by Karen minds, and built by their own hands; or, if either materials or labor cost money, the money was paid by the Karens themselves. All was done without a word of exhortation from the missionary. The association is to meet in a spacious temporary building, which was also built by the members of the Ka-

ren church." At Mata, one hundred and fifty miles from Kabin, the same writer says: "The Christians here have just built themselves a spacious board chapel. It is on the whole the best chapel we have seen in the Karen jungles. It was built at the expense of the church, and, considering the scarcity of paddy during the year, it was a great undertaking; for they have spent two hundred rupees for sawed timber. They have also furnished their pastor with food, and contributed forty-one rupees to the Tavoy Missionary Society. Here then we see what we desire to witness so much in every place — a church building its own place of worship, supporting its own ordained minister, and conducting its own church business." When one laborer in America obtains a dollar and a quarter for a day's work, he obtains the regular wages of ten laborers in Tavoy, or as much as one man obtains for ten days' labor. These Karen subscriptions, then, should be multiplied by ten to compare them with subscriptions from the churches in America. It required as much labor to procure two hundred rupees for the chapel in Mata, as it would two thousand in America; and it required as much effort to obtain forty-one for the mission in Tavoy, as it does four hundred and ten in New England.

The most interesting trait in the Christian character of the Tavoy churches is the missionary spirit they possess. They are ready to cut deep into "the point of sacrifice," that the Word of God may be carried to others. The first missionary society east of the Ganges was formed among them in 1832; and to this society the Karen Christians, as well as Burmese and European, have ever since been in the habit of contributing. The subscription the first year amounted in the aggregate to four hundred and eighty-four rupees; — of the last, to five hundred and sixty-eight; averaging annually more than five hundred rupees. One Karen farmer's family was in the habit of giving thirteen rupees a year, which would be deemed a very generous subscription for

persons in their circumstances anywhere; and when the difference in the value of money among the Karens is taken into account, a remarkably large one, being equivalent to more than fifty dollars in America. I taught the natives that every one ought to give something, however small — men, women, and children, individually; so that in a little church of forty or fifty members, the subscription list for the Missionary Society would often, when presented to me, have on it more than one hundred names. When I visited in the mission boat some of the villages that were accessible by water, they would often load it down, on my return, with rice and paddy, fowls and fish, sweet potatoes and yams, gourds and pumpkins. These were sold in Tavoy, and the proceeds paid into the funds of the Society.

An incident is related by Mr. Thomas in a recent journal, which illustrates the missionary spirit that exists in the churches. The wife of one of the Christians had died — a former pupil of Mrs. Mason's, whom I well knew — and Mr. Thomas writes: "The husband of the departed gave me two rupees, which his wife had at the time of her death. 'I wish,' she said, 'to give it for the spread of the gospel.'" This was all the property she had to leave. Where shall we look for a more lovely specimen of the missionary spirit in enlightened Christendom?

But they have done more than give money. They have given their men to go on missions. Not their youth to study and qualify themselves for becoming missionaries, but their tried ministers — not the mediocrity, but the most talented, best educated, most efficient, and most highly esteemed. When the churches in America send the most useful, most learned, and most valued minister in New England, or New York, to Burmah, then they will have made a sacrifice equal to that which the churches of Tavoy and Mergui made, when they gave up Quala for Toungoo.

This history of the Tavoy mission is

the history of Sau Quala; for, from his baptism in 1830 to his departure in 1853, from its foundation to its completion, he was ever in it a moving spirit, evolving it into being. No single individual, missionary or native, contributed so much to build it up to its present state, as he has.

Although there are numerous nations in Burmah, they are not a mixed people. Each tribe has usually its appropriate locality. A negro race is confined to the Andaman isles; a Sumatran, to the Nicobars; a Malay, the Salongs, to the Mergui Archipelago. On the continent, the Burmese occupy the towns and villages on tide waters, and on the principal thoroughfares, except often in Pegu and Maulmain, where the Talings originally possessed that position, and in many instances still retain it. Behind these are the Pwo Karens; while on the mountains and in the vallies beyond them, as far removed from other tribes as practicable, are the Sgaus. This is the usual distribution till entering the kingdom of Toungoo, where, on the east, the Pwos and Sgaus are replaced by an entire new series of Karen tribes. A tribe of people that denominate themselves Pa-an, but who are called Tounghoos or southerners by the Burmese, often occupy, in Maulmain and Martaban, the position of the Pwos. They claim to have been the original inhabitants of the old city of Thatung, but it is difficult to admit their claim. They dress in pants and jackets, like the Shans and Chinese; always in blue, as do the Chinese in Burmah; but their language assimilates them to the Karens. Of a select vocabulary adapted to bring out the affinities of their tongue, which I took down from their own lips, about half the roots were of common origin with Pwo Karen; but they have a *v* in their language, a sound not found in either Karen, Burman, Taling, or Siamese, though common in Chinese. They are strong Buddhists, and declare that Buglagantha, who was the first to bring the Buddhist bible from Ceylon, was a Tounghoo. He is also claimed by the Talings, but the Singa-

lese say he was a brahmin from Central Hindustan. They are a nation of pedlars, and may be met with their wares all over Burmah; but I saw none of their villages in Toungoo. Dr. Judson baptized ten Tounghoos, but there are none in our churches at present.

A few miles below the city we passed a village of Khyens; but this people, though now scattered in different parts of Burmah, came originally from the mountains of Arracan, where the principal part of the tribe still dwell. Their language, though there are a few Karen roots in it, assimilates them, through the Arracanese dialect, to the Burmese, from whom they differ little in appearance, except the women, whose faces they tattoo so as to give them a most hideous appearance, and prevent the Burmese from taking them to their harems. We met with one girl, however, of fifteen or sixteen years of age, whose face had not been disfigured, and who said she had not decided yet to have it tattooed. Under British rule, the practice will probably go out of fashion. They are not Buddhists, yet the Arracanese missionaries who have seen most of them, have not found them very ready to receive the gospel. In 1834, I baptized a Khyen woman in Tavoy, and in 1852, one of the Arracan missionaries baptized a Khyen woman among the Kemmees. "She is the first of the Khyen tribe," he wrote, "ever baptized;" and the announcement was introduced with—"First fruit among the Khyens." In 1855, one of the Prome missionaries baptized another of the tribe under the name of Chun.* He wrote: "Several have been baptized within a few weeks, and among them one Chun, the first Christian of his race,"—the third time this announcement has been made by different missionaries, of different individuals in the same mission.

* The difference of writing this name illustrates the difference of ear in different individuals, when the same sound is heard. To Swinnes it appeared to be "Kayn;" to Judson, "K'heen;" to Malcom, "Kyen" or "Chin;" to the Arracan missionaries, "Khyen;" and now we have "Chun."

The last writer adds, "They are evidently a branch of the great Karen family." They are Karens in the same sense that the Singphos, Nagas and other northern tribes of Burmah and Assam are Karens. They are uncultivated tribes, without written languages or established religious faith.

The mountains on the western boundary of Toungoo, which divide that province from Prome, are peopled by Sgaus, who are extensively engaged in the culture of the silk-worm. It is a common error to suppose that the silk-worm will eat no leaves but the leaves of the mulberry. There are no mulberry trees in Burmah, except a few that have been recently introduced. The worms are of different species, and in some places they are fed on the leaves of the castor oil plant,—a plant much cultivated throughout all the warmer parts of Asia. Other species feed on the jujube tree, the myrobalan, the pipal, and the mango. Many of these Sgaus visited us soon after our arrival in Toungoo. The assistants spent two or three weeks in their jungles, preaching in eight different villages to crowded congregations. We had numerous applications for preachers and school-teachers, but were unable to allot them more than one,—a valuable young man, a nephew of Sau Quala.

On the plains, in the northern part of the province, is a tribe of what are denominated "wild Burmans," called Za-being, where they inhabit several large towns and villages. They are very poor and very dirty. The Burmans say, they eat, drink, and cook in the same vessel. They cultivate the silk worm, make silk, and weave a peculiar texture for dresses, which are characterized in other parts of Burmah as "Toungoo silks."

The Shans are not located in the province, but they are a nation of merchants, and great numbers are coming and going throughout the dry season. Large parties, amounting in the aggregate to more than three hundred, visited the city while we were there. They are a very intelligent people, as numerous probably as

the Burmese, and have a written language. They call themselves Tai, and denominate their language by the same term, which is true also of the Siamese, Laos, Khamti, and Abom, being all allied branches of a single family.

The southeast part of the province is peopled by a tribe of Karens, who call themselves Mauniepgha. They are nearly related to the Sgaus, but regard themselves as a distinct tribe. The dialect they speak has a few Pwo idioms in it; but as all the roots end in vowels, it is recognized at once as a Sgau dialect. Parties visited us from many different villages among them, and all seemed anxious to receive the truth. On one occasion, forty passed the night with us, and expressed their firm faith in Christianity, and determined purpose to conform their lives to its precepts; among them were two chiefs, who were very anxious to have a native teacher sent to them, promising to provide for all his necessities and defend him from all harm. Sau Quala finally made his home among them, where he has baptized the whole company and many more.

North of the Mauniepghas are the Pakus, a tribe distinguished from them in dress, name, and slightly in dialect, but they appeared to me to be parts of one original tribe; and Sau Quala, after a year's residence in the country, writes me to the same effect. Great numbers visited us and professed faith in Christ, and solicited native teachers for their villages. We allotted them one, who soon had a school of a hundred pupils, and parties of two or three hundred men came to hear the doctrine of the cross from his lips.

Thoukyekhat creek, which falls into the Sitang a short distance below Toungoo, is the northern boundary of the Pakus and Mauniepghas. All the Karens north of this stream are Bghais, a tribe widely different from any with which we have hitherto been acquainted. The Karens themselves, in the southern parts of Burmah, have hitherto had no correct idea of the tribe designated by Bghai.

They knew nothing certain beyond this, — that there was in the interior of Burmah a tribe of people that their ancestors called Bghai. Some thought they were the same people as those which the Burmese denominate Red Karens; but others have assured me, very confidently, that they were the Kyens, quite a distinct people; while many Burmans have told me that they were the Za-being, whom I have since found to be an uncultivated tribe of the Burmese family, inhabiting the plains between Toungoo and Ava. So uncertain was our knowledge of Bghai, that Dr. Wade wisely defined the word in his Karen dictionary, simply: "A race of people."

When the Bghais themselves crowded our house in Toungoo, there was no difficulty in ascertaining who they were. The traditions which they repeated proved them to be Karens; but their language gave no less conclusive evidence that they were more widely separated from the Pwos and Sgaus, than the Pwos and Sgaus are from each other.

The Bghais are divided into three tribes, distinguished by difference of dialect, difference of dress, and difference of location. The Bghai-pho, or "Little Bghai," wear tunics like the Pwos and Sgaus; but they are distinguished by a difference in the bands worked in them; as were the plaids of the ancient Scotch clans. The Burmese have different names for them, according to the different sections they inhabit. They call a large portion of them Taubya, or "Wild Bees." They live in the valleys and on the lower spurs of the mountains east of Toungoo. Their limits to the north are unknown; but I have reason to believe they do not reach to the latitude of Ava.

On the summit and sides of the great range of mountains which bounds Toungoo on the east, are the Bghai-gohta. They are readily recognized by the absence of the tunic, and the presence of short pants, scarcely reaching half way down to the knee, made of white cloth, with radiating red lines wrought in them near the bottom, as the rays of the rising

sun are sometimes represented. The Burmese call them *Kayen-ayaing*, Wild Karens, and the Sgaus often mistake them for Red Karens. They were never subdued by the Burmese, never paid them taxes, but have ever lived in a state of independence in their mountain fastnesses.

Each village has a *chevaux-de-frise* of pointed bamboos built around it, and no stranger can enter without an introduction from one of the villagers. When received into their houses, a place is pointed out for the visitor to occupy, and he is not to leave that place on any consideration, without express permission from his host. If he does, he is speared, wherever found, on the spot. If any man enters their settlements without the protection of one of their own number, he is treated as an enemy and a spy. Death or slavery is the inevitable consequence of his temerity.

They are divided into different clans, each under an independent chief, and each claiming an ill-defined district of country as their own, which is the frequent source of petty wars among themselves, — the love of territorial aggrandizement not being confined to civilized countries, nor to large nations. One of the assistants wrote me recently that there had been a conflict in his neighborhood, where three men were killed. More frequently, however, they occupy their leisure in forming large parties and descending suddenly into the plains, where they attack some peaceable village, kill or maim all that appear in arms against them, and carry into slavery the men, women, and children, who submit without opposition.

We saw many of these "Wild Karens" in Toungoo, where, since the English took possession of the city, they venture to come to buy salt. They are a more muscular race than the "Little Bghai," and gave good attention to the gospel, many of them professing faith in Christ. Several parties made urgent appeals to have teachers sent among them, and after I left, they repeated their applications

to teacher Quala. The lack of men compelled us both to reject their suit, but that did not discourage them. The thirst for truth has been excited within them; and, like men in earnest, they will not rest till it is allayed. Their next step was to proceed with a formal application to the Assistant Commissioner, the Governor of Toungoo, who referred it to his superior, Major Phayre, Commissioner or Governor of Pegu.

Mr. Ingalls wrote me from Rangoon: "Mr. O'Riley visited the mountain tribes between Toungoo and the Red Karens. They had heard of the teacher in that city, and presented a request that they might remove nearer, so as to hear about the Eternal God. Mr. O'Riley sent a long report to Major Phayre, who called and showed it to me, and proposed to send teachers to instruct them. He also wished to appoint a man, not vested with any civil power, but simply to be a medium through which those oppressed tribes might communicate with Government, for which he would pay him from twenty-five to thirty rupees per month. Major Phayre wanted Sau Quala to be the man."

Sau Quala gave an account of his interview with the commissioner, Major Phayre, when this office was offered him, in a letter which was published in the *Karen Morning Star*. "The Commissioner," he said, "arrived at Toungoo on the ninth of March, and I went immediately to visit him. He shook hands with me and asked me concerning the Bghais, Mauniepgphas and Pakus; and in respect to their listening and becoming Christians, and concerning all the unordained assistants; and finally he said: 'Teacher, I have spoken to the Government concerning you, that you should become a head and overseer among the Bghais, Pakus, and Wild Karens, for which you shall receive thirty rupees a month.' I replied: 'Sir, I will not do it. I will not have the money. I will not mix up God's work with Government work. There are others to do this thing. Employ them. As for me, I will continue

in the work in which I have been engaged.' The Commissioner asked: 'Where do you obtain money to live on? Why do you not like money? We will give money, and you may continue your work as a teacher as heretofore. Will it not make it easier for you?' I answered: 'No, Sir! When I eat with the children of poverty, I am contented [literally, my heart sleeps]. I did not leave my dear wife and come up hither in search of silver, or agreeable food. I came to this land that its poor and benighted inhabitants might be saved. Be patient with me, sir. Were I to take your money, the wild Karens would turn against me.' He said to me again: 'Well, teacher! Think of the matter a day or two.' So I left him, but I went to the Christian chief Kwaitai, and the Shan who had been baptized, and I persuaded them to undertake the office. The next day, I visited the Commissioner again, and presented these two men, as willing to receive the appointment. He agreed to give them the office, so I am free with clean hands. Teachers and teacheresses, do not be anxious about me. I have no desire for this work; neither is my wife pleased with it. When I was in Tavoy and Mergui, and was urged to accept the office of magistrate, she threw all the difficulties in the way she could; but when I became a teacher, that pleased her [literally, hit her heart]. The holy Scriptures say,—'If a man desire the office of a bishop, he desireth a good work;' why should I go back to things that are worthless? May the Lord help me, draw me by the hand, and guide me to the things which are pleasing in his sight!"

The missionaries, the Executive Committee, the Board and the Missionary Union are amply repaid for all their expenditures and labors, if they had done nothing more than to raise up out of blank heathenism such a man as Sau Quala. But he is not alone. He is one of many. The seeds of truth have taken deep root, here and there throughout the whole length and breadth of the

land, where they have been scattered broadcast,—from Mergui to Tavoy, Yé and Maulmain—from Martaban to Sitang, Shwaygyeen, and Toungoo—from Rangoon to Donabew, Henthada and Prome—from Bassein to Sandoway, Ramree, and Akyah; in the Burman cities, the Taling villages, the Tounghu hamlets, the Kyen huts, the Shan zayats; on the Salong isles, the Pwo plains; in the Mauniepggha palm groves and Paku valleys; on the Sgau hills, and Bghai mountains. To stop their development is to stop the spring from budding, the flowers from opening their petals, the trees from bending with their ripened fruit. Onward flow the waters of salvation, by an irresistible law widening and deepening and spreading, till they have borne on their bosom every redeemed soul to the ocean of eternal blessedness.

MAULMAIN KAREN MISSION.

JOURNAL OF MR. HIBBARD.

[Continued from p. 370.]

Church at Tacraikée.

Tacraikée, Jan. 17.—Started off my boat this morning about eight o'clock. Half an hour after, the elephant made her appearance and was loaded, and we were under way. Walked all day till about six at night over a hard road; but the worst of the way, in the grateful shade of an old forest, with not a house or hut of any kind on the path. For about an hour, having lost our way, we wandered here and there through the thick jungle. Arrived at Tacraikée exceedingly tired, and with one of my boys, who served as my cook, quite sick with fever. The disciples gave me a hearty welcome.

18.—Administered to a few sick and formed a partial acquaintance with the disciples;—also made some preparation for preaching this evening. Expounded the parable of the rich man and Lazarus, and was enabled to do so with some freedom.

19.—Covenant meeting to-day. Find

the disciples very much in need of a pastor. Many of them have wandered sadly during the past year. The chief man among them, an old man and the deacon of the church, has been practising heathen customs,—drinking water blessed by a heathen priest or prophet for the cure of disease. After we had gone through with the others, I asked the deacon if he thought he ought to be admitted to the Lord's supper. He seemed greatly distressed at the idea of being set aside; and I was myself distressed at the thought. Yet at first it appeared that he must be; for he appeared not to have had a very deep sense of his sin. But now seemingly he began to feel it more deeply. He could not give up Christ, he said. He had sinned very greatly, but he was truly sorry; he was very desirous of eating the Lord's supper, &c. I tried to impress upon him the magnitude of his sin, and specially on account of his age and influence; and, as he seemed truly penitent, it no longer appeared necessary to set him aside. I trust neither he nor the others will soon forget his sin. Two or three were admitted to communion whose names are not on the list of members which the pastor of the Ta-crai church gave me. Two who were present were not admitted. As there are no church records, it is difficult to determine who are, and who are not, members of the church.

I have urged upon them most earnestly to remove out of this desolate place to one of the neighboring churches. There are three other churches within a day's walk. Here they have no pastor or chapel, and there are only about a dozen disciples. They are truly sheep astray in the wilderness; and if they do not leave it, I fear Satan will tempt many of them to their destruction. God alone can keep them if they remain here.

Contribution—Church at Mauko.

20. Sunday.—Shahshu preached this morning. I should think all the church were present. I notified them of the Lord's supper for the afternoon; and also that a collection would be taken at

the close for the cause of missions. In the afternoon they were not all in, either at the preaching or at the communion, and for some who did come we had to wait a long time. I felt not a little disheartened. At the close a collection was taken up. Including three rupees and eight annas previously contributed, and five annas and nine pie for the elements, it amounted to fourteen rupees, five annas and nine pie; a much more liberal collection than I had expected.

This evening all the Christians and some not Christians were at worship. They seemed to gather around me more closely, as the time draws near for me to leave them. One of the assistants preached, and did well. I feel quite encouraged again in regard to these disciples. Did all the churches contribute as liberally, we should not have to pay much for assistants.

21.—Mauko.—Left Tacrai about eight o'clock this morning. Several of the members came with me. About half way to this place we crossed a branch of the Gyne on a raft of bamboos, and arrived about 3 o'clock, P. M. All the dwellings and their surroundings in this very pleasant place look thrifty. The houses are more substantially built than any I have before seen among the Sgaus. There is a snug little chapel, with a nice room partitioned off for the missionary. The chapel, though small, is large enough for the present. May they soon have need to enlarge it. At worship this evening it was nearly full; but all were present, including several disciples from Kadoko, Mauko and Tacrai, all anxious to hear and see their new teacher. God bless them, and make them to abound in love and good works, trusting in Jesus.

22.—Mercury at $53\frac{1}{2}^{\circ}$ Fahrenheit, — the lowest I have ever seen it in Burmah. Twice before, since I have been on this tour, I have seen it at 56° . After breakfast, went out with the assistants to preach among the heathen. Found a very large village, but all the men and most of the women were away.

In another village we found four men, one of them an apostate. They listened very well, and seemed to consider the subject. They have heard the gospel frequently before, which is the case generally in this region. The assistant says a great many have apostatized in this vicinity and in the surrounding country. Every step confirms this report. Went out again after dinner, but found no one ready to listen; preached however to a few, as they went on with their work. Met with another apostate to-night.

26.—Thermometer 56° at sunrise. In the forenoon preparing to instruct the disciples in covenant meeting. In the afternoon, of the thirty-three connected with this church, only eighteen were present. Some away at Ta-crai, some sick, and two suspended; while two or three others, I fear, will require to be suspended. O, how much instruction do these poor disciples need! Their Karen teacher is perhaps as well instructed and as faithful as most of the native preachers; but he is far from being what we could wish. After covenant meeting, the members of the church subscribed fifty seven baskets of paddy towards the support of their teacher. This is a very liberal subscription for their number and wealth. To-morrow they will make an offering in money. Besides, they are helping their pastor to build a house, a large part of the material being already prepared.

27.—Sunday.—Prayer meeting before breakfast. Some who were not in yesterday were present this morning, and spoke of their Christian walk and experience during the past year. Those who I feared yesterday would have to be suspended were also present and made confession. One of them seemed to feel his guilt, but for the other I very much fear. The member who is suspended also confessed, and requested to be restored. He seemed so hearty in doing this, that I expected the brethren would receive him; but they did not feel satisfied of his sincerity. We therefore exhorted him to give proof of his repent-

ance by an orderly walk and conversation till the next covenant meeting.

I preached at noon and administered the Lord's supper, but did not have the degree of enjoyment I sometimes have. No contribution for missionary purposes, as I had been led to expect. Some had already given as they said; — others, I fear, love their rupees too well.

After dinner I went out to see if I could find some heathen to preach to. At first found a man at work, who heard but did not listen, as the Karens say. His wife also heard. Afterwards found three men and a number of women, who listened apparently very well, while I read and preached to them a long time. Two of the men seemed very much interested. May God fix the truth in their hearts. Carried back a much lighter heart than I came out with. It was the best part of the day. To-morrow, God willing, I start early for Kadoko.

Kadoko church and pagoda — The river Salwen.

28. — Kadoko. — Prayed and sang a hymn with the disciples at Mauko, and so bade them good bye. Reached this place about 5 o'clock, P. M. Passed two large Tounghthoo villages, one Pwo, and one small Sgau village, but could not take time to stop in any of them. Saw several high, isolated mountains to the left. On the very peak of one of the highest towered a pagoda in honor of Gaudama, and a lofty pole, erected for the same purpose. They reminded me of the Dongyan mountains and their pagoda similarly situated, and I was half inclined to believe it the same till, a little afterwards, I saw the Zwa-kebin itself and pagoda far to the south.

The members gave me a warm greeting. The pastor expected me to preach, as a matter of course. I told him I could not speak much in Sgau yet. "Well then, preach in Pwo," he replied; "we all understand Pwo here." I saw there was no escape; but concluded to preach in Sgau, that they might the sooner feel that I am their teacher; and not the Pwo teacher simply.

29. — Salwen river. — Leaving Kadoko, I had a walk of some three miles to the river at the point where the Kadoko disciples lived before the late war, during which their village, including their chapel, was burned by the Burmese. The place is beautiful; but of those who formerly resided there, nearly or quite one-half are scattered to the four winds, and there is a sad prospect of a still more general dispersion. O Lord, have mercy upon thy scattered flock. A police station and a few Burmese houses now occupy a part of the site. This is above tide water, and the Salwen is a broad and beautiful river.

30. — At four, P. M., reached the junction of the Unzalen, where I found the chief, who is a disciple, and also Myah-oo, the pastor. The latter gave me a warm welcome, and conducted me in a walk of about fifteen minutes to the Christian village. In the evening most of the members were present at worship; the assistant preached. The chief is in trouble in consequence of having received orders to take the number of Karens in the district of another chief, higher in authority, and appointed also by a magistrate higher in authority than the one from whom he received his appointment; — and who forbids his undertaking the census.

ASSAM MISSION.

JOURNAL OF MR. WARD.

(Continued from p. 430.)

Mr. Ward's next tour was to the "Cachari country," two days' distance from Gowahati.

Native officials — Oppression and robbery — The remedy.

We sought the villages of certain men who had heard the gospel several times from our native assistants at Gowahati; but we were disappointed. On account of some disturbance among the Buteas or Hill tribes on the northern frontier, several companies of sepoy and a few European officers had been stationed near by; and the Cacharis were required to furnish and forward supplies for the

troops, also to make roads, &c.; and frequently, through the cupidity of the native officials, they failed to realize the value of a part of the supplies, or to obtain their wages. Few people were to be found, and those few thought of little else but their hardships and wrongs, especially from the extortions of the native police, who went from village to village to demand supplies for the sepoy.

These gentry not only get their living out of the people, but extort money; and, being clothed with the badge of authority, they enforce whatever claims they choose to enforce, and these ignorant people have no power to resist them. It would be difficult for a stranger to understand how corrupt and oppressive the native officials may almost universally be, and yet, for the most part, with impunity. As to obtaining justice, that is a luxury quite beyond the reach of these poor people; and they generally prefer to suffer patiently rather than carry cases into court, especially against their superiors, who have the advantage of them in wealth and influence, and can bring against them an array of false witnesses, and bribe the court people, so that there is little chance of justice being obtained even before a European magistrate. They have, moreover, to wait frequently a month or two away from home before a case can come on; and even if successful, they have made themselves the marks of certain revenge, which will be practised in a thousand petty ways, like the drops of water that fall one by one upon the head of a subject of slow torture. The truth is, the native officials have things pretty much their own way, in spite of the vigilance of the best European officers; especially at a distance from the sudder stations and the residences of Europeans. The evil is inherent in the state of native society, and the most perfect system of government cannot remedy it. Nothing but the general elevation of the moral and religious sentiment of the masses can effect any permanent change.

We remained at a place called Tamul-

pore about a week, preaching to the people in different villages where we could find them; but as their worldly troubles seemed to be the uppermost thought on the part of all, I concluded we could spend our time more profitably elsewhere.

Perils from wild beasts.

From Tamulpore we went a day's journey to the south and eastward to a section of country inhabited mostly by Cacharis, called, from its principal village, Betona. On our way we passed through some of the wildest of jungle, where the ground had been almost dug up by bears, which subsist mainly on roots, and where tigers were so numerous that the villages in the vicinity had been deserted. We passed some places by a narrow footpath, where, from the nature of the jungle, it was very probable that some of those gentle creatures might be lying within a few yards of us. Hitherto, in my five years' travelling, I have never fallen in with any wild beasts except the buffalo, though tigers have often come sufficiently near our tent at night. Once when Mrs. Ward had accompanied me, a tiger, as was supposed, dashed across the ropes of the tent, giving it a violent jerk not the most agreeable to the lady inside, who was spending the evening alone while I was absent with the assistants holding a meeting in the neighboring village. It would not have been surprising if her nerves sympathized with the smart twinge across the tent ropes; especially as, a few minutes after, she heard close by such musical yells as are often heard in a menagerie when the keepers "stir up the animals;" except that, in this case, it was "a little more so!" The native attendants, however, several of whom were near the tent, set up their whoop or shout,—a cry peculiar to the natives,—in which the voice breaks at mid-cry and peals far away, wild and piercing, inspiring all kinds of wild beasts with extraordinary fear. That very night a native of the village, who had ventured out of his yard alone, was devoured by a tiger hardly

fifty yards from our tent. I suspect, however, they do not fancy the snare-like appearance of our white tent with its rope fastenings, and the additional luminous appearance of the night lamp dimly shining through, for they never trouble us.

"Karens of Assam."

We found that nearly all the people about Betona are Cacharis, though about half the villages, I was sorry to see, are of the Horonia class. The principal men and office-holders appeared to belong wholly to this sect. All were, however, very respectful, and I should think, had not been visited previously by a missionary. I was generally listened to with attention, and sometimes with much interest. The assistants also gave a pretty good account of their reception in the different villages. The fact that so many are Horonias will of course be a great hindrance to our work; still, I think the remainder at least may furnish a hopeful and interesting field of labor. But the country is very sickly for strangers after the first of March; and there are not more than three months in the year when it is safe to travel through it.

The Cacharis live, for the most part, back of the Hindu population. These occupy the central and by far the better portion of the great Brahmaputra valley, while the Cacharis and other tribes occupy the two outer portions, extending to the mountains north and south, and through a long range from west to east. I cannot but hope that the greater part of these people are unconnected with the Hindu religion, and that we may yet see a good work among them. They have been called "the Karens of Assam," and in many respects they resemble that interesting people; — but I think it only just to say, I believe they are not so thoughtful and hopeful a people as the Karens were before the gospel was preached among them. It may be doubtful if the history of the world will soon present another instance of a people so peculiarly prepared for the reception of Christianity as were the Karens.

German mission among the Cacharis.

Mr. Hesselmeier, a German missionary at Tezpur, has begun to do a little for some of the Cacharis nearest his station, and has established half a dozen schools among them; the expense of which is defrayed by a grant from government, according to a principle adopted of allowing missionaries a grant of money to establish schools among tribes where there is no established religion; so that even though Christianity is taught, the government cannot be regarded as interfering with the religion of the people. It only requires that the scholars be taught to read, write, &c., and the missionary is at liberty to teach whatever else he wishes. None of the Cacharis can read, at least not one in a thousand.

The brahmin of Gongabeel.

On my return to Gowahati I passed through Gongabeel, a rich section of country, where br. Danforth and myself had labored among the Hindus from village to village three successive seasons without much apparent good result. I had a great desire to visit an old brahmin who had resided there, and who was esteemed the most learned in the shasters of any persons in all that section of country. The brahmins, for a large distance around, were wont to come to him for instruction, and to settle all their theological difficulties. But my heart was made sad indeed on being told that the old man died a year ago. The last time I had visited him he treated me with great respect, and accepted a Testament in Assamese, which he examined to some extent while I was in the place, and pronounced it good. On my second visit after giving it to him, he opened it and read the account of Herod's attempt upon the life of the infant Saviour, &c., and said that just such an account was given in their shasters concerning the infancy of their Krishna. He then turned to the end of Revelation and read the figurative description of the New Jerusalem; then, closing the book, he took down one of their shasters and read a description of the highest heaven of the Hindu creed;

and the similarity was indeed very extraordinary, sufficiently like the former to have been a copy from the New Testament. Nearly the whole list of the precious stones exactly corresponded. The old man said, "I like your shaster; it is very much like ours." I assured him, however, that as he examined it more, he would find it was very unlike theirs. He was one of the most interesting and striking characters I have ever met among the natives. He was versed in the subtlest speculations of the ancient Vedas, which I chanced to understand, having just read a treatise in English on Vedantism. I saw a pile of shasters as large as a man could carry; and on expressing my surprise, he said he had a still larger pile in his house. I had often thought of him with a feeling of lively interest, and knew not till now that he was gone; — gone, I fully believe, to know for a certainty the truth of what I often told him he would assuredly learn, alas! too late, — that the religion which he was then for the first time hearing is the only true one, and reveals the only way of salvation. O, how my spirit yearned over that kindly old man! But he is gone; — his body consumed upon the funeral pile, and his spirit fixed in its eternal destiny. I wished to learn if he had ever read the Testament I gave him, but had no opportunity to do so. I longed to know if his vigorous mind had not at some time had a single serious thought of Jesus Christ as the Saviour of the world.

A wayside beggar, blind.

On my way, as I passed another village, I met in the road a very aged and eccentric female beggar, with whom Mrs. Ward had religious conversation at that village some three years since; and who, when asked where she supposed she would go when she died, replied, "O, I shall lie down under the shade of some tree and pass away," and then broke out in a ludicrous manner into a wild and mournful native song. Though there was something about it that almost provoked a laugh from her interrogator, yet

there was also something so inexpressibly sad that it claimed the after tribute of tears. But our hearts are pained so often for these miserable people, that I sometimes fear they will become callous. Would that they might rather bleed ever afresh, like the open wound of the great apostle's heart, with "continual sorrow." I know that only a constant application of the Saviour's blood can keep the wound from healing and hardening. I was glad to have this old lady an attentive listener once more, among a company who gathered round to listen to the gospel.

Burdwar monasteries — and their superior.

As it was now about the first of March, I hastened to make one more short tour to a section of country on the south side of the Brahmaputra, called Burdwar. While I was there the weather was becoming so threatening and hot that I did not remain many days. I had passed through this section of country last year; and, having heard that there were but few brahmins in the region, I was hoping to find it a particularly favorable field for missionary labor. But I soon concluded that it was very stupid in me to suppose that Satan had left any place unguarded. As an offset for the lack of brahmins, I found in nearly every village temples called *hotras*, many of which are regular monasteries with monks. I am told that these *hotras* may be counted by hundreds within a range not larger than two or three townships. There are in Assam two great central establishments of this kind, of which all the rest, numbering some thousands, scattered all over the province, are but branches. They bear a striking resemblance, in nearly all respects, to the monasteries of Catholic countries. I was glad to observe that the number of monks is decreasing; and the many marks of decay showed that the palmy days of the order were past, never to return. I preached long and searchingly to some of these deluded men; who are trusting to amass merit by living in seclusion and celibacy, though their lives,

as they go from village to village begging, are marked with gross irregularities.

Though the monks are very few at present, yet the disciples of the order are very numerous and very bigoted. One day the head man of the sect in all that section came to my tent to see me. He was a large portly man, of commanding appearance, and very clever. The people called him their mohonti (mighty one,) and bowed their heads to the earth before him. My spirit burned within me to take hold of him, and I could not let him alone. I asked him why the people fell down before him in worship. He replied that they were his disciples. I tried to show him the criminality of one man receiving supreme worship from others. He replied that God is invisible, and that he stood to them in God's stead, and hence they worshipped him. I explained to him the first commandment, and showed him that God would hold any created being accountable, who should dare to appropriate to himself what he had reserved as his own peculiar possession; to wit, the exclusive worship of all his creatures. I told him I had had men fall down to worship me, but never allowed it to pass without rebuking them sharply; had I allowed it, the curse of God would have rested upon me. I had a long and serious talk with him, and spared nothing of the many monstrosities by which he was helping to bind the minds of the people. Of course I preached the gospel to him, and gave him books, which he received and promised to examine. A good number of his disciples present were permitted to see how rotten and untenable were the doctrines which he had been wont to teach them.

Utility of book distribution—The "shady side."

Among those who had received books and listened to preaching the previous year, was one young man who had read the whole New Testament, and could tell me what he had read, repeating parable after parable, and giving a correct

account of the miracles of Christ, the teachings of the apostles, &c.; also repeating hymns which he had committed to memory. He seemed to understand the atonement and death of Christ, as well as those who habitually listen to the preaching of the word. There is a school teacher in the place who was our first pundit, and who, being somewhat familiar with the Christian religion, may have told him some things. Such instances show that the distribution of the Scriptures and tracts is not wholly in vain. I cannot but hope that what was now only mentally understood by this interesting young man, may some time work effectually in his heart, and the fruit be eternal life. Though we do not see immediate results in the conversion of these people, yet we can see that some general knowledge of Christianity is spreading in various directions; and the fruit, though long delayed, will yet be sure.

While at this place, I went one day about five miles to a market-place, where I was told that nearly all the people were Cacharis. On arriving, I found sure enough they were as wild a set as I could desire. They gathered around me in an attitude of wonder and attention. "Come! why don't you talk to them?"—something seemed to say to me. I tried a little; but it wouldn't do. "Why don't you proceed?" But it was of no use. They were the most disgusting looking persons I had met in many a day. Here a fat squab of a woman, holding up a little gourd containing about a gill of toddy, while a man or another woman sucks it out of a little hole in the end of the handle,— "three gourdsful for a pice;" those in the very best condition of all sufficiently imbued to be loquacious and silly. I went from place to place among the crowd, but every where the little gourd confronted me, with its handle to the mouth of the most stupid looking of mortals.

I plodded my weary way back again under a burning sun, sick and disgusted; and once more painfully impressed that among every class and in every place Satan as yet has it all his own way.

TELOOGOO MISSION.

JOURNAL OF MR. JEWETT.

Visit to a Hindu village.

December 24, 1855. — Started from Nellore with my family, at 6 o'clock, P. M., and went to Busherreddy palem, ten miles distant, where we arrived at a little past nine o'clock. This is a stronghold of heathenism. The temple presents nothing imposing; but the tower, which forms the gateway leading to it, is a magnificent structure of granite, taken from the quarry in the neighborhood, and hewed and sculptured very tastefully. The tank situated near the temple supplies the village with water, and is one of the most beautiful sheets of water I ever saw. On approaching the village, it has the appearance of a forest, with no signs of life save the tower. To an experienced eye, however, these topes of trees present the surest sign of a Hindu village. Being situated on the level plain, with houses only one story high, built mostly of mud, they form a striking contrast to New England villages.

26. — In the morning I went into the village, where I met the reddy, the same head man I found here six years ago, on my first visit to this place. He was surrounded by a company of persons of different ranks. I reminded them that we had formerly preached to them, and given them many Christian books. They replied that they were stupid and could not understand them. I pointed out to them the true reason of the failure to understand. "You perceive no beauty in the truths taught therein. You regard your sins as your property. The gospel comes to take away your sins, and therefore is repulsive to you, and consequently is rejected without examination." The reddy pointed to a brahmin in the crowd, and said I could direct my speech to him in the hope of being understood. I replied that the religion of Christ is designed for all, and comprehended as soon by the unlearned, — by women and children even, — as by the

learned. All depends upon the temper of heart possessed by the hearer.

In the evening we went in a company to the village, viz., Mrs. Jewett and Julia, and the boarding scholars who joined us to-day, — and also the two catechists, Jacob and Nersu. Having reached the end of the street leading from the temple and sung a hymn on the folly of heathen festivals, called the tirivatu hymn, Nersu commenced preaching to the people. He told them that, as the hymn declares, though the stones of which their gods were made might serve other purposes, yet they can do nothing for their worshippers in the way of meeting the wants of their souls. He then directed their minds to the one spiritual God who can give them help.

Mrs. Jewett and Julia were surrounded by the females, to whom they spoke and invited them to come to our tent. They seemed to win upon their confidence.

I spoke upon the subject introduced by Nersu, and told the people that the service they rendered could not be profitable or acceptable to God. "He is exalted far above man's services. He who built the heavens and the earth, does not need human temples. He who supports us all cannot be brought under obligation by man's gifts of flowers, fruits and frankincense, seeing we can only give him what is his already. What man needs can be found only in Christ, who became incarnate, died, and rose again for our salvation." They listened attentively, and several of them said they should come to the tent to hear further.

Wayside preaching.

27. — It was interesting to see Jacob trying to make a poor deaf woman understand the message of salvation, while Nersu was preaching to a group of people in another direction. I afterwards preached in front of the reddy's house at his own request. In the evening all our company repaired to the centre of the village. There, with the temple in full view, we told them there can be no re-

lation between the one God, who is a spirit, and stone-temple and stone-idols; no relation between Him and a bodily service. Fragrant odors, blood, flesh and fruits, are of no use to Him. He demands a spiritual service. Would a child think to gain a kingdom by his services to the king?"

28. — Had a painful ride on horse-back of three miles to reach Avareddy palem, situated amidst fields of rice, and accessible only by a narrow path leading through deep channels filled with water. Twenty persons soon assembled, to whom I made known a suffering and dying Saviour. Afterwards, Nersu explained the character and work of Christ more fully. "Has any body ever seen him—where is he now?" "Multitudes saw him while in his state of incarnation. Having finished the work of man's redemption, he ascended to the throne of universal power—to the appropriate place of a king, whence he will return to judge the world," &c.

After our return to the tent we were visited by six men, to whom we read and explained the first and second chapters of Genesis—the ten commandments, and Jer. 10: 10—12. "There is one eternal God, who made all things. He from one pair made all men. How great the contrast between Him and an idol confined to one spot,—with no power of speech, Ps. 115, which becomes dirty by neglect, and defaced by time! The curse of God has come upon the land itself and upon all the people of India, in consequence of idolatry. They deserve death and hell, and the only way of escape is to repent and believe in the Lord Jesus Christ. Where are the idols of Egypt—the thirty thousand gods of Athens? Gone to destruction. So in India and everywhere; the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." Jer. 10: 11. In the evening, all our party went to the village of weavers, where I preached, and Jacob also.

30. Sabbath. — Jacob and Rungiah

report that they had a most profitable time in Pameverdu, three miles distant; that the people made many anxious inquiries about the Christian religion, lamented the limited opportunities afforded them to hear and learn, and requested that a school might be established, as a motive for the catechists to preach the gospel often in their village. I went into the street near the tent, where I found a congregation of ten or twelve, who often assented to what I told them. I read from the tract called "Truth for All." They asked, "Will the God you speak of appear to us and prevent us from dying?" I answered,—"Can you endure the splendor of the noon-day sun?" "No." "Then how can you endure the sight of Him who made the sun, while in your weak, dying and sinful natures?" "We cannot." "As to the other question, God will not save his people from temporal death, but he will save them from all that makes death dreadful." John 11: 25.

Female inquirer.

Preached on Sabbath noon in the tent to a small congregation. A woman present from the village seemed interested and awakened. I read the 51st psalm, and enlarged upon the seventh verse;—showed how the hyssop was dipped in the blood of a slain victim, and sprinkled upon the head of the guilty; that a sacrifice—an efficacious sacrifice—is the great want of human nature, that men have offered the choicest of their sons, but Christ is the only sacrifice which can take away sins, because HE only is sinless. In the evening preached from Romans, first chapter, to a large congregation in the street. Jacob followed. He contrasted the religion of Christ with that of the Hindus, who confess that their gods are vile. Rungiah also spoke with great earnestness. The women gathered around Mrs. J. and Julia. The woman who had been present in the tent was present this evening, and seemed to drink in every word. She said she had long felt that need in her soul which she

now understands, Christ alone can satisfy. She expressed her joy that we had come to her village. I hope to meet her at the right hand of God at the judgment day.

Jan. 1, 1856. — Went into the village in the forenoon and sat down under a tree, where I found a company collected, and read to them the Teleogoo tract, "Believe and Live," — introducing such explanations as occurred to me. It is only to believe, and live forever; whereas the Hindu ancestors taught that costly sacrifices must be made to obtain expiation of sin. They instituted the sacrifice of a horse, called Ashvamedha, and taught that the sacrifice of a hundred horses would entitle a man to heaven; but who can make so costly a sacrifice? They replied, "Kings." "True," said I, "kings only can make the sacrifice, while the poor need forgiveness of sin as well as they. Christianity provides for all men. 'Tis only, 'believe in Christ and be saved.'"

In the evening Jacob and Nersu preached in another village, and Rungiah and myself went to the bazaar, where we taught the people from the words — "God so loved the world," &c. Also from Romans 3: 10 — "There is none that doeth good," &c. Rungiah's illustration — "If a man turn from his father to a dog and say, 'You are my father,' will not his father be very angry?" "Yes." "You turn from God, your creator and father, to stocks and stones, and call them your gods, and by worshipping them draw down the anger of God."

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

Light and shade.

Ningpo, May 19, 1856. — Since my last communication, I have made another visit to Chusan and spent about three weeks. I found the assistant working faithfully at his post. He, however, was feeling somewhat discouraged with reference to the progress of the work there. One or two of the disciples had

manifested a covetous and quarrelsome spirit; the first of these two faults is the most easily besetting sin of Chinese converts. Some of the inquirers also were not appearing so well as he hoped. Qwu's eldest son and son-in-law had not kept the Sabbath, as they had promised they would do from the first of the new year. Another inquirer, — Seng, whom we had hoped soon to receive into the church, from some cause was not on good terms with Qwu. Another hopeful inquirer had gone to a distant place.

There were, however, on the other hand, some encouraging circumstances. I found two or three new inquirers. One, a man from Siausaw, who heard the gospel for the first time when we visited that place last autumn, appeared very earnest and sincere. Seng, before mentioned as a bible reader, appeared still to be a steadfast inquirer. Both of them together with Qwu's eldest son, came to Ningpo at the last communion season, May 4th, and requested baptism. They were not received, on account of not giving sufficient evidence of having been truly born of the Spirit. My teacher, who first asked for baptism about a year ago, and has much knowledge of the Scriptures and doctrines of the gospel, also requested very earnestly to be received; but alas! we have evidence, though he affirms to the contrary, that the fatal vice of using opium still holds him in its power.

Labors at Chusan.

During my stay at Chusan, I held two services each day, of about two hours each, besides conversing personally with those who called. The regular services were held in the afternoon and evening, at which, on an average, about thirty persons were present. For the most part they gave the strictest attention to what was said. But I was often forced to exclaim, "Who hath believed our report?"

The great want.

I have been made to realize of late as never before, the absolute necessity of the Holy Spirit's presence, in order to

render the word preached effectual to the conviction and conversion of sinners. "Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field," we must, notwithstanding all our preaching and toiling, distribution of books and expenditure of funds, still mourn over the desolations around us.

Much is said concerning the need of "men and money" to carry on the missionary work; but the first and greatest need, I believe, is the presence of the Holy Ghost. If He is present in power among the churches at home, men and means in abundance will be laid upon the altar of missions, discordant elements will be harmonized, and the vast latent energies of the church will be aroused and called forth; while one missionary, who is able to preach the gospel "with the Holy Ghost sent down from heaven," will accomplish more for the evangelization of the heathen than five hundred without Him. My thoughts, as with deep pain I witness the utter indifference of the heathen to their highest interests, revert not for aid to munificent donations, excellent missionary sermons, speeches and resolutions, but to those prayers of humble Christians which prevail with God. 'O! for the prayers,'—I often find myself mentally exclaiming, 'of the burden bearers in Zion, "who ever carry the interests of the church upon their hearts," to call forth the breathings of the Spirit upon these dry bones that they may live.'

Sinister motives.

There are very many who are willing to give up their idolatries and join us; but in most cases we find that sinister motives influence them; they are strangers to true repentance, and to the regenerating power of the Holy Spirit. There is an unusually large number of this class at Chusan. We have learned that most who formerly joined the Catholics, did so from the basest motives. They wished to make use of the name of foreigners, whom the people as well as

officers of government fear, to extort money from their neighbors. To such an extent did they carry this business, that at length it became unendurable; and the people arose *en masse* and in turn carried off property and extorted money from the Catholics. It was chiefly, we have ascertained, because the priests would not befriend and protect them as they had promised to do, that many left them. Under these circumstances it is not strange that many should wish to join us from wrong motives, and that others, who believe the truthfulness of the doctrines of the gospel, but as yet have not truly obeyed them, should also wish to enter the church. If we felt at liberty to receive those who simply renounce their idolatries and flagrant sins, and profess belief in Christian doctrines, and will go through with the form of Christian worship, we might soon have to report the accession of scores, and perhaps hundreds, to the church. I fear that, in many cases, in the East, those have been admitted into the church who were Christians only in name and outward profession, while the heart was still untouched by regenerating grace. Be this as it may, our duty is plain, and that is, to baptize none who do not give good evidence of having exercised saving faith in Christ, and been born of the Spirit, though it may be at the expense of losing the notoriety of "converting" great numbers.

Interesting inquirer.

One very interesting case of inquiry occurred while I was at Chusan; concerning which I find the following note in my diary of April 6th. The assistant Chu Tehpiauw was surprised by the arrival of a friend from his native place King Hwa. The object of his visit was as unexpected as his arrival. He stated that he had come expressly to "learn the doctrine of Jesus." It appears that the young assistant fell in company with him when returning home on a visit last January, and travelled with him in a boat two or three days, during which

time he gave him Christian books, and faithfully preached the gospel to him. The reading of the books, and the instructions he had received, awakened such an interest as to lead him to come the distance of some two hundred and fifty miles, — a journey occupying him twelve days — that he might be instructed more perfectly. He is a literary man, twenty-seven years of age, modest and unassuming in his appearance. It was with the permission and wish of his father, who is a literary man of high standing and considerable influence, that he came, — his father also having perused the books, and expressed a wish to become acquainted with the doctrine. At the date of this letter, he has been with us six weeks, and to all appearance is a very sincere inquirer. He applies himself earnestly to the study of the Scriptures and religious tracts, and gives good heed to our instructions, and seems truly willing and desirous to obey the truth. A young man who came with him as a servant, and who now serves as cook for br. Lord, is also inquiring.

I earnestly hope the Executive Committee will find the treasury in a state to enable them, by the close of this mission year, if not before, to give a favorable response to the appeal recently made by the mission, for funds to erect a chapel at Chusan. The successful prosecution of that mission, and indeed its very existence, demands a place of worship; while at the same time, with very little additional expense, a sanitarium for recourse during the hot season, may be provided.

New assistants — Fruit of retrenchment.

Wong-Sin-Sang, one of the members at Chusan, by his simple and sincere piety and intelligence, gave us so much encouragement respecting his fitness for usefulness as an assistant, that we have called him from his mercantile business, to prepare to preach the gospel to his countrymen. He spends a part of each day in one of the chapels talking to those who may call, and the rest of his time is occupied in studying the scriptures.

Thus whatever knowledge he acquires, he is at the same time learning to put to practical use.

Gyin, the brother of the former assistant Gyin, is also employed in the same way. He is at present at Chusan, and Chu Tehpiau is here at Ningpo.

Our mission has of late been called to pass through some severe trials. The assistant Gyin has fallen. The conduct of A Ning has also been in some respects unchristian, and has given us much pain; he has left Ningpo. Still, I cannot but hope the Spirit of God has touched his heart. The mission has recently disposed of the East Gate chapel. For the same reason, the want of funds, the children of our church members are withdrawn from our watchcare and influence. Some are at a Presbyterian school, some at an Episcopal, some at a Catholic, some at a heathen, and others run in the streets. Alas! what are American Baptists thinking about? What principles guide them? What obligations do they acknowledge?

On the 12th inst., at the request of Dr. Macgowan, who with his family was stopping at Nyuah Wong a season for health, I visited that place in company with the assistant. The immediate object of my visit was to give instruction to some who appeared to be inquiring. Of one of them we have strong hopes that he will ere long become a true disciple of Christ.

Superstitious observances.

On the 13th occurred a great annual worship at this place, and at another about three miles distant, called Ling Fung. The worshippers were chiefly aged females, who, to the number of several thousands, climbed, in order to reach the latter place, a high and steep mountain. This feat, for those poor females with their little feet, was exceedingly difficult to be performed. But they hope to obtain great merit by it, and in the world to come, at the presentation of an order which they purchased of the priests at the place, they expect to get a "thousand ounces of silver."

Some, that their merit might be still greater, at every three steps would bow down and strike their heads upon the ground. I had not beheld so sad a spectacle before in China. O, when will their dark minds be illumined with the "true light!"

GERMANY.

We have been furnished by Mr. Oncken with the following translations of extracts from letters and journals of native preachers.

JOURNAL OF H. ALLENSTEIN.

Hungering for the bread of life.

Seehausen, January 18. — Notwithstanding the winter season and the badness of the roads, two new doors have been opened to me at a distance from here. To these stations I have been invited by persons who have been converted through the preaching of the word at Seehausen. I had several times observed their earnest manner, and was not surprised when at length they remained for conversation. They came from two different villages, and said as regarded themselves they would gladly continue to come to Seehausen; but that for the sake of their friends at home, they wished me to preach there. To each of these places I have been twice, and found a numerous attendance. A hunger for the bread of life has been awakened, and many of my hearers at these villages have come through storm and snow to attend our services here. The men above-named are about to apply for admission to our church.

17. — Visited a pious family at Schöneberg, and endeavored to obtain access to sister V., but she is still kept a prisoner by her husband, who is determined to eradicate "mysticism" from her mind. Notwithstanding her husband's harsh treatment, our sister continues cheerfully to perform her domestic duties, and this seems to try Mr. V. more than an opposite course pursued by his wife would do. He has said to some one, "It would be more easy for me to carry my point if my wife rebelled against me,

than now that she is all submission." We hope soon to find our sister at liberty to have intercourse with Christians again.

The Catholic and Pilgrim's Progress.

24. — A young Roman Catholic from the mines near Carlsbad came to me for a Testament. He said he would be obliged to take out the title page for fear of the priests. I asked whether he knew the prohibition of the bible to be one of the most fatal doctrines of his church? "I have read enough of the bible," he replied, "to know we are in error altogether; but it is no easy matter to leave a church in which one has been born and bred." Being prevented by indisposition from going out to-day, I invited him to spend the day with me, and we read a part of Pilgrim's Progress together. My visitor was much affected by the description of Christian's flight from the city of Destruction. "That is exactly my case," he exclaimed, "and my only hope of escape will be to stop my ears and to run for my life." When the young man left me in the evening, he seemed determined to waive all human considerations, and asked my prayers that strength might be given him to do what was right.

November. Lord's-day. — I had preached twice at Wittenberge, a place where Sabbath desecration and an utter disregard of God's word prevail, and where our testimony has hitherto borne little fruit. To-day the Lord himself preached to the perverse generation. In walking along the road, I passed a large oil-mill, opposite which was a dancing house where the musicians were in full employment. Suddenly I heard a cry of "fire" behind me, and on turning round, saw the oil-mill in flames. In a short time the entire building was in a blaze, and there seemed no possibility that an adjoining manufactory would escape a like doom. But here the Lord showed that his watchful hand is over those who fear Him. The owner of the oil-mill allows his people to work on the Sabbath; the proprietor of the manufactory is an Englishman and a Christian, who keeps his premises closed on the Lord's day. The

fact that the property of the latter therefore remained unharmed, when escape seemed impossible, has struck awe into many minds. In my visits next day I found more willing hearers than ever before, and I trust abiding impressions may have been made.

As regards our stations during the past quarter, I can give a favorable report. Everywhere I have found peace and her attendant, prosperity. I only regret that notwithstanding a careful economizing of my time, I can visit the stations but seldom. The claims of the mission here are sufficiently numerous to call for further help.

JOURNAL OF F. WEGNER.

Persecution at Ludwigslust.

Although our assemblies are still interdicted on pain of fine and imprisonment, we find it impossible to exist without meeting for edification. For several Sabbaths no one ventured to cross my threshold, and my wife and daughter were my only hearers. Gradually, however, we have met again, and we are determined that nothing but violence shall deprive us of our chief privilege in this wilderness where we are beset by foes. Latterly even strangers have again joined us, though we never fail to tell them the risk they run. As we dare not give away tracts in the streets, we lay them where they will attract attention in the public walks, especially in the grand ducal garden; and we have generally the satisfaction of meeting persons reading them. In Ludwigslust are many persons who incline to the truth, and who promise to attend our services as soon as we have liberty. Brother Feind, who some months ago, while on his way to England to be married, was arrested by the authorities and sent back to Mecklenburg, is still waiting to have the ceremony performed. The clergy will not do this, and we dare not; so that there seems no hope for our friends who have now waited for years for the accomplishment of their wish. They sometimes

come over here for comfort and encouragement, but I ever regard them with fear and trembling.*

LETTER FROM T. KLINKER.

Winter hardships—Successful labors.

During a recent tour to Herrenstadt, I visited five towns and two villages, in which I preached twelve times. The season has been most inclement, and often I was compelled to wade long distances through the Oder, with my books and boots on my back,—a mode of travelling at this time even preferable to the constant danger of being overturned with the boats, which ply on the river. A part of the way made by the *diligence* on shore led through a soft clay soil, where we frequently stuck fast, so that my patience was sorely tried. Yet ample compensation awaited me in the welcome my errand every where found. In places where I had never yet been, the gospel was received as if it had been waited for. From some places I could get away only on condition of speedily returning. At S. and H. five persons have applied for membership, and others are seeking the Lord. While winter gloom is all around, the Sun of righteousness is dispensing spiritual life and warmth.

At Guttmannsdorf five persons have since my last visit come to a saving knowledge of the truth. I found them waiting for baptism.

Here at Liegnitz, my dwelling has become too small for the increased attendance at the meetings, and the church, at much personal sacrifice, have hired a larger room. At other points too, larger places of worship are almost indispensable; but whence are the necessary means to come?

During the year 1855, I baptized thirty-four persons, and disposed of four hundred and sixty-five bibles and testaments.

* Since the above was written, br. Feind and his bride have, alas, determined to return to the National church, in order to secure their marriage.

Visit to Bohemia—Missionary contributions.

Once in the course of the year I crossed the Bohemian frontiers, and found tracts readily received. Although popery prevails there as it does here, in the principality of Glatz, my reception is very different. In Bohemia, heresy being less looked for, the people are not so warned against it as here, where we are known, and the people often flee from me as from a monster. Several of our brethren have frequent occasion to go into Bohemia, and while they never fail to dispose of the New Testaments they take with them, they generally return with new orders. Our preaching stations, I regret to be able to visit only once in two months.

The church at Liegnitz has of late made increasing effort to raise money for missionary purposes. A brother who was in the habit of having his skins carried to market for him, now takes them himself, and contributes the money thus saved to the mission. The love of Christ has rendered others also inventive of means for raising money. In one of my visits, I found several sisters conversing on jewelry, etc. They had been deeply impressed by a letter on this subject from Dr. Judson, which appeared translated in our *Missionsblatt*. Truly, "he, being dead, yet speaketh." The departed missionary's appeal decided our sisters hereafter to abjure all worldly adornments of their persons. Praised be the Lord for all his benefits, spiritual and temporal. May our devotedness to His work increase from day to day.

LETTER FROM T. WEIST.**Ladies' sewing societies.**

Although much remains to be wished for, the church here is beginning to feel an increasing responsibility with regard to missionary operations. Hitherto we have reaped, and we feel it is time to begin to sow also. Our sisters develop much diligence in their attendance on the working societies which have been formed for the benefit of the mission. I

am happy to say that while these associations are the means of realizing money, they at the same time greatly promote the spiritual advancement of our sisters, their intercourse on these occasions being strictly of a religious character.

JOURNAL OF P. DE NEU.**Testimony to the Baptists—Religious awakenings.**

Oldenburg, Jan. 22.—I had been charged with making use of an extravagant expression against the state church, and sentenced to a severe punishment. To-day, agreeably to a summons received, I was compelled to appear at the civil court. Five witnesses were heard. Then the procurator-fiscal, Mr. C., rose, and in an eloquent speech spoke warmly in favor of the Baptists. The court listened in breathless silence, and Mr. C., in consideration of the "good report" which the Baptists have in the country, recommended my case to be leniently treated. The sentence pronounced on me by the ecclesiastical court was nevertheless confirmed.

26.—At Upgast, from two to three hundred persons were assembled at our meeting, and till late in the night, people remained for conversation. Only the excitement of the occasion kept me from feeling the exhaustion from which I suffered the following day; notwithstanding which I was compelled to converse with many visitors. Often my body cannot keep pace with the desire of my spirit to be up and doing; but even when most weary, I rejoice to have the consciousness that it is my pleasure to spend and be spent in the service of my Lord.

At Upgast I baptized a woman who at present was the only fit subject for baptism, though many long for the ordinance. This woman gave me her silver earrings for the mission. At Bachbad a woman was baptized whose husband was so deeply affected by the sight, that he the next day himself became an applicant for the ordinance. Much caution is however needed in admitting persons to church fellowship, and I rejoice in this respect

to have the counsel of more experienced brethren. Throughout the grand duchy of Oldenburg a revival of spiritual life may be said to be taking place. Our meetings are every where crowded, and I long for the summer, when we can resort to open-air preaching. The Lord keep us dependent on himself for an "increase" on our work.

JOURNAL OF F. ONCKEN.

Timid believer—The gospel made effectual.

Bremen, Jan. 20.—Visited a pious girl, sixteen years of age, who was converted at our meetings, but did not venture to apply for membership. She is now confined by illness to her room, which she will probably never again quit. Although she believes the Saviour has pardoned her sins, she deplores that she did not while in health publicly put on Christ. She fell into the snare set by Satan for those whom he cannot keep from Christ,—a fear that they might dishonor their profession,—too often forgetting that he who has begun the good work will also carry it on to the end. The mother of this girl has long been a member of our church; yet she says her faith is often strengthened by witnessing her daughter's perfect trust in Jesus.

Feb. 21.—Visited a woman who was ill, and tried to show her that sin is the source of all misery. Her husband listened some time in silence, but at length angrily interrupted me by saying it was an insult on my part to make his wife out to be so great a sinner. The woman was in tears, but they were of the right kind. "Do not be angry," she said to her husband; "I feel that the missionary says to be true. I cannot answer God for one in a thousand." The man thought I must have applied some charm to his wife; during her illness she often thanked God, that while in health she had done her duty; and now to hear such a confession from her lips was amazing. I sought to show him what the Spirit of God can do, and he at length also confessed he had come short of the

glory of God. Both the husband and wife then thanked me for my visit, and promised to study the word of God.

In December I preached at W., where an extraordinary interest in the service was manifested. Some disturbance was however caused by the unruly behavior of a number of boys, who were still sporting the confirmation garments in which they had been made Christians in the morning. I succeeded in telling them how far from being Christians they were, and they at length slunk away.

Much of my time is spent in visiting the members, who live scattered on the banks of the Weser, but form one church at Seefeld. They exhibit much earnestness and zeal, and their consistent deportment, more than even our preaching, has been the means of winning souls for Christ.

LETTERS, &c. FROM MISSIONARIES.

Burmah.

MAULMAIN.—BURMAN MISSION, June 16.—C. BENNETT, May 20 (2), 31, June 4, 27, July 12, 28.—PUB. COM., March 4.—J. WADE, May 5, 20, 29 July 18.—C. HIBBARD, May 31 (2) with J., June 28, July 10, with J., July 16.—D. WHITAKER, May 7, June?

TAVOY.—E. B. CROES, April 30, June 27.—T. ALLEN, May 28, 29, June 26.

RANGOON.—J. DAWSON, May 22, 23, June 8, 17, July 18, 19 (2).—MRS. INGALLS, May 28, June 20, July 19.—D. L. BRAYTON, June 16, July 19, 28.—J. H. VINTON, May 23, 29, June 20, July 21. BASSEIN.—H. L. VAN METEER, May 11, June 12 (2), 25 (2), July 24.—J. L. DOUGLASS, April 29, June 10, 16.

HENTHADA.—MISSION, May 28.—B. C. THOMAS, July 15.—A. R. R. CRAWLEY, June 18, 22, July 16.

PROME.—T. SIMONS, July 23. SHWAYGYEEN.—G. P. WATROUS, May 9, June 26.—MRS. M. V. HARRIS, May 9. ARRACAN.—A. B. SATTERLEE, May 26, June 9;—MRS. S., July 5, 25, Aug. 8.—MRS. S. H. KNAPP, June 17, 18, July 9, 14, Aug. 4.

Assam.

MISSION, April 26.—S. M. WHITING, May 19, (2), June 18, July 22 (3).—A. H. DANFORTH, May 17, July 5, 23 (3).—M. BRONSON, June 6, July 7, Aug. 4 (2);—MRS. B., May 19 (2), June 6.—W. WARD, May 9.

Teloogoos.

L. JEWETT, Dec. 24, '55—Jan. 1, June 19, 21.

Siam.

MISSION, April 11, July 9, Aug. 6.—W. ASHMORE, May 20, July 19, 21, Aug. 6.—J. H. CHANDLER, May 31, June 7, 17.—S. J. SMITH, May 5, June 20.—R. TELFORD, May 5, 31, July 19, 22.

Hongkong.

J. W. JOHNSON, June 9, July 7, 8, Aug 8, 9.

Ningpo.

M. J. KNOWLTON, May 19, July 25.—E. C. LORD, July 10.—D. J. MAGGOWAN, April—June?

France.

E. WILLARD, July 21, Sept. 13.—A. DEZ, Sept. 17, Oct. 13.—I. FOULON, Nov. 1.

Germany.

J. G. ONCKEN, Sept 12.

Delawares.

J. G. PRATT, Aug. 13, 20, Sept 13, Oct. 9.

Cherokees.

E. JONES, July 21, Oct. 7.—J. B. JONES, Sept. 8.

DONATIONS.

RECEIVED IN OCTOBER, 1866.

Maine.

Hancock asso., D. Morgan, Jr., tr., 20.65; Sedgwick, 1st ch. 34.24; North ch. 4; Brooklyn, ch. 31.25; Brooksville, ch. 3; Mariaville, ch. 4.90; Waltham, ch. 2.68; Sullivan, ch. 1; Rev. C. C. Long 10; to cons. Rev. Ebenezer Pinkham L. M. 111.72
York Asso., M. C. Hurd tr., bal. fr. last year 4; Harriet W. Fox 1; Milton Mills, C. Swasey 3; Sanford, 1st ch. 14.50; Wells, Fem. Miss. Soc. 26.86; Acton, ch. 16.73; Lebanon and North Berwick, ch. 23.49; Kennebunk, ch. 10.67; Village ch. 1; Shapleigh, 1st ch. 7.85; 2nd ch. 5; per Rev. F. Merriam, agent, 114.10
Oxford Asso., J. Gross tr., per Rev. F. M., agent, 45.00
Alfred Gore, ch. 4.71; Paris, Mrs. M. Cummings 3; North Paris, ch. 3.25; East Auburn, ch. 5.50; Gardiner, ch. 4.75; Bowdoinham, ch. 3; Cape Elizabeth, S. Higgins 3; per Rev. F. M., agt., 27.21
Kennebec Asso., W. A. F. Stevens tr., Bloomfield, ch. 109.19; New Sharon, ch. 14; Anson, E. Emery 1; Mt. Vernon, ch. 18; Waterville, ch. 53.75; 200.94
Bangor, 1st ch., R. Clark tr., 75; Yarmouth, "A friend" 16; Rockland, ch., J. Wakefield tr., mon. con. 40.19; J. Wakefield 50; 181.19
680.16

New Hampshire.

New London, Young Ladies' Lit. and Miss. Asso., Miss Sarah E. Upham tr., in the Lit. and Sci. Inst., for the Siamese Mission, 10; Rumney, G. B. Bills 3; Concord, 1st ch., of wh. 25 is fr. Sab. Sch., 100; New Boston, ch. 3; 116.00
Milford Asso., Rev. J. Atwood tr., per Rev. H. Tonkin, agent, 40.61
Warner, ch. 2.50; Hopkinton, ch. 3; per Rev. H. T., agent, 5.50
162.11

Vermont.

Passumpsic, ch., per Rev. J. Aldrich, agent, 21.00
Addison Asso., per Rev. M. H. Bixby, 24.16
Barre Asso., per Rev. M. H. B., 24.64
Lamoille Asso., 42; Johnson, Fem. Miss. Soc. 16.02; Jericho, Fem. Miss. Soc. 9.85; Swanton, ch. and cong., of wh. 10.50 is fr. Fem. Miss. Soc., 32.12; Burlington, ch. 8.40; Fairfax, Mrs. Taber 2.50; Elder Butler 50 cts.; per Rev. M. H. B., 111.89
W. Wardeboro', ch., "a friend," assessment on pledge, 5; Mrs. Chloe Knowlton 1; J. Allen 1; Mrs. C. R. Sprague, J. Derby, H. Pike, and E. P. M. 50 cts. ea., 2; Mrs. A. R. Morree 21 cts.; Mrs. F. Derby, Mrs. M. E. Brown, Mrs. H. Pike, and Mrs. Knights 25 cts. ea., 1; 10.21
State Convention, Jonathan Draper tr., of wh. 14.77 is fr. Jericho ch., and 10 fr. Hon. T. Galusha, to cons. Rev. Jonathan Baldwin and Rev. Austin Norcross L. M., per Rev. H. Tonkin, agent, 201.96
393.36

Massachusetts.

Boston, Charles st. ch., mon. con. 14.84; Mrs. H. Wood 1.50; Miss Ann Covell 50 cts.; "a female friend" 5;
Dorchester, a friend 160; Newton Corner, Lyman Tiffany, to cons. Mrs. Sarah J. Slater L. M., 100; Newton Upper Falls, Ladies' Miss. Soc., L. Bixby tr., 6.50; Newton, 2nd ch., T. J. Richardson tr., mon. con. 10.73; Orleans, ch., Fem. Miss. Soc., for Burman Missions, 10.50; Holyoke, 1st ch., mon. con. in Oct. 10; Lowell, 1st ch., J. A. Brabrook tr., 100; West Cambridge, ch. and cong., T. O. Hutchinson tr., to cons. Asa Locke L. M., 110.69; Brookline, ch., D. Sanderson tr., mon. con. in Oct. 28.46; Medfield, ch. 32; Natick, "a friend" 5; Charlestown, "a lady's thank offering" 75 cts.; Gloucester, ch. 73; Hinesdale, an aged lady 1; 610.17
Sturbridge Asso., East Brookfield, ch. 28.75; Sturbridge, ch. 22.97; Belchertown, ch. 8.55; Wales, ch. 7; East Longmeadow, ch. 6.50; Three Rivers, ch. 3; per Rev. J. Aldrich, agent, 76.77
Lowell Asso., Chelmsford, 1st ch., of wh. 20 is for Karen Missions, 45.75; Central ch. 84.94; North Reading, ch. 9.67; Littleton, ch. 12.55; Billerica, ch., of wh. 25 is to educate Benj. Putnam in Nowgong Orph. Sch., 31; Mrs. Underwood 1; Lawrence, a friend 2; per Rev. J. A., agent, 167.91
Old Colony Asso., Kingston, ch. 17.57; North Scituate, ch. 22; Rev. T. Conant 5; South Hanson, ch., of wh. 18.04 is fr. F. M. Soc., 19.64; North Marshfield, ch. 16; Middleboro', 1st ch. 7; 3d ch. 14; North Middleboro', two friends 75 cts.; per Rev. J. A., agent, 101.86
Berkshire Asso., Lee, ch., of wh. 25 is fr. Sab. Sch., to sup. a lad in Nowgong Orph. sch. 29.55; Becket, ch. 31.67; N. Harris 5; Chester, ch. 5; Pittsfield, ch. 5; West Stockbridge, ch. 7; Savoy,

1st ch. 2; Dea. Root 5; Egremont, ch. 20; Stamford, ch. 1.80; Florida, ch. 70 cts.; per Rev. J. A., agent, 112.22
 Salem Asso., 50; Salisbury and Amesbury, ch. 176.55; Marblehead, ch. 45; Georgetown, ch. 14.75; Beverly, 1st ch. 6; 2nd ch. 40.14; Lynn, 1st ch. 75.13; Danvers, ch. 25; Manchester, ch. 18.67; per Rev. J. A., agent, 449.24
 Randolph, ch. 88.39; Fall River, 1st ch., mon. con. 47; Worcester, Pleasant st. ch., mon. con. 11; per Rev. J. A., agent, 96.39
 1614.56

Rhode Island.

State Convention, R. B. Chapman tr., Providence, 1st ch., of wh. 100 is Miss Eliza Angell's an. sub. to cons. Rev. J. A. Tillinghast L. M., 28.66 is fr. mon. con. in Aug. and Sept. and 10 fr. a friend of missions, 138.66; Pine st. ch., Sab. Sch., to cons. Comfort Edwin Barrows L. M., 109; 247.66

Connecticut.

New Haven, 1st ch., in part, of wh. 100 is fr. Sab. Sch., to cons. Jacob P. Merrow L. M., and of this 30 to sup. a child in Assam Orph. Sch., 418.04; Easton, ch. 39; 457.04

New York.

Albany, Samuel Patten 100; South Livonia, ch. 11.65; Preston, ch., mon. con. 5; Yaphank and other chs. on L. I. 5; Albion, Mr. and Mrs. Wm. Van Dusen, with prev. donas. to sup. a Karen preacher, and with other donas. to cons. Mrs. M. M. Randall L. M., 35; 156.65
 Essex and Champlain Asso. 16.41; Crown Point, friends 34; O. J. Durand, 25; Mrs. Sheldon 1; Miss Sheldon 3 cts.; Moriah, ch. 27.50; Jay, ch. 39.60; West Plattsburgh, ch. 35.39; Keeseville, ch. 45.75; Westport, ch. 30.74; Willeboro', ch. 1; J. Wakefield 1.50; Ira Slafford, 30; to cons. Rev. Stephen Wright and Rev. Calvin Fisher L. M., per Rev. O. Dodge, agent, 238.42
 Washington Union Asso., Whitehall, ch. 50; W. W. Cook, to cons. Mrs. W. W. Cook L. M., 100; per Rev. O. D., agent, 150.00
 Saratoga Asso., Stillwater, 2nd ch. 27.63; Amsterdam, ch. 22.50; per Rev. O. D. agent, 50.03
 Hudson River South Asso., Harlem, ch. 10; New York city, a friend 10; per Rev. O. D., agent, 20.00
 New York Asso., Piermont, ch. 12; Nyack, ch. 15.87; per Rev. O. D., agent, 27.87
 Deposit Asso., per Rev. L. W. Olney, per Rev. O. D., agent, 74.08
 Erie Asso., Clear Creek, ch. 1.50; Ellington, ch. 2.50; per Rev. H. A. Smith, agent, 4.00
 Livingston Asso., Avon, ch. 5.50; Hemlock Lake, ch. 9; Lima, ch. 8.94; Mt. Morris, ch. 73.25; York, ch. 47.50; to cons. Elijah W. Briggs L. M., per Rev. H. A. S., agent, 144.19
 Monroe Asso., Pennfield, ch. 46.50; Pittsford, ch. 50 cts.; M. Parker 10; George Parker 2; Webster, Eli Sherwood 2.50; Sabin Twitshill 1; Churchville, ch.

85.47; Mrs. H. Knowles 3; Rochester, 1st ch., Sab. Sch., for native teacher, Yan Po, 59.77; 2nd ch., of wh. 25.50 is fr. Sab. Sch., 106.08; Ogden, ch. 59.25; Wheatland, ch. 30; Brockport, ch., to cons. George P. Allen L. M., 103.50; Parma, 1st ch. 14.75; 2nd ch. 21.30; Clarkson, A. Fielding 2; West Henrietta, ch. 6.50; United Henrietta, ch. 11.50; Clifton, ch. 27.66; Fairport, ch. 39.50; per Rev. H. A. S., agent, 581.78
 Ontario Asso., Benton, ch. 9.75; Geneva, ch. 28.69; Naples, ch. 3.70; Bethel, ch. 18.25; Junius and Tyre, ch. 10.75; Middlesex, Samuel Jones 10; with other donas. to cons. Rev. D. D. Gregory L. M., per Rev. H. A. S., agent, 81.14
 Orleans Asso., Yates, ch., per Rev. H. A. S., agent, 9.25
 Seneca Asso. 12.57; Ithaca, ch. 5; Lodi, ch. 5; Bennettsburgh, ch. 50 cts.; Romulus, ch., of wh. 22.30 is fr. Sab. Sch., for Now-gong Orph. Sch., 70.83; Ovid, ch. 77.85; Watkins, ch. 1; A. Hanly 5; a friend 1; Trumansburgh, ch. 14; to cons. Hiram Bloomer and Rev. William Everett L. M., per Rev. H. A. S., agent, 192.75
 Wayne Asso., 36.47; Palmyra, Sab. Sch. 1.68; Ontario, ch. 7.94; N. J. Lusk 1; Williamson, ch. 8; Macedon, ch. 7; per Rev. H. A. S., agent, 56.97
 Yates Asso. 11.82; Prattsburgh, ch. 23.75; Penn Yan, ch. 44.75; Branchport, ch. 7; Towleville, ch. 3.25; Italy Hollow, ch. 4; Italy Hill, ch. 4.50; sr. Kouse 53 cts.; Poughkeepsie, 2nd ch. 3.97; a friend 25 cts.; to cons. Mrs. Mary F. Bainbridge L. M., per Rev. H. A. S., agent, 106.25
 Chenango Asso., per Rev. H. A. S., agent, 80.50
 St. Lawrence Asso., with other donas. to cons. Miss Lucinda Crawford L. M., per Rev. H. A. S., agent, 48.54
 Cortland Asso., Solon, ch. and cong. 1.25; McGrawville, Juv. Miss. Soc. 6; Dryden, ch. 1; Cincinnati, ch. 2.50; Lansing and Groton, ch. 3; per Rev. H. A. S., agent, 18.75
 Mohawk River Asso., per Rev. D. G. Corey, per Rev. H. A. S., agt., 14.25
 2047.42

New Jersey.

Paterson, ch. 65; A. W. Runyon 25; 90.00
 West N. J. Asso., Alwaystown, ch. 10.68; Cedarsville, ch. 4.25; per Rev. S. M. Osgood, agent, 14.98
 Central N. J. Asso., Bethlehem, ch. 15; Hamilton Square, ch., of wh. 21.85 is fr. Youths' Miss. Soc., 75.50; Weart's Corner, ch. 5; per Rev. S. M. O., agent, 95.50
 200.43

Pennsylvania.

Philadelphia, Mary Anna Longstreth, to educate Thir Sir in Rev. Dr. Wade's Sch., Maulmain, Burmah, 25; Pittsburgh, Union ch., Sab. Sch. 30; 55.00
 Beaver Creek Asso., with other donas. to cons. Rev. Daniel Daniels L. M., 91.56
 Bridgewater Asso., 1.81; Gibson and Jackson, ch. 10.10; P. Gunnison 5; Dimock, ch. 3.23; per Rev. S. M. O., agent, 20.14

Central Union Asso., York, ch., G. M. Mathews 5; Beulah, ch. 8.25; Vincent, ch. "a keepsake" fr. a poor widow to her orphan son in 1322 25 cts., per Rev. S. M. O., agent,	13.50
Centre Asso., Hollidaysburgh, ch., H. McNeal 20; Logan's Valley, ch., Mrs. G. W. Young 5; per Rev. S. M. O., agent,	25.00
Philadelphia Asso., Bridgeport, ch. 5; New Britain, ch. 14.75; Great Valley, ch. 19.84; Chestnut Hill, ch. 17.27; Willistown, ch., of wh. 14 is fr. Sab. Sch., 24; Colerain, ch. 14.77; per Rev. S. M. O., agent,	95.68
Tioga Asso. 22.56; Delmar, ch. 5.63; Covington, ch. 60 cts.; Tioga, ch. 9.06; Jackson, ch. 8.75; per Rev. S. M. O., agent,	41.52
Wyoming Asso. 52.87; Braintrem, ch. 12; Forkston, ch. 2.16; Union, ch. 2; Kingston, ch. 2.50; Mehoopany, ch. 12.74; South Auburn, ch., R. King 2; Phebe Green 1; Exeter, ch. 5.17; Clyde, A. Ticknor 1; per Rev. S. M. O., agent,	98.44
	436.79

Maryland.

Baltimore, Mr. Sears 2; Taneytown, ch., tow. sup. of a nat. preacher in Burmah, 5.87;	7.87
---------------------------------------------------------------------------------------	------

Ohio.

Granville, Welch Hills, ch., Sab. Sch. 7; Norwalk (?) "Baptist" 25;	82.00
Cesar's Creek Asso., James Wilson tr., 34.05; Cowan's Creek, ch. 8.25;	87.30
Middletown, Sab. Sch., tow. sup. of Rev. William Ashmore in Bangkok, Siam, 22.39; Strait Creek Asso., Bethany, ch. 22; Hillsboro', Sab. Sch. 5; Cleveland, 1st ch. 125; per Rev. J. Stevens, agent,	174.89
	243.69

Indiana.

Tippecanoe Asso., Attica, Rev. J. G. Kerr, per Rev. A. S. Ames, agent,	20.00
Curry's Prairie Asso., Terre Haute, R. L. Thompson 5; 2nd ch. 1; per Rev. A. S. A., agent,	6.00
Freedom Asso., Ladoga, ch., per Rev. A. S. A., agent,	14.00
General Asso., coll. at anniversary, to cons. Miss Emily A. Williams L. M., per Rev. A. S. A., agent,	103.60
Northern Indiana Asso., Valparaiso, ch., per Rev. A. S. A., agt.,	9.90
	153.50

Illinois.

Carrollton Asso., per Rev. J. B. Jackson, with prev. donas. to cons. Rev. J. Perry Jackson and Rev. B. B. Hamilton L. M.,	177.45
Salem Asso., Benj. C. Coghill tr., Monmouth, ch.	21.00
Peoria, 1st ch., Sab. Sch. 14.89; Adams st. ch. 5; Tremont, Rev. Isaac and Mrs. Mary Merriam, of wh. 10 is 10 per ct. on Mr. Merriam's L. M., 12; Miss Josephine Merriam 1; Chester, Miss D. Frone, 4;	36.89

Rock River Asso., Marengo, ch. 10; Dixon, ch. 1.50; Pekatonic, ch. 17; Burrett, ch. 6.81; Union, ch. 3; per Rev. J. D. Cole, agt.,	37.81
McLean Asso., Bloomington, ch., per Rev. J. D. C., agent,	15.00
Salem Asso., Roseville, Dea. B. W. Smith 1; Rev. W. Morse 5; per Rev. J. D. C., agent,	6.00
Rock Island Asso., Mr. Hawes tr., 6; Cordova, ch. 10; Union Grove, ch. 4; Oxford, 1st ch. 2; per Rev. J. D. C., agent,	22.00
Illinois River Asso., coll. at General Asso. in Canton ch., per Rev. J. D. C., agent,	68.19
Springfield Asso., Dea. Watson tr., per Rev. J. D. C., agent,	4.00
Ottawa Asso., E. A. Bowen tr., sundry chs., per Rev. J. D. C., agent,	146.30
	534.64

Michigan.

Kalamazoo Asso., Kalamazoo, ch., per Rev. A. S. Ames, agent,	32.02
Jackson Asso., Jackson, ch. 16; South Jackson, Dr. D. Peck 6; per Rev. A. S. A., agent,	22.00
Flint River Asso., Almont, ch., per Rev. A. S. A., agent,	1.00
Michigan Asso., Troy, ch., per Rev. A. S. A., agent,	2.50
State Convention, C. Van Husen tr., 197.60; coll. at anniversary 17.37; per Rev. A. S. A., agent,	214.97
Wayne Asso. 9.76; Flemington, ch. 4.38; Novi, ch. 9.10; Milford, ch. 7.13; Highland, ch. 5.58; per Rev. A. S. A., agent,	45.95
	818.44
Less amt. uncurrent money, as per rep. Rev. A. S. A., agent,	7.00
	311.44

Wisconsin.

Lowell Centre, Union Sab. Sch. 2.32; Rev. Isaac Merriam 3.68; La Crosse, 1st ch., Eliza Whitteley tr., 50; Green Bay, ch. 2.30; Rev. D. M. Wilcox 1; Miss Reynolds 1;	60.30
Walworth Asso., Janesville, ch. 76.28; Delavan, ch. 2; Geneva, ch. 2; Walworth, ch. 13.50; East Troy, William Child 5; per Rev. J. D. Cole, agent,	98.78
Lake Shore Asso., Sheboygan, ch., per Rev. J. D. C., agent,	2.68
Dane Asso., Beaver Dam, ch., per Rev. J. D. C., agent,	16.11
Marquette Asso., Waupun, ch., per Rev. J. D. C., agent,	32.12
	209.99

Iowa.

Dubuque Asso., 40.63; Maquoketa, ch. 15; Cascade, ch. 15; per Rev. J. D. Cole, agent,	70.63
	\$7770.79

Legacies.

Sturbridge, Ms., Jacob Morse	400.00
Woodstock, N. Y., Dr. John Good-ell Jr., per Mrs. Maria H. Good-ell, Ex.,	79.33
	479.33
	\$8260.12

Total from April 1 to Oct. 31, 1856, \$85,831.47



